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A·CATHOLIC·REVIEW·OF·THE·WEEK

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Chronicle

The War.—The most important fighting of the week took place in Flanders. East of Ypres, Field-Marshal Haig launched a powerful and successful offensive. Alarmed by his previous gains along the Messines and Passchendaele Ridge, the Germans kept up a series of violent counter-attacks in an effort to regain the lost ground. They directed their fiercest assaults against Polygon Wood, two miles south of Zonnebeke, as it was considered the pivot on which rested the defense of the Belgian coast. They succeeded in occupying a portion of the Wood somewhat to the east of its central part.

Bulletin, Oct. 1, p.m.-Oct. 8, a.m.

On the morning of October 4 counter-attacking German troops were caught in a heavy British barrage fire. The British troops then surged forward on a front lying between a point just north of Langemarck and Gheluvelt, penetrating the enemy's lines to a depth of 2,500 yards. On the north they reached Poelcapelle and Gravenstafel and occupied most of the Gravenstafel Ridge. South of the Ypres-Roulers railway the British advanced up the eastern slopes of the main ridge. As they now command the Menin-Roulers railway, the movements of the German forces along that line become exceedingly dangerous and their retirement from this territory is now foreshadowed. The heights dominating the Ypres basin from Warneton to Broodseinde are held by the British. The German losses are said to have been heavy. The British claim about 5,000 prisoners.

Delayed reports from Mesopotamia announce another great success for the British arms. Moving up the southern bank of the Euphrates, General Maude surprised the Turkish commander, Ahmed Bey, at Ramadi, just as he was preparing to move against him, surrounded his forces and captured him with his staff, together with several thousand prisoners, a large supply of ammunition, guns and military stores.

On October 3 the President signed the $2,534,870,000 War Revenue bill. Owing to the individual excess profits tax—the "joker" written into the bill in the secret session conference—the measure has provoked great criticism and it is feared will bring about widespread injustice. The joker adds an eight per cent tax on all earnings exceeding $6,000. Section 209 of the "War Profits Tax" division of the revenue bill in which the joker is embodied reads as follows:

The Earnings Tax

> Sec. 209. That in addition to the taxes imposed by existing law and by this act, in case of a business or trade having no invested capital or not more than a nominal invested capital, there shall be levied, assessed and paid in lieu of the tax imposed by this [the excess war profits tax on corporations] a tax of 8 per centum of the net income only of such business or trade, in excess of $3,000 in case of a corporation, and $6,000 in case of a particular individual.

Literally the law apparently imposes upon every person in the United States engaged in an "occupation," whether an indepedent profession like that of the lawyer or doctor, or that of a salaried subordinate a tax of eight per cent on all his earnings above $6,000 a year; and that in addition to the heavy income tax. In introducing this tax, the conferees had in mind lawyers making large fees, contending that the $100,000-a-year corporation attorney should pay an excess-profits tax, as well as a corporation earning that money. But the effect of the measure is to "discriminate heavily in favor of the man who receives an income from invested money, the remittance man and the idle rich with plenty of income and no occupation." This bit of legislation is the result both of the hurry and worry of the last moments of the conference between the Houses and of the determined action to get a bill before the two Houses to raise a definite sum of money. Members of Congress look upon it as a sample of the evils to be expected from measures framed in secret proceedings and then thrown before each branch of Congress to turn into law with all possible speed.

When slipping the joker into the bill care was taken by its sponsors that members of Congress should not be subject to the provision, as far as it applied to their salaries. The first exemption made in the law under the excess profits section relieves Senators and Representatives of the payment of the tax on eight per cent on their salaries in excess of $6,000. The salary of a Senator or a Representative is $7,500 a year. The doctor or lawyer who has an income of that amount derived from his professional earnings must pay the Government, in addition to the individual income tax, $120, which is eight per cent of $1,500, the difference between $6,000 and $7,500. The Senators and Representatives will save this $120. The plea made by Mr. Kitchin, who seems to be largely responsible for the introduction of the obnoxious provision, was that members of Congress were not, in their official capacity of Senators or Rep-

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resentatives, engaged in a business, in the strict meaning of the word.

On Saturday, October 6, with demonstrations of patriotism and evidences of unanimity of opinion, seldom equaled in any legislative body, the first war session of the Sixty-fifth Congress came to an end. Before going to Congress to sign the bills passed in the few hours before adjournment the President issued this statement from the White House:

Congress Adjourns

The Sixty-fifth Congress, now adjourning, deserves the gratitude and appreciation of a people whose will and purpose I believe it has faithfully expressed. One cannot examine the record of its action without being impressed by its completeness, its courage and its full comprehension of a great task. The needs of the army and the navy have been met in a way that assures the effectiveness of American arms, and the war-making branch of the Government has been abundantly equipped with the powers that were necessary to make the action of the nation effective. I believe that it has also, in equal degree, and as far as possible in the face of war, safeguarded the rights of the people and kept in mind the consideration of social justice so often obscured in the hasty readjustment of such a crisis. It seems to me that the work of this remarkable session has not only been done thoroughly, but that it has also been done with the utmost dispatch possible in the circumstances or consistent with a full consideration of the exceedingly critical matters dealt with. Best of all, it has left no doubt as to the spirit and determination of the country, but has affirmed them as loyally and as emphatically as our fine soldiers will affirm them on the firing line.

The more important measures passed are as follows: Declaration of a state of war with Germany on April 6; war bond issues aggregating $15,538,000,000; war appropriations and contract authorizations totaling $14,390,000,000; war loans aggregating $7,000,000,000 to the Allies; the Selective Draft bill, making 10,000,000 men liable to military service; the Espionage bill, including the embargo provision; the $2,235,000,000 War Revenue bill; the Food Control bill; the Trading with the Enemy act; the Soldiers' and Sailors' Insurance bill.

Belgium.—Reports have been assiduously circulated by the press of various countries or by that portion of the press which is inimical to the Holy See and never loses an opportunity to try to discredit it in the eyes of the world, to the effect that the Pope's peace proposals produced a most unfavorable impression in Belgium. The facts prove the very contrary. From the text of the Pontifical document it is obvious that the Holy Father was desirous of procuring for that harassed country nothing less than complete evacuation, and unrestricted independence in political, military and economic affairs. Fair-minded people could find no other meaning in the words of the Pope. That the Belgian Government understood it in this sense is clear from the subjoined official answer of that Government, which the Belgian Minister to the Vatican handed to the Cardinal Secretary of State.

Gratitude to Pope

The Royal Government has had the honor of receiving the message in which the Holy Father has made known to the heads of the belligerent peoples his views concerning the basis which should underlie the reorganization of the future relations of the nations actually at war. With the greatest deference it will study the proposals which the Papal document sets forth in language of marked elevation. The Government of the King is pleased to discover in it a new and precious proof of the special interest which the Holy Father manifests for the Belgian nation, so cruelly and unjustly scourged by the war which is afflicting all mankind. It is happy to have an opportunity to express its lively and profound gratitude.

The Belgian note speaks for itself. So far from being unfavorably impressed, it testifies to deep appreciation of the special interest of the Holy Father in Belgium, and to profound gratitude.

France.—The declining birth-rate in France has long been a menace to France. The disproportion between deaths and births has increased to an alarming degree since the war began. According to the statement made on October 4 of the present year, by the American Fund of the *Charité Maternalle de Paris* there were annually before the year 1914 about 724,000 deaths to 775,000 births. In 1916 the deaths increased to 1,100,000, and the births fell to 312,000; in other words, there was in 1916 a deficit of 788,000 births as compared with deaths. The significance of these figures, as has been pointed out, is that whereas in 1916 the birth-rate was about one in every thousand of the entire population, the death rate among the civilian population alone, was more than twenty in every thousand.

Declining Birth-Rate

The investigations into the activities of Bolo Pasha to influence the French press have brought in their train very serious accusations against M. Louis J. Malvy, until recently Minister of the Interior for France. Of all the Ministers he was the only one who continued in office throughout the years of the war, notwithstanding the changes in premiers. About two months ago he resigned in consequence of violent attacks made on him by the press, and especially because of the scathing denunciations of his tolerance of certain elements supposed to be hostile to France. His principal assailant was Senator Clemenceau. Although a cabinet crisis resulted at the time, during which M. Malvy resigned, there was no hint that he had been guilty of treason.

The Malvy Scandal

On October 4 the Chamber assembled at Paris to take up the case of Bolo, who had been arrested on the charge of German propaganda in France. During the meeting the Prime Minister, M. Painlevé, accused M. Malvy of treason. M. Malvy had protested against certain accusations brought against him in a letter sent to the President of the Republic. The Prime Minister replied by saying that M. Malvy had been accused of having betrayed secrets of France to Germany for three years, and that M. Daudet had affirmed there was superabundant proof to substantiate these charges. The latter's letter of accu-

sation was read, and the Chamber decided on immediate investigations, which, however, are to be made in secret session.

Ireland.—Sinn Fein still continues its agitation for the exercise "of the right claimed by President Wilson for all peoples to determine the sovereignty under which they shall live." Within the last few weeks enthusiastic meetings have been held all over Ireland. Though the assemblies were in every instance orderly, yet the Government, in some cases, appears to have been alarmed. The *Irish Weekly Independent* has this to say of a meeting proposed for Mitchelstown:

Sinn Fein and Liberty

> Large crowds assembled at Mitchelstown on Sunday, where a meeting had been announced to be held to celebrate the thirtieth anniversary of the death by shooting of four men there during the land war. The authorities proclaimed the meeting, and took ample precautions to prevent it being held.
>
> Over 200 police, under the command of the County Inspector and five District Inspectors were drafted into the town, together with a large force of military. Armored cars and a motor ambulance paraded the streets, machine-guns were placed at various points of vantage in the town and military snipers were posted on several trees in the neighborhood.

The trenchant *Leader*, commenting on this incident, remarks: "After all there is nothing like being a free people in these days of the cause of small nationalities."

Despite these repressive measures Sinn Fein has become the party of the people. In a recent private letter to AMERICA, a scholarly unprejudiced Irishman writes:

> You mention the Dublin Convention, I hope some good will come of it. It will be all the better for the peace of mind of England, if it settles the question on the widest lines of freedom. The nearer the freedom approaches the demand outlined by John McNeil and the Sinn Feiners, the better, namely, interdependence. The word expresses two things; independence of Ireland and England, with interdependence of one on the other. The former, namely, a full measure of independence, will allow this island-race to work along its own lines of life, a full-grown youth setting up house for himself, with, secondly, friendly, brotherly relations and interdependence on a big brother. Such a solution would be good for both. Ireland doesn't want to be the slave of the Kaiser or any one else. Will all this work out for Ireland? I don't know.
>
> The Sinn Feiners, I might say, are a very excellent lot of young men and women and their policy is not red revolution. It may interest you to know that the first thing most of the Sinn Fein leaders did, on their release, was to go on a pilgrimage to Loch Derg (St. Patrick's Purgatory), and do the three days' religious fast. McNeil did this; De Valera, Cosgrave, etc., also Cosgrave, the new Sinn Fein M. P. for Kilkenny City was at Mass and Communion every morning during the days of the election campaign here. The Sinn Feiners during the election kept perfect order, no drinking, no disorder being permitted by them. You may take it that all the young people of the country are Sinn Feiners, and the older people are fast becoming the same. The self-restraint and intelligence they show is a convincing proof that they are well fitted to manage the affairs of their own country right well. The American people know that too.

Just what effect all this agitation is having on the English mind it is hard to say. As a result of observations in Ireland, Austin Harrison, editor of the *English Review* and one-time Unionist and conscriptionist, is writing sympathetically of Irish aspirations. In referring to Mr. Harrison's attitude the *Leader* writes:

> What, then, are the discoveries which have changed an avowed conscriptionist and anti-Irish Englishman into one who is, to put it at the lowest, frankly sympathetic to Ireland's claim for independence? They are, I think, (1) the utter failure of Castle rule in Ireland; (2) the absolute impossibility of the only alternative to Irish freedom—the continued holding of Ireland by an army of occupation. What the nature of Irish "independence" is which Mr. Harrison would be willing to grant, he does not make absolutely clear, but certainly it approximates more nearly to Professor McNeil's or Mr. de Valera's ideal than it does to that of Mr. Dillon or Mr. Redmond. When an Englishman groups Ireland's claim to freedom along with that of "Alsace-Lorraine, Slavdom, and Serbia" he has advanced a very long way on the road to the Sinn Fein ideal.

Meantime the Convention is proceeding with its work, not, however, without bitter criticism on the part of the Belfast Unionist press. The Dublin correspondent of the *Manchester Guardian* writes his paper that "These comments were plainly in contravention of the Realm Act regulations" and that they may have an important reaction on the Convention itself.

Mexico.—Despite the glowing reports of Carranza's financial agents, who are making desperate attempts to obtain a loan for the First Chief, Mexico is still in a deplorable condition A new revolution has been started, by Porfirio Gonzalez, in the territory between Aldama and Ramones station, near Monterey, thus making thirteen in all. The following letter written by a traveler, at present in Mexico City, throws light on the present state of affairs:

Revolution and Tyranny

> And now what shall I say to you regarding the political situation? Here, among good, responsible people, after a long period of absolute depression, there is just now a certain revival of hope and expectation. Carranza and his crowd of generals and friends seem to be going to the wall. They have no arms to speak of, no more ammunition, and, still better, no money. They seem at last to have been left to their own fate by their friends. They are heartily detested by the whole nation, poor and rich; they are in great disfavor among all the diplomats and frightfully divided among themselves, despite the necessity of holding together. Their failure after so many months to obtain money is a crushing and decisive blow from which they won't recover easily. Of course, this drives them still more to theft and persecution. But this has at least one good result, it provokes everybody against them, and prepares the work of reform. You will be interested, I know, in the various revolutions still in progress here. It now appears pretty certain that great activity is being displayed by Diaz and many others in the south and east of Mexico; great preparations are going on in Jalisco also, Michoacan, Zacatecas, Guanajuato, and other central States. Money, arms and munitions which do not come to Carranza, are being supplied, they say, in fair quantities to his enemies, and already terrible defeats have been inflicted on his troops and those of his pet generals, such as Alvarado, who was beaten by the forces of Felix Diaz. There has been a general advance from the south toward the capital, and I hear, on good authority, that Diaz himself is making his way in this direction. It appears that all the chiefs in Tehuantepec, Tabasco, Chiapas,

Oaxaca, Veracruz and the Huasteca are agreed and united. The Pelaez brothers are being paid $250,000, Mexican money, by the oil companies "to protect" their interest. They are serious, good people, but I don't think they will join a movement away from their own zone. I must also tell you that in Yucatan and Campeche, the sisal planters are sick of the revolution and of Alvarado, and would give a large part of their profits for a decent government. Hunger and disease are still with us, Morelos is especially afflicted. The Carranzistas on evacuating last year burned all the villages and *reales* of the haciendas and carried off all they could, forcing the miserable inhabitants to emigrate.

This city (Mexico City) has recuperated wonderfully, in spite of the Government. Half of the republic is here with its savings. It is the blood reflowing to the heart while the extremities are dying, but here it keeps the pot boiling and residents are greatly benefited. The condition, however, of the Church is deplorable. Nothing stops the plunderers. The churches of Corpus Christi, San Juan de Dios, Santa Teresa, and others have been seized, and all the investments and sacred vessels of La Profesa were stolen only a few days ago. All foreign priests have been ordered out of the country, etc., etc. I could never end if I had to tell you all they are doing against religion. May God have mercy on the poor Mexicans!

A further account of the persecution now going on is contained in this document sent to the *Revista Catholica* of Las Vegas, N. M., by the Catholics of Campeche:

All the parishes not under the care of native priests have been closed since September 22, 1914, the day when the churches were profaned and interdicted by the Governor, Mucel, who has just relected himself against the will of the people of this unhappy State. Moreover, after the Bishop and his clergy had been expelled, one priest was permitted to return, later three others joined him, thus giving us four priests for the whole State. Today the Governor expelled one of these four, the man who attended the large part of the territory of Quentana Roo, which is part of the diocese. Hence all the unhappy people lack spiritual aid, with the exception of those in the city and on the Isle of Carmen where the three priests are. We could tell you a great deal more about this new offense, and about the sacrileges which are committed, but I prefer to say that recently the Governor was petitioned to allow a priest to come to the help of the Faithful of the parishes formerly taken care of by foreign-born clergy, and he replied that he would not permit the service of priests either native or foreign. As this state of affairs, so prejudicial to the salvation of souls, threatens to be permanent, we beg you to make it known to the Catholic press of the United States, and to protest against the Governor's injustice. We can do no more.

Such are the conditions in other States too, as for instance in Sonora, where there are no priests at all.

Russia.—The meagreness of the reports that come from Russia makes it difficult to follow the course of events there. It would appear, however, that the Democratic Congress, which, at the instance of the Petrograd Soldiers' and Workmen's Council, assembled in the capital September 27, declared itself, on October 3, in favor of a coalition government by a vote of 766 to 688, which indicates that nearly all the 1,500 delegates cast ballots. The Congress then voted as an amendment to the resolution that the bourgeois element, particularly persons concerned in the recent Korniloff movement, and all members of the Constitutional Democratic party should be excluded from the coalition. Then a third resolution was passed by a vote of 813 to 180, repudiating the very idea of a coalition government. This third vote was considered a triumph for the Bolsheviki, or extremists, who oppose the propertied classes. But it is clear that a large number of the delegates were either absent or that they abstained from voting. Later the Main Committee of the Congress announced a plan to augment itself by adding representatives from all groups and parties. A resolution was passed that the Congress should remain in session until the organization of the Government was effected.

A Capricious Congress

In the hope of settling Russia's political and economic disorders the Government Council's representatives from Moscow's industrial interests and five peasant and soldiers' delegates from the Democratic Congress had a conference in the Winter Palace. After a six hours' session, during which they were unable to agree about the admission of Constitutional Democrats into the Cabinet, a point the Congress's delegates would not yield, a recess was taken. On October 6 the Democratic Congress adjourned, after appointing a preliminary parliament of 305 members who are to continue their sittings until the Constituent Assembly meets. The Petrograd Council of Soldiers' and Workmen's Delegates, in which the Bolsheviki are very strong, ordered a general council of the delegates to meet in Petrograd from all Russia, and passed a resolution declaring that the country is in grave danger from a counter-revolutionary movement and charging the conservative forces in the Congress with blocking the advance of true democracy. So it would seem that thus far Premier Kerensky has prevented the Bolsheviki from securing control of the Government.

Premier Kerensky's answer to the Democratic Congress' demand that no cabinet should be made without its sanction was the announcement to the Main Committee of the Congress that he had already formed a new cabinet, and on October 5 the following "unofficial" list of ministers was announced:

New Coalition Ministry

Premier, A. F. Kerensky; Minister of Foreign Affairs, M. I. Terestchenko; Minister of the Interior, M. Nikitin; Minister of Agriculture, M. Masloff; Minister of Labor, M. Skobeleff; Minister of Supplies, M. Prokopovitch; Minister of Finance, M. Bernatzky; Minister of Religion, M. Kortasheff; Minister of Public Welfare, M. Kishkin; Minister of Trade and Industry, A. I. Konovaloff; State Controller, M. Smyrnoff; Minister of Justice, M. Malyantovitch; Minister of Education, M. Salaskin; President of the Ecumenical Council, M. Tretyakoff; Minister of War, Gen. Verkhovsky; Minister of Marine, Admiral Verdervski. The Constitutional Democratic party, against which the Democratic Congress has been in opposition, is represented by Kishkin, Konovaloff and Smyrnoff. The portfolios of Foreign Affairs, War, Marine and Interior remain unchanged. The Social Revolutionists are not represented.

A Convert and the Lay Apostolate

JAMES LOUIS SMALL

DURING the past two or three years we have been in what may be termed the "Chautauqua clutch." The opening of the summer season sees a mushroom growth of red and yellow tents throughout the length and breadth of the land. Culture, highly concentrated and ready for instant use, is about to be diffused among the people.

Now the Chautauqua is primarily a business institution. If it did not meet expenses it would shut down. It is therefore pertinent to inquire what the elements are that make it what it is and without which it could not and would not be. The answer is simple:

First, the talent that informs and entertains; second, the audience that turns out to be informed and entertained. You will notice that the latter is quite as important, in its way, as the former. The finest talent obtainable is of no use if it fails to enlist the support and co-operation of an audience.

I trust that I may be acquitted of irreverence if I take this as an illustration, albeit rough-and-ready, of the Church. When the Spirit of the living God descended at Pentecost, He descended upon a body that awaited but the breath of life that He was to give, before going out into the world and doing its work. There was everything needful for spiritual efficiency, a ministry prepared to perpetuate itself, Sacraments that should act as channels of grace, a visible Head who was to live in his successors. But, mark you, the Church's work was to be pre-eminently one of salvation. She was to deal with the souls of men. "Go ye into the whole world and preach the gospel to every creature"—that was the Divinely given commission. To that commission she has ever been faithful, from the day that saw 3,000 added to the household of the Faith to this moment, when multitudes are coming to a knowledge of the truth, in Africa, in India, in our own America, and in the far-off islands of the sea.

Obviously, then, where the Catholic Church is, there will also be a Catholic laity. They are the sign, the symbol of her fruitfulness, and where there is to be found nothing that resembles a Catholic laity, there, it is to be feared, the Catholic Church is not.

This has been insufficiently emphasized in connection with the validity, or non-validity, of Anglican orders. The argument, to speak colloquially, is lopsided. Controversialists have been at enormous pains to prove or disprove the orders of the Church of England, without appearing to take greatly into consideration the way in which they have been viewed by the laity for whose benefit they were exercised.

For a space of nearly 300 years we find nothing at all approaching a Catholic consciousness in the rank and file of the Anglican laity. Whatever outcroppings of Catholic sentiment appeared were, at best, sporadic. Contrast with this the situation encountered in Japan about the middle of the last century, when Catholic missionaries discovered some 50,000 lay folk who in the face of espionage and devastating persecution had received the Faith, as handed down from father to son, for 200 years. The comparison speaks for itself.

If I were asked what has surprised me most as a Catholic I should probably say the lack of a sense of *corporate spiritual responsibility* on the part of our American laymen. Kindly notice the indictment. It includes men who are pious, men who possess the deep individual faith that is the glory of the Church, that has produced saints and moved mountains, but which in its self-effacement is prone to overlook or undervalue the advantage of association with others of like mind. It includes also a large class of Catholics who feel they have done their duty by receiving the Sacraments with greater or less regularity, principally less, and by giving liberally of their means when asked; and a third class who think it presumptuously Protestant for a layman to acknowledge responsibility for any soul but his own. He is not his brother's keeper. All that is the affair of the priest.

I have said, in referring to my personal experience, that "the former things are passed away." In a measure this statement is inaccurate. No convert is required upon coming to the Church to leave all behind. He is asked to abjure his errors only. It is most important to observe that a not inconsiderable number of Protestant institutions are really Catholic in spirit, a mercifully undestroyed portion of the old birthright. Some of them, while strictly speaking unnecessary to Catholic life, would be none the less valuable, and I, for one, have wished, frequently and fervently, that the skeleton of dry bones might be clothed with living flesh. If it has proved serviceable to Protestantism, to what uses might it not be put in a Catholic environment and under Catholic patronage.

As this paper is of too brief compass to deal at all exhaustively with the lay apostolate, I shall cite but one non-Catholic society as an instance of what I mean. My readers will bear in mind that as I am a convert, this is the only comparison I am able to institute.

There is in the Protestant Episcopal Church a lay organization known as the Brotherhood of St. Andrew. Its work is distinctly spiritual and is done under the direction of the ministers of that denomination. Beginning with a mere handful in 1883, it now numbers 10,000 men in this country, which is approximately one per cent of the adult membership of the Protestant Episcopal

Church. The rule is exceedingly simple and is elastic enough to comprise all kinds of lay endeavor: Men's communions, Sunday-school classes, prayer-book distribution, hospital and hotel visiting, Lenten noon-day services, etc. Anyone who has ever attended one of the Brotherhood's yearly conventions will not soon forget it. It means a gathering of several hundred men, many of them prominent in their respective callings, who have come long distances at much sacrifice of time and money, for a *spiritual purpose*. They are there not to sit at banquet boards or to listen to bursts of fervid oratory, but to talk soberly and earnestly of the things of God.

Translate all this into Catholic terms and what do you have? An organization of say 100,000 men banded together to do spiritual work under the direction of the clergy: to teach classes in Christian doctrine; to go to isolated country missions on Sundays when a priest is not available, say the rosary with the people, instruct the children, and read a sermon or a meditation from an approved source; to look up Catholic hospital patients and supply them with papers and magazines; to be in readiness to serve Mass when the altar boy fails to appear. In these, and innumerable other ways, the energies of such a society could work themselves out. The prospect that spreads itself before one's eyes is stupendous and startling.

There are hundreds of devoted Catholic laymen discharging these duties, or duties very like them, today, but they need to be brought into contact with one another, to have their activities correlated, and to gain the inspiration that comes from a common, but a simple rule. Too, there are hundreds, nay thousands, of others, who are capable of such work but have not had its possibilities indicated to them. If a Protestant banker or lawyer or merchant can teach a class in Sunday-school or distribute religious literature, and it is a matter of common knowledge that they do these very things, then the Catholic can do the same, only better.

That man, be he bishop, priest, or layman from the ranks, who will start such a movement as this will be rendering a service to Holy Church that will be among the choicest of a future rich in promise. There will be opposition, of course. The early struggles of the Church in the United States, with their unsavory record of the trustee system and its abuses, have created a prejudice which is hard to overcome and which causes us to look askance at what seem to be, but really are not, new and novel forms of lay endeavor. We sometimes fail to realize that the river that floods the countryside, destroying buildings and laying waste the fertile fields, when properly harnessed moves the wheels of industry and becomes a blessing to the land. And after all, you know, Our Lord Himself has said, and we believe it if we believe anything, that the gates of hell shall not prevail against His Church.

Euthanasia and the Quack

AUSTIN O'MALLEY, M.D.

ON September 25 the papers had a report of a meeting in Chicago of the "American Association of Progressive Medicine," in which this association, by a vote of thirty-seven to thirty-four, passed a resolution recommending that a law be enacted in every State permitting euthanasia. The Association would have Federal or State commissions established with authority to kill off the aged when a social burden, and those suffering from incurable diseases at any age. A doctor from Iowa read a paper on the subject, and as it sounded somewhat progressive the Association passed a resolution. Fortunately the American Association of Progressive Medicine is neither American nor progressive, nor is it medical, but a group of the camp followers of medicine in the class of an ethical culture society, which on Sunday afternoon babbles in a theater where the night before somebody's Follies risked pneumonia; the Follies of Saturday followed by the Follies of Sunday. Agitators of this kind, however, too often can persuade the politicians whom we send to our legislatures to put any legal vagary into the digests, from prescriptions as to the length of bed-clothes to convent-visitation in darkest America.

The discussion of euthanasia through the use of narcotics in cases of incurable diseases recurs periodically. A few years ago the *Medical Review of Reviews* restarted the debate, and it published the opinions of novelists, college professors, physicians and others. The physicians were opposed to euthanasia, the others commonly were in favor of it. Those in favor of killing off the unfit gave no reason, but talked sentimentally; the reasons offered by those opposed to the notion invariably missed the central truth. The advocates of euthanasia thought either that the passing of a law by a legislature removes all moral difficulty, or that morality is a trifle which should not stand in the way of expediency except when the orator's own ox is gored. Those who oppose euthanasia commonly base their argument, first, on the fact that many patients supposed by even good diagnosticians to be incurable, recover health; and, secondly, that the grant of the power of life and death to physicians is liable to grave abuse. These reasons are secondary and accidental. Whether it is expedient, humane, or impolitic to kill an incurable patient are almost irrelevant considerations; the reason lies deeper than these.

In the *Journal of the American Medical Association*

for June, 1913, was a list of postmortem examinations reported from a leading eastern city where the diagnoses had been made by men with a reputation for fair work. In 100 cases of acute inflammation of the kidneys, 84 were false; in the same number of abscesses of the liver 80 were false; in 100 cases of inflammation of the sac in which the heart lies 80 diagnoses were false; in chronic inflammation of the heart-muscle 78 were false; in tuberculosis of the spine 77 were false; in broncho-pneumonia, 66; in tuberculosis of the kidneys, 66.7; in active tuberculosis of the lungs, 41; and so on. In small towns the diagnoses are much worse. Of course many physicians have immeasurably better diagnostic averages than these; some internists are practically always correct in their diagnoses; but these men are very rare, there are about three in Philadelphia; the ordinary man goes on through a lifetime of gross errors and calls his homicides "medical experience." These ordinary men are not quacks; they are called our reputable physicians; but what they do not know in medicine is appalling. There is such a fact as extraordinary scientific precision in medical work; also such a fact as extraordinary scientific talk by men who cannot tell the difference between an attack of indigestion and the end-symptoms of arteriosclerosis—those important citizens who die suddenly in the newspapers from "acute indigestion," always die from arteriosclerosis and a doctor—there is, too, such a fact as that the ordinary county medical society knows little more of medicine than a convocation of Methodist preachers knows of theology. Nor is the scientific fraud indigenous to America alone; one meets him as a practitioner or a *Kongres-Bummler* in every nation of Europe. If euthanasia were legalized what a boom in that postmedical activity, the undertaking business, there would be!

There are vagaries of our lofty American civilization called osteopathy, cheiropraxis and empiricism, compared with which even Christian Science and homeopathy are profound wisdom, and these "professions" are taken up lucratively by ambitious barbers and bankrupt druggists, and legalized by legislatures. These doctors strut in high places; they have suites in office buildings which a real physician could not pay for; they foregather in what they call medical congresses. They stroke and pummel the tremulous awnings on alcoholic and gouty pillars of Church and State commendably, after the manner of any rubber in a Turkish bathhouse. They manhandle women who have strange notions of decency; they maltreat defenseless children; they rob the ignorant; they are a disgrace to Christianity; yet if euthanasia were set on the statute books they would be allowed to murder with impunity. The only reason euthanasia has not been put on the books is because the attention of the feminists in the fool-belt between Milwaukee and Kansas City has not been called to it often enough; they have put everything else on they could think of.

Euthanasia has two phases, one wherein the patient permits his own death, another wherein the patient is killed against his will. When a patient compasses his own death he commits suicide directly or indirectly. Direct suicide is an evil fundamentally not because it injures society, or is against the charity due oneself, or against the obligation we have to preserve life as the necessary condition of good, or because it is cowardice, but it is evil primarily because it is an usurpation of the rights of God.

The natural law gives no rights except such as are finally founded in human nature itself, but human nature cannot give a title to dominion over one's own life. If it gave such a title it would thereby establish the power of destroying that life and thus of removing the basic title to all rights. Nature, however, exists as the foundation of rights, not for the subversion of rights. Again, if nature even remotely established the power of self-destruction there should be in nature itself some natural tendency to such destruction, but the direct contrary is the fact.

Dominion over his own life implies the power in man of rebelling against the subjection which he owes to God, his absolute cause and owner. Dominion is a relative thing essentially; a man cannot own himself any more than he can be his own aunt or lift himself over a fence with his own boot-straps. Life is not a gratuitous gift; it is an onerous gift.

The ultimate tendency of man is toward happiness, and, of course, happiness, or any other perfection, is impossible without existence; hence the instinctive recoil from the destruction of our life which is the requisite condition for happiness. Even those that abnormally destroy their own lives do so with horror for the destruction itself, and act thus unreasonably to escape evil, not to escape life; or they seek what they think will be a better life. The greatest injury in the natural order we can do a man is to deprive him of his life, for that deprivation destroys every right and possession he has. He can recover from all other evil, or hold his soul above every other evil, but death is the absolute conqueror. No matter how debased or how diseased a man's body may be, no one may dissociate that body from its soul, except in defense of individual or social life under peculiarly abnormal conditions; but even such defense is permissible only while the defender respects other human life and the social life, while he is innocent, has done no harm to society commensurate with the loss of his own life. Existence, no matter how sordid, is immeasurably better than non-existence, for non-existence is nothing; and eternal life, even as a probability, after separation from the body raises existence to infinite possibilities above the void of non-existence. A human life, even in an Australian Bushman, in a tuberculous pauper, in the vilest criminal, is in itself so stupendously noble a thing that the whole universe exists for its upholding toward betterment. The raising of human life toward a higher condition has been the sole tendency of

all the magnificent charity, sacrifice, patriotism and heroism of the best men and women of the world since time began. The necessary First Cause itself is Life, and unending life is the greatest and most desirable reward of the just.

To kill a human being is to destroy that nature, by separating the vital principle from the body; to destroy anything is to subordinate and sacrifice that thing absolutely to the purposes of the slayer; but no one has the right so to subordinate another human being, because man and his life are solely under the dominion of God; no one but God may own a man absolutely, but absolute ownership is involved in slaying a person. Man is a person, an intelligent, free, independent creature. No other creature may hold dominion over his body and soul. Hence our hatred for the oath-bound society which exacts blind obedience. All morality depends on human freedom, all peace in life, all civilization and society itself, and there is no thraldom so vile as that which seizes dominion over life itself, no usurpation so abhorrent to human nature. Even the irrational reflexes of the body itself react quickest in protecting us from that thraldom. There are occasions when life may be taken indirectly, in self-defense, in protecting a ward, and it may be taken directly in a just war, but euthanasia is not such an occasion.

Some Irenic Journeys

DAVID GOLDSTEIN

AS extended lecture tours by Catholic laymen are not so common, one may, perhaps, be permitted to speak of his work without laying himself open to the charge of self-laudation. I therefore venture an account of my recent tour under the auspices of the Knights of Columbus. It was my fourth season's work. The Supreme Officers of the Order assigned me to West Virginia, Kentucky, Ohio, Indiana, Illinois, South and North Dakota, Northern Michigan and New York. About 100 lecture dates were arranged in as many cities, covering a railroad mileage of five times the distance from coast to coast.

The meetings were surprisingly well attended, the halls and theaters in many places being unable to accommodate those seeking admittance. All classes were represented, and all sects and shades of opinion, all the thousand and one divergent creeds that have developed since the Protestant rebellion tore away so many from the unity of Christ's Church. Never did my audiences seem more receptive to Catholic doctrine. Yet never before had it been so firmly my deliberate policy to set forth frankly the teachings of our Church, though in a manner that could give those of other religious beliefs no reasonable ground for offense. As a reward for this self-restraint the press frequently called attention to the fact that I had Catholic doctrines and practices to announce and defend rather than non-Catholic doctrines and practices to denounce and disprove. Thus the *Daily News* of Alpena, Mich., in its leading editorial observed:

> How such a delicate question could be discussed before a mixed audience without giving offense to non-Catholics was beautifully demonstrated by Mr. Goldstein. . . . He compromised nothing; he offered no apologies; he straddled the fence on nothing; he spoke straight from the shoulder in defense of the faith that is in him, clearly giving the reasons why, but always [as] a gentleman.

My formal lecture on "Peace and War" dealt with the individual, the family, our industrial relationship and our governmental life. What Catholic laymen can do and should do to make the Church better known and loved was the topic enlarged upon before my Brother Knights, with the primary object of encouraging the study of Catholic doctrine and history, hoping thus to awaken the propaganda spirit in laymen.

Socialism was introduced but incidentally. Its influence seemed to be at a very low ebb in most of the cities visited, a result, no doubt, of the internal dissensions regarding the international conflict now going on. Yet, although Socialist opposition was almost nil during this past season, I have no delusion as to its force. I believe it must be reckoned with in the not very distant future.

In spite of the fundamentally vicious principles of the Marxian doctrines, it would not be amiss, I venture to think, to endeavor to bend Socialist energies to the practical support of some just measures, to the advantage of social justice, without of course relenting in our opposition to Socialism.

However, my enemy came out in force in one city, Anderson, Ind. The local organization brought on from Dayton, Ohio, a Socialist minister, Rev. F. J. Strickland, "to trim Goldstein" and "to give the other side." Mr. Strickland was thoroughly "competent to represent the principles of the international Socialist movement." He came, and made just a little noise by asking a few stock questions and by trying to frame a few tricky ones. In the words of the Grand Knight of the local council: "Mr. Strickland's questions were so effectively answered that the gentleman immediately subsided amid the cheers of the audience and left the city before Sunday night."

The questions asked at the meetings frequently took a wide range, from higher criticism to personal conduct. "Mr. Goldstein, now don't you think higher criticism has done some good?" "Some good, yes, in this way: The attempt to discredit the Bible as the Word of God has called forth a defense of the books that make up the Bible, and has brought out added historical testimony about Our Lord's life and His Church." The term

higher criticism is so "mouth-filling" that it seems to throw some people off their guard. The fact is that higher criticism never rises higher than objection, because it is not founded upon right reason nor does it employ sound argument, for it would reach spiritual things through merely physical means. Brother Caleb, who denied all that was miraculous, illustrates humorously the mode of the higher critics. "But Caleb, how about the Hebrews crossing the Red Sea?" "I'll 'splain dat. Dey crossed over on solid ice; and next day it was very warm, and de 'Gyptians just broke through de rotten ice." "But, Caleb, ice doesn't form so near the equator." "Dat objection is nuffin. In dem days there was no equator."

At another meeting a different tack was taken. An impassioned patriot, standing in the balcony of a hall where 2,500 people were gathered, demanded to know why the Pope did not condemn the Kaiser for thanking God for his victories, as though thanking God were a vice, not a virtue. At another place a renegade Catholic demanded assent to the proposition that the Church should have freed a woman from her drunken husband. He was shown that the Church safeguards the welfare of women, but that his anti-Christian method of absolute divorce would release the drunken husband and so enable him to make some other woman's life miserable. Another questioner was enlightened as to the probable reason why the privacy of the convent opposite his house was protected against his ungentlemanly inquisitiveness. He learned that the shades were not kept down from a "love of darkness." A Lutheran minister, evidently with feministic instincts, arose and suavely inquired whether Our Lord did not use the feminine word *Petra* instead of the masculine *Petros* when He spoke to Simon Bar-Jona. Of course, the gentleman was politely told that our Lord used neither the one word nor the other, as He spoke the Syro-Chaldaic, not the Greek language.

Time and again it was urged that the Catholic Church was in honor bound to declare for prohibition. This gave an opportunity to distinguish between temperance as a virtue and the political issue of prohibition. Stress was laid on the fact that Catholics are morally bound to obey God's law of temperance, while they are free to choose or reject prohibition in accordance with the dictates of an enlightened reason.

The chaos that afflicts the public mind as to Catholic opinions may be indicated by citing a few of the questions and objections that were offered. Many inquiries were doubtless sincere but some were animated by a hostile spirit: "Why is not 'Old Glory' permitted in Catholic Churches?" "Why cannot a Catholic be a Mason?" "Why did the Church chain the Bible in the Middle Ages?" "Why should Christ be called the Prince of Peace when He said He came to bring a sword?" "Did not Christ tell Peter to put up his sword, then why doesn't the Pope tell Catholics to do the same?" "What is a living wage?" "Wasn't it fear of the King of Spain that prevented Henry VIII from getting a divorce through Rome?" "What about the Hague Tribunal? England and the Vatican? Woman Suffrage?" "Why don't priests wed?" Frequently came the personal inquiry: "Why did you become a Catholic?" On the whole, whether the question arises from a good or a bad spirit, a prompt and courteous reply has a good effect upon the eager listeners, though the interrogator himself may not be convinced.

Although it is now six years since the Central Verein called me into the lecture field, yet the strangeness, on arriving in a city, of finding myself the first layman to address a public meeting in defense of Catholic truth has not worn off. So surprised are the people at the "boldness" of it that it is a common thing to have an audience remain for two and a half and three hours listening with intense interest to things unfamiliar to non-Catholic ears.

What the result of a season's hard work may be, is not mine to tell; though, of course effects are not immediately manifest. However, indications may be gleaned from communications received to the effect that many Councils of the Knights of Columbus were encouraged to attempt to lead in the intellectual and civic activities of their communities, to take up the study of Catholic doctrine and history, to distribute Catholic literature, principally *Our Sunday Visitor,* to place literature in racks at railroad stations and in hotels. Also it must be assumed that my work stimulated the various activities that have from time to time been inaugurated by the different divisions of our Order. By personal efforts some delinquent Catholics were induced to make their peace with God and in one instance an energetic and truth-loving young Hebrew was induced to go under instructions. Surely it is no slight privilege to be permitted to represent a great Catholic fraternal Order in its work of strengthening the Faithful in the Faith and in trying to get others into the one place on earth where truth abides in its entirety. As the privilege is great so too is the responsibility great.

The System of Capitalism

JOSEPH HUSSLEIN, S.J.

THERE is a vast difference between the system of capitalism and the mere fact of private ownership in the means of production. The former is antagonistic to the entire spirit of Christianity, the latter, in its broadest sense, has always existed and always will continue to exist, maugre Socialism and its exaggerated theories. By obliterating this distinction radicalism has gained its hold upon many earnest minds.

"It is ordained by nature," wrote Pope Leo XIII in reference to the forces of capital and labor, "that these two classes should dwell in harmony and agreement, and should, as it were, groove into each other, so as to maintain the balance of the body politic." Such is the

teaching of the Church, and such is the ideal of all labor unionism which has not been perverted by radical influences. But the harmony and balance here described were violently interfered with by the system of economics which came with the invention of machinery, the passing of the gilds, and the growing power of the Reformation. That system is known today as "capitalism" and must not, we repeat, be confounded with the mere fact of capitalist production. It has recently been designated as "commercialism," since the name capitalism is doubtless often used in a sense that is unobjectionable.

The two essential elements of this system are the domination of capital, particularly "money-capital," over the entire economic field, and secondly the subordination of all the interests connected with production to the one consideration of personal gain. It has therefore been properly defined as "economic rationalism." The Gospel rule of charity, the laws of justice and the sanctions of religion were all obliged to yield place to the overmastering considerations of profit, rent and interest; in a word, to the one absorbing idea of personal gain. This became the sole motor power of the entire system as the idea of religion was eliminated from its business transactions.

It may perhaps be objected that the inordinate amassing of riches was not unknown in the Middle Ages, which immediately preceded the capitalistic system, and that then as now men could be found who were ready to sacrifice charity, justice and religion itself for the sake of gain. This is perfectly true. But the essential point of distinction is that there was then no system of economics which sought to justify such a course, or which, like the pagan capitalism we have described, did not even deem a justification necessary. Its law is still summed up in the materialistic motto: "Business is business," which means that the considerations of humanity and religion may have their proper time, but must not be allowed to interfere with the interests of personal gain. A man may grind and crush the poor, paying starvation wages to labor and exacting starvation prices for his products, and yet stand justified by the principles of this system. He may even, if he chooses, be crowned as a philanthropist and public benefactor, should he desire to satisfy his craving for publicity. Such a code of morality was impossible in the Middle Ages. It could never be tolerated while the Church exercised her power over the people. For men like these she had but one word, and that was the word of St. James in the Holy Scriptures:

> Go to now, ye rich men, weep and howl in your miseries, which shall come upon you.
>
> Your riches are corrupted and your garments are motheaten.
>
> Your gold and silver is cankered, and the rust of them shall be for a testimony against you, and shall eat your flesh like fire. You have stored up to yourselves wrath against the last day.
>
> Behold the hire of the laborers who have reaped your fields, which by fraud hath been kept back by you, crieth: and the cry of them hath entered into the ears of the Lord of sabaoth. (*St. James, v: 1-4.*)

Supreme consideration for the common good always remained the ideal of the Middle Ages, however much men might offend in practice. Egoism was the sole ideal of the new economic system that followed upon them. It was an economic liberalism, with no interest save such as might eventually augment personal gain. There was no limit to be set to this. There was no delicacy to be observed in the choice of means for accumulating it. The oppression of labor, the exploitation of women and children, the destruction of family life, were all normal methods that never caused the lifting of an eyebrow. There was to be absolute freedom of competition and absolute liberty of personal contract between employer and employee, in order that the weaker competitor might be relentlessly crushed to the wall and the laborer might be hopelessly enslaved by the powerful employer. Yet the men who practised these enormities were not considered criminals, but gentlemen.

A rational and perfect system of large-scale production would have been possible under the influence of the Church; not so the system of capitalism. The spirit of the Church's laws, directed against usury, would not have prevented the taking of reasonable interest or profit in modern industrial life, and so the upbuilding of a sound and prosperous economic system, but it would have rendered impossible the usurious profits exacted under the reign of commercialism. Again, the spirit of organization, which the Church communicated to her gild system, would have helped to bring about the widest diffusion of private ownership, but would not have allowed the paralyzing and destruction of labor organization which now took place under capitalism, consistently with the principles of a ruthless, relentless and unscrupulous struggle for gain.

The Reformation, without any doubt, is mainly accountable for the system of capitalism as here outlined. We make this statement while fully aware of the apparently conflicting theory put forth by Werner Sombart, which attributes its origin to the Jews. The following is his own summary of the five factors which he believes contributed to help towards the development of the system of capitalism, which he describes as somewhat restricted in its earlier period by Christian customs and morals, but as later entirely unembarrassed by any restraints of Christian morality and traditions:

> (1) Natural science, born of the Germanic Romance spirit, which was the mother of modern inventions. (2) Speculation, born of the Jewish spirit. Modern technical progress allied with modern speculation provided the necessary forms for the limitless efforts of capitalist enterprise. The process was still more accelerated by (3) the general Jewish influence which since the seventeenth century has made itself felt in the economic life of Europe. From its very nature this influence could not but strive to extend its economic activities without let or hindrance, regardless of considerations; and its religion, far from restraining it, gave it free rein. The Jews were the

catalytic substance in the rise of modern capitalism. (4) As religious feelings became weaker and weaker among the Christian peoples, the old bonds of morality and tradition that had held capitalism in check in its earliest stages gave way, until (5) they were completely removed when through emigration the most capable business types settled in new lands. And so capitalism grew and grew and grew. Today it is like a mighty giant striding through the land, treading down all that stands in its path. (*The Quintessence of Capitalism, p. 357.*)

Were we to admit this entire analysis the fact would still remain that it was the Reformation which made the acceptance of this system possible after it had been originated by the Jews; for Sombart admits that non-Jews in course of time equaled their instructors. Never could the Church have tolerated its introduction. It does not reflect the spirit of the Old Testament, but is the economic expression of liberalism and rationalism, and therefore of modern paganism pure and simple, whether practised by Jew or Gentile.

The system of capitalism began by disregarding the sacred rights of the laborer to a reasonable family wage. It continued its work by the warfare of unrestricted competition in which all means were fair that might crush a weaker rival. It completed its task with the concentration of enormous fortunes in the hands of single individuals and the coalition of mighty interests that swept everything before them. It ended in the establishment of gigantic foundations to carry its domination from the economic sphere into every other field of human activity, seeking to control and monopolize charities, schools and municipal and national governments themselves. For this purpose it became the custom for leading capitalists to purchase or otherwise secure their own papers that they might the more surely, though covertly, influence and control public opinion, elections, civic or national movements and enterprise, and so the entire life of the people.

Such is the system of capitalism. Catholic condemnation of it is no less severe than that of the Socialist could be. To convince ourselves of this we need but read the social Encyclicals of Pope Leo XIII. But we differ sharply from the Socialist agitator in that we do not condemn capital itself, but the rationalism which thus misused it. There is no moral evil in the axe wherewith a murder is committed, but in the evil heart which gave the evil counsel. Under Christian direction capital, like other things in themselves indifferent, can be used for the economic and even the moral and spiritual welfare of the world. So it would be used, and so it has been used even at the present day under the direction of the Church and the guidance of the principles which she lays down. It is the task of every Catholic to combat the spirit of capitalism and to see that it is supplanted, not by a compulsory and equally dangerous and destructive communism, but by the widest and most equitable distribution of private ownership; not by Socialism, but by Christian democracy as taught in the great encyclicals of the Sovereign Pontiffs.

Cosmic Dreams of Modern Philosophers

HENRY A. DOHERTY, JR.

THE modern purveyor of cosmic explanations dwells in the realm, not of fact, but of imagination. Like a child fresh from his first fairy tale and eager to try his own powers of invention, he plunges into the misty land of fancy and emerges with an ecstatically beautiful, romantic, exciting, thrilling new story; and he is confident that no one could be so cruel as to dash it to pieces on the hard rocks of reality. There is, of course, Catholicism with its insistence on cold matter-of-fact investigation, its views surviving for many centuries, its slavery to fact; but he discounts its opposition, for he believes it to be merely ancient, ignorant superstition, incapable of appreciating the fervid ecstasy of original thought and out of sympathy with the subtle refinement of the modern mind.

Eventually he nerves himself to give his intellectual child to the world, where it is baptized with the applause of thinkers like himself, and confirmed by its adoption into the coterie of the cultured few, and dispatched on its mission of doing its part in wrecking the frame of human knowledge. It is all so inspiring. The intellectual father stands there with his babe in his arms and a pathetic gleam of intellectual mother-love in his eyes. "See what I have produced," he seems to say; "even I, son of parents of flesh and blood, yet parent of a child beyond the fondest hopes of flesh and blood. Dissect it if you will, condemn it if you dare; but if you do so, I shall produce another which shall defy dissection and condemnation." So the dream is told.

The great universe, whirling in space, inhabited by countless living things, acknowledges no power above and apart from itself; it is nothing more nor less than God evolving Himself in matter. What could be more self-evident or satisfactory? Why not accept fascinating theory for fact? How foolish to insist on elaborate proof! The problems affecting living and inert matter need but a little imagination to be solved. There is in matter, so the new fairy tale runs, a life-force which gives it form and is its law and order. This force is God, dwelling in all living things. Ah, romance, thou art rampant! Life-force trickling through the cosmos in deep, mysterious channels of power! What can exhaust the excitement of this progress of material things to perfection? But what of the inert matter? The answer is simple. Matter existed from eternity, and in it life originated in a germ. The wonder grows. We have the thrill of order germinating in disorder and evolving the latter into complex perfection; the chaos becomes the cosmos, and all things, man included, move forward to perfection. There is, however, a troublesome question concerning this germ, this original seed. Whence did it come? Was it created? Banish the thought. Germs germinate, they are not created; they *are*. What a glorious, what an enlightened concept! The germ contains within itself all that is ever to happen. Chaos grows into cosmos, plant into animal, animal into man, man into God. Intelligence is gradually developed in the process. Matter develops sensation, sensation grows into instinct, instinct into intuition, intuition into knowledge, knowledge into truth, or whatever progression you choose.

But the puzzle is not yet wholly solved. All things are adapted to their surroundings; only man seems to be an exception, for his desires conflict with his capacities, he aspires to perfection, but is still imperfect. The modern philosopher has a ready explanation for this anomaly—the conflict of matter with life-force. But the question immediately arises, Why should there be a conflict if life-force and matter are both the homogeneous unfolding of a single idea? The modern philosopher's answer is not far to seek. Matter, he informs us, conflicts with spirit; spirit is the law of matter, and works in it and through it; but a struggle is inevitable, for spirit is infinite, matter finite; spirit

eternal, matter temporal. And if we ask whence is this spirit, we are assured that it was sown in matter, but when and how will not be clear until spirit has finally discarded its manifold disguises.

It would appear, therefore, that spirit does not really need matter for its self-expression, that it is above and beyond matter, and that in the hands of its manipulators it has worked itself into something not wholly unlike the God of the Christians. Shall we soon hear hints of a vague possibility of Christianity being true? Christianity certainly deserves some consideration from the dreamers of dreams. It has not shirked facing the difficulties of the riddle of the universe; its solution is very detailed and comprehensive. Eternal Spirit, creating matter and infusing into it the spark of life, and in the case of man, a spiritual, immortal soul; the loss of the God-given preternatural harmony between the lower and higher parts of human nature, due to disobedience of Divine law and entailing internal conflict; the Incarnation, Redemption and the restoration of man to his supernatural destiny, to be worked out with the assistance of grace, and finally attained by the possession of the Beatific Vision for eternity; this is a system that at least challenges attention by its very completeness, its explanation of facts, its cohesiveness, its age and its cloud of witnesses.

Let man, for a change, postulate the whole orthodox Christian system as a theoretical explanation of the world and of man. Then let him array the facts of human discovery and experience, of which he is certain beyond a doubt, against this theory. He will find never one fact to conflict with it. For the real truth of science never conflicts with the real truth of Revelation. When they seem to be at variance, one or the other of them has undergone some misunderstanding or exaggeration. Man has tried either to make Revelation explain more than it is intended to explain, or to make human science explain more than it ever can explain.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Two Much-Needed Books

To the Editor of AMERICA:

I would like to call attention to the urgent need of two books and also to suggest that some of your learned readers take up the work of writing them: The History of Nursing and the Ethics of Nursing, both to be written from the Catholic standpoint. These two subjects were introduced this summer into the list of requirements for registered nurse-training schools. On the former of these subjects, I know of no book that is satisfactory for Catholic schools. As for the latter, "Ethics for Nurses," by Aitken, published by Saunders, is excellent, but it would be seventy-five per cent better, if the element of the supernatural were incorporated into it. I use the book in connection with DeHarbe's "Advanced Catechism." The need of books on these subjects written by Catholics is very great, and I believe that every Catholic nurse-training school in the United States would adopt them and be very grateful to their authors.

Troy, N. Y. S. M. R.

Chaplains' Aid Association

To the Editor of AMERICA:

With a view to furthering the work of the Chaplains' Aid Association, the following brief account of the organization and efforts of the Newark Chapter is submitted. At the request of Father Burke, who had just organized the association, the attention of the Bishop of Newark was brought to the matter by three ladies of the diocese. He at once approved the proposal that the work be started in his diocese and appointed a spiritual director, at whose residence a meeting was called. No methodical selection of members was made, but such women as could be reached immediately, and who seemed likely to be interested in the project, and have time and means at their disposal, were communicated with. The chapter was organized with a president, four vice-presidents, a secretary and a treasurer. The others who attended the meeting were put on the Executive Board.

Within a week the names of eighty prominent Catholic women were published as composing an honorary committee, and letters were sent out in the name of the Spiritual Director to every pastor in the diocese, in which the nature of the work was outlined and a request was made that the pastor should appoint a member of his parish to co-operate with the association. A chairman, who was also made a member of the Executive Board, was appointed for each county, whose task it was to follow up the letters with a personal visit and to beg the pastors either to organize the work themselves or to allow us to do so. In most cases the pastors designated a parish chairman, who makes her returns to the county chairman.

We have met with most encouraging response. Headquarters were put at our disposal by a leading hotel, and were also offered us by the Knights of Columbus. The "A Kempis" at once donated two kits and a thousand prayer-books; many parish organizations also have made donations. We have been enabled to furnish the nine chaplains from this diocese with kits, as well as three chaplains from the Trenton diocese, where another chapter is now being organized. We have the assurance of acting chaplains in the New Jersey camps that our assistance has been valuable to them.

We have had able direction, but we feel that the success of our work has been due mainly to its appeal to the faith and patriotism of our women. There should be no difficulty in starting a chapter in any diocese. We shall be glad to offer the benefit of our experience to any one desiring it.

Newark. BLANCHE MARY DILLON, *Secretary.*

"Queen of Peace, Pray for Us"

To the Editor of AMERICA:

"Queen of Peace, Pray for Us." Let that be the watchword of a phalanx of prayer formed to assist the Pope in his tremendous task of bringing peace to a war-swept world. The intention of uttering this prayer at least once a day would be the sole requirement for membership in this spiritual army. For does not this prayer comprise it all? The words are those of the Vicar of Christ. To utter them signifies submission to his authority to whom Our Blessed Lord entrusted His Church, and rebellion against whose spiritual guidance has been a great underlying cause for the present world-cataclysm. They are words addressed to Our Blessed Mother, the Mother of Christ Jesus and Our Mother. It is meet that we should address our heartfelt prayers to her at this, the hour of our extremest need. If we had offended a great and powerful king, should we not gladly welcome the intercession of his gentle mother? And how grievously has all mankind offended Almighty God!

God is infinitely merciful, but He is also infinitely just. He will forgive, but we must *ask* His forgiveness. Nor will any mere perfunctory asking suffice. Great has been our offense, great should be our sorrow. We must ask, ask with all our heart. And can any plea be more powerful with Our Lord than that of His Blessed Mother?

The more each soldier in this phalanx of prayer does in this storming of Heaven's gates, the better. If he will say "Queen of Peace, Pray for Us," morning and evening, or thrice a day, or oftener, so much the more will he be doing to hasten the coming of peace. And best of all will it be, if he will receive Our Lord in Communion and lift up this prayer from a pure heart.

How evident will be the transcending catholicity of the Church, when the blood-drenched world sees millions of devoted Catholics, devoted to country and to God, fighting valiantly against one another, each for his native land, and yet breathing a common prayer to Her who is the Blessed Mother of them all.

New York. G. T.

Denial of Rights

To the Editor of AMERICA:

From the clipping herewith submitted from the New Orleans *Times-Picayune* of September 8, 1917, it would appear that the very foundations of religious freedom have been construed to be without the pale of Oklahoma law as regards the Mass:

> OKLAHOMA CITY, OKLA., Sept. 7.—In an opinion made public today, S. P. Freeling, State Attorney-General, held that the prohibition laws of Oklahoma made unlawful the use of wine even for sacramental purposes.

I have no brief in defense of Lutheran and Protestant Episcopal rights, likewise blanketed under this comprehensive interdiction of their communion wine, although, if I am correctly informed, a great many Lutherans and nearly all Episcopalians accept wine and not grape juice as alone valid in the terms of the Eucharistic institution. But I am simply staggered and confounded in my first rudiments of reason to think that such point-blank tyranny can be solemnly registered as the law of Oklahoma by Oklahoma's official expounder of the State law in the person of her Attorney-General.

Our national Attorney-General Gregory has an extremely serious and honest countenance, to judge from current newspaper portraiture. Does he, perhaps, take cognizance of the flagrant subversion of the Federal guarantees granting freedom of worship? Or is it a case of *policing* wine from the altar under the head of prohibited "intoxicants"? *Vox dei!*

New Orleans. WILLIAM PRICE.

Masses, Not Flowers

To the Editor of AMERICA:

From time to time communications have appeared in your paper in reference to substituting Masses for flowers as an expression of esteem at funerals. A practical demonstration was made in this respect in Atlantic City last week. A man died who was very popular but without very much social prominence, and who did not leave any surviving relatives. He did not care for flowers in his life, and his friends thought it would be unfair to him to load his casket with flowers. So a quiet effort was made to secure Masses for him as a substitute for flowers. As a result cards were prepared which provided a space for the signature of the donor and a place for the priest to sign acknowledging that a contribution had been made for a Mass or Masses. It was an edifying sight at his funeral to note that forty such cards, tied with purple ribbon, were distributed on and about his body, indicating that forty Masses at least would be offered for the repose of his soul. The action taken was freely and favorably commented upon. The ease with which it was accomplished is an evidence that all that is required to make the substitution of Masses for flowers popular is some well-directed effort.

Atlantic City. J. A. McN.

The Catholic Press

To the Editor of AMERICA:

Your editorial entitled "A False Economy" is timely and to the point. It is to be deplored that the interest in Catholic papers and magazines is not what it should be, yet there are a few who are doing their share toward carrying on the work of the press by their own subscriptions and their efforts to induce others to become subscribers. The difficulty could be surmounted if the word "many" could in truth be substituted for "few," but how are we going to get the many? This is an old problem and many solutions have been offered, but whether or not they were successful, we can keep on trying until we find the best answer.

My method is to remail all the Catholic magazines that I get hold of, and in each one of them is a small slip requesting the reader to become a subscriber, or if he is already a subscriber or cannot afford to become one, he can at least give the magazine to a friend and help to promote the circulation. If those into whose hands the magazine falls will do as requested, some result is bound to follow.

It is gratifying to see that some of our societies are actively interested in this problem, but would it not be a good plan to have a league for the support of the Catholic press, not to multiply or add to the organizations already existing but to act in conjunction with each one of them, that they may grow in number and develop in spirit? If each Catholic family gave a written promise that at least one Catholic paper or magazine entered the home, the purpose would be accomplished in a short time. Many people are not subscribers for no other reason than that they have never been asked, no effort has been made to reach them.

If the readers of AMERICA would use each number for propaganda as I have suggested, wonders might be wrought. Why not try it? Nothing would be lost and much might be gained. A reprint of your editorial or strong argument to the same effect in leaflet form could be circulated in many different ways and places. Anyone who can buy a magazine at all can afford to buy AMERICA; it is the best of the entire lot. Keep on urging them.

Yonkers. JOSEPH A. MCGRATH.

Knights of Columbus

To the Editor of AMERICA:

As one instance of the activity of the Knights of Columbus in behalf of our Catholic soldiers, the following excerpt from the *Free Press* of Burlington, Vt., will doubtless prove interesting to your readers:

> A three days' mission for the Catholic soldiers at Fort Ethan Allen closed Tuesday evening. The Knights of Columbus building was crowded, as it had been on the two previous evenings. The Rev. Father W. J. Stanton, S. J., of New York, preached an inspiring sermon on "The Flag and the Cross." Following the sermon, the soldiers renewed their baptismal vows and dedicated themselves to the flag as the symbol of their allegiance to country, and to the cross as the symbol of their loyalty to God. The eager, manly faces of the soldiers sent a thrill through the onlookers. The flower of the country's manhood renewing its pledges of fidelity to country and flag by a promise of loyalty to the cross of sacrifice could not but be inspiring.
>
> It is estimated that about 800 attended the evening devotions and sermon. Father Stanton was assisted by the Rev. Father Bernier, S. S. E., of St. Michael's College, who has been given charge of the work among the Catholic men at the fort. Father Stanton wishes also to give public expression of his thanks to Colonel Rivers, who courteously received him and encouraged the work of the mission.
>
> This mission work among the soldiers constitutes the essential part of the labors of the Knights of Columbus at the government encampments. The stirring sermons delivered by Father Stanton, who is nothing if he is not virile, and the attention paid to the spiritual side of the men are a distinct patriotic service, for the knights feel that service to God begets love and loyalty to country. Similar missions will be given at the various camps throughout the country.

It might be added that the Vermont State Councils of the Knights of Columbus erected the recreation hall referred to in the above notice on the camp grounds of Fort Ethan Allen under the inspiration and direction of the Rt. Rev. J. J. Rice, D.D., Bishop of Burlington. It is used on Sunday as a chapel.

Burlington. K. C. A.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, OCTOBER 13, 1917

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On account of the shortage of paper a limited number of indexes has been printed of Vol. XVII of AMERICA *which closed last week. Those who desire copies should notify the editor by post-card. The copies asked for will be mailed November 15.*

Our Service Flag

OVER the entrance to the building that the editors of AMERICA call "home," hangs a service flag, bearing a single star. AMERICA is proud of that flag. It means that one of the staff, the Reverend Gerald C. Treacy, S.J., who received his commission as First Lieutenant on September 8, is "off to the wars." For the last few months, Father Treacy has instructed and edified the readers of this review by his articles on the relief work of the various Sisterhoods in the Civil War. The brilliant pen is now laid aside for the time, and henceforth Chaplain Treacy will devote his days, and many of his nights, no doubt, to the welfare of our brave men in the field.

Since the days of John Carroll, sometime Jesuit and patriot of revolutionary days, "U. S. A." and "S.J." have been titles singularly akin. As the philosophers would say, the two are notes that are completely congruous. That a religious man should leave the quiet of the cloister or the study for spiritual work in the army, is no new thing either in this country or abroad; but both as the son of a Society from which the military idea is not absent, and as an editor, AMERICA's contribution to the army should find himself singularly at home in his new career. An editor who tells the truth, and it is proverbial that all good editors are painfully veracious, may hope for surcease of sorrow beyond the grave; but on this side of the dark river he must be content to be the target of many a malign and baleful eye. If, in addition, he is a Catholic editor, he soon begins to realize the true inwardness of St. Paul's phrase, *intus timores, foras pugnae,* conflict without and a certain fear within. For his fighting is indeed against principalities and powers that know not God, and he must often conduct his campaign, alone, misunderstood, misrepresented.

The domestic note has never been struck in these pages, but as times change, old customs cannot remain precisely what they were. In great measure the life of those who fix and guide the policies of this review is, and must be, militant; but as they turn to the work of the day, they are encouraged by the thought that in a new and acceptable sense, their efforts are centered against forces, visible and unseen, that would tear down Church and State alike. Therefore do the editors of AMERICA, with feelings in which admiration and wistful envy combine, stand at attention as from their company passes a gallant man and zealous chaplain, Lieutenant Gerald C. Treacy, S.J., U. S. A.

Free Speech and the Professors

ENLIGHTENED by the dealings of the Government of the United States in connection with the I. W. W., with the pacifists and other misguided persons, a great Eastern university has at last concluded that speech is not absolutely "free." The gowned magistrates of New York concur in this decision which, indeed, they reached one month in advance of their brethren of the academic close; while the police of the metropolis have long been of the opinion that the intelligence of the ordinary Madison Square Garden variety of soap-box orator is in inverse ratio to the strength of his lungs and the speed of his language. Thus does intelligence slowly leaven the mass, proceeding from the lower classes, and arriving by slow degrees at the learned and the literati, the frosted layer on the top of the community cake.

Probably the savant who invented the phrase "free speech" and made it popular, is not urging his claims in these days when war, a reality, if a cruel one, has suggested a return to real thinking and common-sense. How so many Americans ever came to believe that the Constitution justified them in freely expressing an opinion, their own or someone else's, on any subject whatever, and on all occasions, must remain a puzzle to worry the philosophers and the historians of the future. No decent man ever acted on that principle or ever will; put into complete effect, it would mean the destruction not only of life's amenities but of civilized society. With the return of peace, the old formula will, no doubt, reappear, but in a modified form. The course of current events has marked indelibly upon many minds, the fact that neither the truth of one's cherished "message," nor the sincerity with which it is held, authorizes its utterance at all times and places. There is a time for speech and a time for silence, and every sane man soon learns that not even the most salutary truth is to be preached without due regard for circumstances. It may be true that the theater is really on fire, but only a fool will hasten to

shout that fact to a crowded audience. Unfortunately, more than one American college has been afflicted for years with professors who have been shouting "fire," when there has been no fire at all, and justifying their course on the plea that academic freedom of speech entitled them to present as objective truth whatever they, measuring the universe by the confessedly fallible yardsticks of their intellects, deemed to be the truth.

The university in question is to be congratulated on its courage, somewhat belated, it is true, in dropping two professors who have long made themselves particularly obnoxious by ill-considered and forcibly-expressed criticisms of the Government's war-policy. It is somewhat amusing to think of the horror that would have swept the country, had these two professors been allowed to preach their doctrines from the pulpit of a Catholic college, and also decidedly instructive. It seems to show that while the country is apt to set a low value on the utterances, patriotic or ethical, of teachers in non-sectarian institutions, it expects precise thinking and well-considered statements from the holders of chairs in Catholic colleges.

American Manners Again

WHEN a social lioness was once asked to explain how she managed to keep sweet-tempered and serene even when subjected to the most exasperating social inflictions, she simply answered: "St. Teresa's bookmark, a robust sense of humor, and a well-cultivated talent for admiring and marveling." That is an excellent recipe for maintaining agreeable social relations with the neighbor, and perhaps if it were more widely used by the young people of today, there would not be so much justice in the strictures Mr. Robert Grant passes on American manners in an article which he contributes to the current *Yale Review* about "The Tired Business Man." For that creature of our modern social system, according to Mr. Grant's indictment, is largely responsible, not only for America's bad manners, but for other evils that are now very rife in this country. He writes:

> The tired business man may disclaim responsibility for our continuous crop of murders and accidents, divorces and hasty legislation, but surely to him more than to anyone else is directly traceable our middle-class craving for the gay but inane and salacious compound which theatrical managers find to be their best drawing-card. And to whose discredit if not that of his wife and daughter—especially his daughter, once aptly described as "the iron Madonna who strangles in her fond embrace the American novelist"—are we to charge the pink lemonade popularity of most of our "best sellers"? With both father and daughter the process is subconscious; a case of glorifying what one likes because one likes it and thus choosing the paths of least resistance. The easy-going optimism, which in the name of naturalness fosters a craving for cheap vaudeville or to be sentimentally titillated, can be due to nothing but mental torpor—reluctance to think, which is only another term for atrophied imagination.
>
> As for manners, we are kind-hearted as a people and civil when appealed to, but no one would suspect it if our bearing in thoroughfares and street cars be a criterion. The spirit of the age is first come, first served; to be waived only in favor of the crippled and the positively infirm. Courtesy in the old-fashioned sense—the deference of the young for their seniors, of the stronger for the weaker sex, of the vigorous for the frail—if not extinct is so sporadic as to be noticeable when manifested. The young men who push their way to the fore in public conveyances retain without compunction the seats for which they have struggled. Here again we have the philosophy of the tired business man: "I got there first; we are all equals in the United States, and I want to read my newspaper." The apotheosis of naturalness, and in self-defense we all more or less subscribe to it; but after all it is natural for pigs to struggle for places at a trough. Well may we ask ourselves if it is impossible to safeguard independence, initiative, and equality except at the cost of all the social graces that prevailed when society was more artificial.

If the tired business man is chiefly to blame for the general lack of consideration for others and the deplorable lowering of taste with which he is charged in the foregoing passage, let us hope that one salutary result of the present war will be his complete reformation, and that when peace returns our countrymen will prize more highly than they now seem to do the old-fashioned graces of courtesy and refinement.

Make Your Dollars Pray

SOME modern critics have said that the war will be brought to a victorious end by the country that "is able to continue producing." If this be true, it would seem that Germany's defeat will be the result of an economic, rather than of a military collapse. Hence it is of prime importance, that the United States and the Allied Powers not only raise armies, build fleets, and equip both with engines of destruction, but that with at least equal care, they guard and increase the productive factors of their respective countries. To build with one hand and to tear down with the other, but to make construction more than counterbalance destruction, is the precise but puzzling business of war. The puzzle finds an answer only when the nation is able to reform wasteful processes, or to bring to light productive forces hitherto unknown. These forces, human, animate, and purely material, are manifold, but the importance of a proximate factor was stressed by a popular American who wrote, "It's dollars that will win this war." There is, therefore, a store of good advice in the slogan, "Make your dollars work."

But our dollars can do more than work. They can pray. More than anything else, in these times of stress, do we need to get down on our knees and implore the protection of Almighty God for ourselves and for our beloved country. Too long have those of us who possess much of this world's goods, devoted the surplus not to the service of God and of His poor, but to the bondage of pleasures that are superfluous or illicit. These are the acceptable days, the hour of reformation. "Let my counsel be acceptable to thee," said Daniel to the ini-

quitous king, "and redeem thy sins with alms, and thy iniquities with works of mercy towards the poor; perhaps He will forgive thy offenses." Rich or poor, all of us can do something to aid the many worthy charities at our very doors. No one ever came to woe through generosity, for "he that giveth to the poor, shall not want."

Possibly it may seem invidious to recommend one above any other of the many worthy organizations that have sprung up since the beginning of the war. Yet, surely, charity will suffer no hurt, if it is pointed out that when insistent business methods are adopted to raise funds for non-sectarian charities, our distinctively Catholic charities, whose policy is to work and suffer in silence, may be passed over in their great need. There is probably not an organized Catholic charity in this country that does not face the coming winter with forebodings, but the times bear cruelly, and with particular insistence, upon our homes for children and the aged. There is nothing spectacular about these institutions; on the other hand, few agencies are more important than those which care for the little ones, and few should appeal more deeply to all hearts than those homes which strive to bring peace and calm after a weary life into the evening of old age.

Laudable self-interest as well as the need of these institutions, urges generosity in almsgiving. If we wish Almighty God to help us, let us make the mouths of little children pray for us, and ask that the trembling hands of old age be lifted up to Him in our behalf. In the measure that we mete, shall it be meted to us. To bring down God's blessing upon ourselves and our country, let us make our dollars pray. They cannot be better occupied. "Shut up alms in the heart of the poor, and it shall obtain for thee help against all evil. Better than the shield of the mighty, and better than the spear, it shall fight for thee against thine enemy."

Learning, Earning, Yearning

TO the trusting New England farmer of thirty years ago the mail would sometimes bring a gaily-printed circular which set forth by means of contrasting illustrations the superiority of a certain kind of lawn-mower to all others. On half the page was pictured a farmhouse rapidly going to ruin, a slatternly wife was scolding her unkempt children, while a shiftless husband sat on the doorstep, his head buried despondently in his hands, apparently contemplating suicide. Under the picture were printed the illuminating words: "This man did *not* buy our lawn-mower." But the other illustration on the circular represented a prosperous farmer. House and barn were in excellent repair, and on the well-shorn lawn stood a smiling wife and romping children, while a cheerful-looking husband caressed affectionately the handle of a new lawn-mower. Under the picture was written: "This man *did* buy our lawn-mower."

Who would have thought that a mere lawn-mower could have caused such happiness, or such misery! But it is a matter of common knowledge that in domestic life the most far-reaching effects are sometimes produced by the character of a house's furniture and decorations. Once upon a time, for instance, there was a young couple who received as a wedding present a fine Madonna by Murillo, and the daily contemplation of the masterpiece wrought such a marvelous change in the characters of its two beholders that from frivolous and worldly things they became serious and devout and eventually sent three of their daughters to the convent and two of their sons to the seminary. It has also been observed that children who always dine at a *Louis Quatorze* table and take their morning porridge from old Sèvres china grow up with a most enviable air of breeding and distinction, for they ever strive to make their manners harmonize with their environment, consequently their demeanor is invariably what would be expected of those who use old Sèvres at an eighteenth-century table.

It is hard to believe that that cheerful farmer, those devout parents and those well-bred children really derived such marvelous strength of spirit merely from the daily contemplation of one or two details of their material environment as our ingenious anecdotist would have us infer. But there can be no doubt that learning, earning and yearning, which are the three important functions of every good man's life, can be remarkably promoted or impeded by some seemingly trifling detail of his surroundings. What will be continually teaching him new lessons, what will make his work more valuable to himself or others, what will help him keep his ideals lofty and pure, may be in itself a thing quite ordinary or of little intrinsic value. Nevertheless the object, whether it be an implement, a picture or a bit of furniture may, owing to its utility, beauty or associations, render its owner or beholder, as his life goes on, a better learner, earner and yearner.

An Italian Ozanam

BUT fifteen years have elapsed since the death of Contardo Ferrini, whom his admiring countrymen have called the Italian Ozanam, and already the initial steps for his beatification have been taken in Rome. But recently the Holy Father expressed his satisfaction at the progress the cause was making and rejoiced in the hope that the Church would soon be able to place upon her altars a great university professor of our own times, who united in himself to a marvelous degree, those two attributes which the world deems irreconcilable, the scientific spirit and a childlike submission to the teachings of the Catholic Faith.

The name of Contardo Ferrini is but little known to American Catholics. For too many years it was almost unknown to his countrymen. Yet Contardo Ferrini was

doing work in the history of Graeco-Roman law and its influence upon modern civilization which won the admiration of Theodore Mommsen and made him exclaim that in the study of that law and its dependent branches, the twentieth century would be known as "the century of Ferrini." Like Ozanam, Ferrini died young. Like him he spent the greater part of his life in a professor's chair. The University of Pavia looked upon him as its ablest professor and thanks to him saw something of its former splendor revived. Like Ozanam, Ferrini had a magic and lasting influence on the hearts of his pupils. He was an ideal professor, modern in the best sense, critical, scientific, thoroughly master of every phase of his intricate subject, keenly analytical, an indefatigable digger into hidden sources and records, gifted with an historical sense seldom surpassed. But he was more than the professor. He was the embodiment of truth, sincerity, purity, childlike piety and faith. No one ever listened to the young lecturer, whom scholars like Mommsen, Moritz Voigt and von Lingenthal pronounced unsurpassed in his own special field, without leaving his lecture hall, not only solidly instructed but ennobled in his views and heartened for the battle of life. Like Ozanam, Ferrini loved the poor. He wrote eloquently and toiled generously and tirelessly in their behalf. He had also the simplicity and the humility of the great French scholar. Like Ozanam he sought light and guidance, at the altar under the rays of the sanctuary lamp. This modern university professor was a daily communicant. His keen mind found no difficulties in the mysterious splendors of the Sacrament of the Altar. His last words, when his ever serene intellect was for a moment filmed with the mists of death, were "Let us go to Mass."

Science and faith were nobly united in Contardo Ferrini. He was of the race of those great Catholics like Pasteur, in whom the scientific spirit, far from being crushed, is on the contrary endowed with a keener insight and given wider horizons by the teachings of their faith. His life so simply, yet so nobly spent in a great university brought him every moment almost into the closest contact with some of the most intricate problems of modern thought. He handled them scientifically, fearlessly, faultlessly. His career is an eloquent refutation of the oft-repeated charge that there is an irreconcilable opposition between the conclusions of science and history, and the dogmas of the Catholic religion. The twentieth century has had no more critical or more thorough exponent of historical jurisprudence than Contardo Ferrini. The Catholic Church ever had in him a loyal and a devoted son. The day, perhaps, is not far off when she will raise the university professor and the historian of the Graeco-Roman law to the honors of the altar.

Literature

TENNYSON

ALFRED TENNYSON is a poet whose poetry in his lifetime received more than its meed of praise, and since his death has passed into, at least comparative, oblivion with an unparalleled swiftness. "The Passing of Alfred" might well seem incredible to his readers and critics of a quarter of a century ago. For the time being, at all events, he is as dead as his poor imitator, Lewis Morris.

He belonged to his time and his moment. One had almost said that he was very quick to catch the mood of his time and his moment: only that would not be true if it implied deliberation: for no poet ever believed more implicitly in his call and his mission that Alfred Tennyson. Within his poetry of forty years or so is contained a microcosm of the life and thought of later decades of the nineteenth century. There was the cultivated religious doubt, the doubt which threw so many intellectuals into the arms of the Catholic Church. It was the doubt of the public schools and the universities which made heterodox bishops and deans of the Establishment when it did not make Catholics. Tennyson got it all into "In Memoriam"; and in a sense answered it there, though not very certainly. In the sixties and seventies there was a heterodoxy attaching to Tennyson which, doubtless, made him more thrilling to the parsonages as well as the college rooms, where he was so dearly loved and admired. He had listened, just listened, to Darwin and to the authors of "*Ecce Homo*," the famous book which fluttered the orthodox dove-cotes of England in the seventies. For a good many people, rather timid people, he represented what they used to call the "larger thought," very faint and far away. In another mood, as in "Maud," he caught very faithfully the tone of the painting, poetry-writing, theorizing, mildly evolutionary young men of the universities, who in the long days of peace found nothing to break their teeth upon but the arts and religious doubt.

Probably the fact that he was so deftly and exactly of his moment accounts for his rapid disappearance. The day before yesterday is too near to be interesting. But his day will come again, one imagines, after the war is over. It will be good to slip from a blood-drenched, broken world into the quiet cathedral close of Tennyson's poetry. People will want to know what it was like, in those green and colored gardens of life, long, long ago before the war, ante-bellum. After the horror and splendor of the war, which has broken many idols, it will be good to escape to green pastures and cool waters that once were, and these Tennyson will offer us. He is the poet of the delightful things of nineteenth-century England; dew-drenched, bird-haunted lawns; the English girl, just unrestful enough to want the higher education; the English lad, with his head full of fine flummery of dreams, nothing like so dangerous as those of Turgenieff's Russian students; college quads; ancient manor-houses; Toryism just not too high; Church ditto, with a certain feeling for the people such as befitted the "upper classes."

It was part of his belonging to his time that Tennyson was not without understanding of the Catholic Church. He was near enough to the golden influence of John Henry Newman to be more or less free of the murky suspicions which still befog the intelligence of the English middle-class Protestant or befogged it but lately. Catholicism was nearer to him than Dissent, that abhorred thing to the old-fashioned English Churchman. Doubtless he affected the opinion of the many who read him in his hey-day as few poets have affected public opinion. He was not out of their reach as greater poets might have been. I believe that when he ceased to be a living influence to the middle-class

households of England, it was easier for the clouds and suspicions of the extreme Low Church, expressed in that strange creature, the "escaped monk" or "nun," to descend upon the minds of people living out of the world, within close and narrow borders. That strange survival will doubtless disappear after the war, which many people believe will make England Catholic once more.

My own knowledge of the narrowness and prejudice to be found in English country places and towns makes me respectful to the men who dared, as Tennyson did, to make piteous and not detestable the character of "Bloody Mary." He would have objected to "dared." The idol of the English middle-classes, a toppling eminence which he shared with Queen Victoria and Mr. Gladstone, he dictated to his readers, not truckled to them. "The Idylls of the King" must have done something to familiarize English Protestants with the Catholic view of the Blessed Sacrament, as with the Catholic view of nuns and convents. He was sympathetic to the Catholic view; and his reading of Mary Tudor's character, so different from the conventional view of the class who read him, showed a mind in advance of his time, as well as an imagination capable of piercing the crusts of prejudice and tradition. To be sure, he kept the hatred of the Spaniard, which was the best weapon of the Reformation in England, so his picture of Philip is entirely the Protestant conventional one, very different from the Philip of later historians, grave, noble, and dignified, upon whom English hatred fell in a storm of insult. "Queen Mary" is a Protestant play, but not so Protestant that his picture of the unhappy Queen is not a most moving one.

> "Thou knowest never woman meant so well
> And fared so ill in this disastrous world."

Equally unconventional is the poet's view of "Good Queen Bess." Her meanness, her lightness, her treachery are well delineated.

Then again in "Becket," the keynote of the Archbishop's character is given in the scene where the poor come to him for protection against the King and the proud lords. A poor man comes in with his dog and shows his plight to Becket. The King's verdurers had found the dog hunting in the Royal Forest and had cut off his paws.

> Poor beast! Poor beast!
> They who would hurt a dog would hurt a child;
> They are too bloody.

This is no proud prelate in arms against the King, but the pitiful shepherd who would throw the cloak of the Church over the oppressed and the small. "St. Agnes Eve," "Sir Galahad," with many of the "Idylls," are also full of the Catholic spirit; and the vision of the Holy Grail is quite Eucharistic; no cold commemoration, but a Sacrament.

KATHARINE TYNAN.

Lords in Exile

So let us walk among these sordid ways
As lords in exile, who, with fortunes low,
Carry remembrance still of splendid days,
And cannot bring a gracious palm to know
The stinting ways of thrift; their lofty gaze,
Ignoring both the squalor and the show,
Beyond the alien hills sees banners blaze,
And, listening, they still hear trumpets blow.

Us also high emprise shall teach disdain
Of hireling service and of base concern
Till we our ancient heritage regain,
Till to our rightful country we return;
Like him of Florence whom ill fortune chose,
Whose feet knew hell, whose eyes the Mystic Rose.

BLANCHE M. KELLY.

REVIEWS

Italy, Medieval and Modern: A History. By E. M. JAMISON, C. M. ADY, K. D. VERNON and C. SANFORD TERRY. New York: Oxford University Press. $2.90.

As this volume is an excellent specimen of what passes nowadays among non-Catholic Englishmen for a history of Italy, perhaps the reviewer can discharge his office best simply by pointing out a few of the book's numerous blemishes. In the authors' familiar cant about the Inquisition, for example, when speaking of the travels of Englishmen in Italy during the seventeenth and eighteenth centuries, nothing is said about the fact that no foreign Catholic could have journeyed with equal freedom in England. Then, too, Giordano Bruno's eccentric career and character are not described, for, as usual, he must be made a martyr of free thought and speculation Frequent references are made to Venice as the protector of science, but nothing is said about the Popes' patronage of learning, for the exigencies of the thesis, "The deadening influence of the Church," compel the authors to do but scant justice to the marvelous achievements of Italian genius in the field of science. Indeed, the volume gives many signs of the English Protestant's inability to see anything good in the Papacy. The authors display curious ideas of church reform. Apparently they would have the Church assume toward the State that helpless sycophantic attitude which characterizes the Establishment. As a writer in the *Athenaeum* once observed: At the Reformation the Anglican Church said to the civil authority: "Make me as one of thy hired servants," and she was immediately taken at her word. Is that the way the Catholic Church should be "reformed"?

As was to be expected, the authors share the amusing faith in the plebiscites organized by Cavour and his kind that is found in most non-Catholic writers on Italy. Great reticence is used, however, in describing the careers of Cavour, Mazzini, and Garibaldi, lest the reader learn too much about these torchbearers of liberty. Though the Jesuits find no place in the book's index there are references to their maneuvers scattered through the volume, all evincing a close acquaintance with the ordinary sources of misinformation about them. Then what an unceasing bugbear to the authors "clerical privilege" is! But with true British inconsistency abuses and customs are condemned in Italy which were merrily indulged in at the same period by the English satraps of Ireland. Indeed, what Matthew Arnold once remarked about the "average Englishman's inaccessibility to ideas" is strikingly illustrated throughout this book, whenever the Pope or the Papacy is the authors' theme.

J. F. X. M.

Chemical Discovery and Invention in the Twentieth Century. By SIR WILLIAM TILDEN. New York: E. P. Dutton & Co. $3.50.

In this volume one of the world's foremost chemists gives us out of his rich store of knowledge and his ripe experience as an investigator the story of the marvels wrought by the systematic study of chemical phenomena. The book is divided into four parts. Being himself a research chemist, Professor Tilden naturally treats of laboratories and the work done in them, in the first part, weaving into it an interesting account of the various chemical schools throughout the world and the apparatus designed to accomplish the special work of each. The second section deals with modern discoveries and theories, and is somewhat technical in tone, but furnishes a basis for understanding the practical application of these theories to industrial production, which forms the subject-matter of the third section of the book. The fourth and last section is taken up with modern progress in organic chemistry. The book is profusely illustrated with half-tone photographs of industrial plants and chemical laboratories.

This book will prove profitable and pleasant even to the general reader, despite the profusion of organic formulae and the necessarily frequent use of technical terms. For its four hundred and eighty-one pages teem with interesting information about things we meet everywhere in our daily life and reading, and, better still, there is a scientific explanation of them which, if not "popular," has the merit of being clear and up-to-date. Besides, there is a saneness of judgment shown in distinguishing between facts and theories, and, at times, sound views, showing the inadequacy of the conclusions drawn by some biologists from the data of organic chemistry to bolster up their unjustifiable derivation of life from non-living matter. The book can be heartily recommended to scientific readers as a master's exposition of the present state of chemical science, especially from the organic viewpoint. G. L. C.

Parnassus on Wheels. By CHRISTOPHER MORLEY. Garden City, N. Y.: Doubleday, Page & Co. $1.25.

The author of this charming book, which is written in the Graysonian manner, tells all about how Helen McGill, a merry maiden of forty, having baked, during the space of fifteen years, 6,000 loaves of bread for her "liter'y" brother Andrew, who would "hang over the pigpen noting down adjectives for the sunset instead of mending the weather-vane," and how she was suddenly inspired to buy from the amiable Mr. Mifflin his "Travelling Parnassus," a bookstore on wheels, and how she began forthwith to have adventures and a romance. The book is full of whimsical humor and sage observations on men and books. Brooklyn folk who are discontented with their lot should read Mr. Mifflin's comforting reflections on the beatitude of Brooklynites, and lone, lorn women will be interested to learn just what Helen said to frighten the tramps away. Here are some of the good things the author has about books and reading:

> When you sell a man a book you don't sell him just twelve ounces of paper and ink and glue—you sell him a whole new life. Love and friendship and humor and ships at sea by night—there's all heaven and earth in a book, a real book, I mean. . . . What the people need is the good, homely, honest stuff—something that'll stick to their ribs—make them laugh and tremble and feel sick to think of the littleness of this popcorn ball spinning in space without ever even getting a hot-box. And something that'll spur 'em on to keep the hearth well swept and the wood pile split into kindling and the dishes washed and dried and put away. Any one who can get the country people to read something worth while is doing his nation a real service. . . . No creature on earth has a right to think himself a human being if he doesn't know at least one good book. . . . A good book ought to have something simple about it. And, like Eve, it ought to come from somewhere near the third rib: there ought to be a heart beating in it. A story that is all forehead doesn't amount to much.

After Helen had listened for several days to wisdom like the foregoing from Mr. Mifflin, it is small wonder that she was easily persuaded to enjoy his exclusive society for good.

W. D.

A Naturalist of Souls. Studies in Psychography. By GAMALIEL BRADFORD. New York: Dodd, Mead & Co. $2.50.

Mr. Bradford defines psychography, "the condensed, essential, artistic presentation of character." For the art thus understood he seems to have special aptitudes. In every one of the "psychographs" with which he here presents us, he is interesting and stimulating. He seizes upon what is distinctive in the personage he studies and gives the right atmosphere and coloring. He is as a rule judicious and balanced in his verdicts, frames them with good taste, is alive to moral values and upholds the best standards. It is a pleasure to read such a sympathetic study of the gentle St. Francis de Sales in the last psychograph, "The Portrait of a Saint." The pessimism of Leopardi does not please our author, for he holds that there can be some happiness in the world. He discourses pleasantly on "An Odd Sort of Popular Book," Burton's "Anatomy of Melancholy," is interested in the old classics and at home enough with them to write of the "Letters of a Roman Gentleman," Pliny, and of "Ovid among the Goths."

The title of the book, "A Naturalist of Souls" is a reminiscence from the pages of the great French critic, Sainte-Beuve, who applied the expression to himself, thus giving a true definition of his methods and his aims. Mr. Bradford has the knack of "herborizing" and analyzing. Literature would become more popular were it vitalized and made more attractive by the "psychographic" method, which Mr. Bradford does not pretend to have invented, but the value of which he has perceived and which he skilfully employs. J. C. R.

Early Philadelphia. Its People, Life and Progress. With 120 Illustrations. By HORACE MATHER LIPPINCOTT. Philadelphia: J. B. Lippincott Company. $6.00.

We have not many "old" places with histories and traditions in this land of hurry and today. Of these few Philadelphia is certainly one of the most interesting. It is supposed to have retained more of its original character than any other of our cities, and the aim of the author was to bring together in this book "many fragmentary and scattered accounts of important and peculiar customs and institutions which live in Philadelphia today serving as useful a purpose in the complexity of modern life as they did when they started." He has succeeded in compiling a most entertaining survey of social, political, literary and economic conditions in the old city. "Philadelphia," he tells us, "was undertaken as a 'Holy Experiment,' therefore an understanding of its building, its customs and its institutions necessarily requires that much be said about religion." In this "much" however, there is only one page devoted to the Catholics of the community, a mere mention of the toleration they experienced, and of the building of St. Joseph's and St. Mary's by Fathers Greaton and Harding. Two fine pictures of quaint old St. Joseph's in Willing's Alley, and one of St. Mary's are included in the many page illustrations that make the volume a joy. Those who complain of the present high cost of living might find some comfort in the information it gives that in June, 1779, although Philadelphia has always boasted of her markets, a peck of green peas cost $38.00; a pound of butter $7.00; sugar, $20.00; coffee, $8.00; a pair of shoes $120.00. But this was in "Continental money" and the "dollar of the daddies" suffered a heavy discount even over the counters of the most patriotic merchants. T. F. M.

BOOKS AND AUTHORS

This year's edition of "AMERICA in the Classroom," an attractive pamphlet prepared by the America Press for free distribution among Catholic educational institutions, is quite different from the booklet bearing that title which was issued last year. For the teachers or students of such representative colleges or schools as St. Ignatius College, Cleveland, St. John's College, Brooklyn, St. Teresa's College, Winona, Trinity College, Washington, Villa Angela, Cleveland, Ursuline Academy, Wilmington, and St. Philip's High School, Chicago, have written letters describing how they use the "National Catholic Weekly" to enliven and make practical the English, history or philosophy class. The pamphlet is illustrated with half a dozen photographs of young people joyfully reading AMERICA.

In the *Catholic Mind* for October 8 is printed the pamphlet Father George L. Waring, U. S. A., prepared for the War Department on "The Chaplain's Duties." All who have friends or relatives in the army should find very interesting what this experienced priest says about the importance of the troops being provided with zealous and efficient chaplains. The second paper

in the number is the inspiriting address, "What Fight Ye For?" which the Rt. Rev. James E. Cassidy, V. G., delivered to the 12th Company, Mass., Coast Artillery, N. G., at St. Mary's Cathedral, Fall River, Mass., July 27, 1917, on the eve of the company's departure for Fort Banks, Mass. He shows that all Americans, whatever their ancestry may be, should enter whole-heartedly into the present war in order to vindicate our national honor and to hasten the return of peace. He ends with the solemn warning: "The soldier or sailor that goes out and wallows in impurity . . . is not only false to God, who has said, 'Thou shalt not,' but he is false to his country, who says to him, 'Give me the best that thou hast.'"

The most noteworthy contribution to the September *Month* is "No Account," John Ayscough's excellent story about a hitherto worthless British soldier who was inspired by the sight of a wayside crucifix to perform an act of the highest self-sacrifice. An interesting page in the "Miscellanea II" is a notice of a pamphlet called "No Small Stir," written by "Diplomaticus," an Anglican layman, who proves that throughout the war the Pope "has been taking the only course possible to one whose Divinely appointed office is that of a Father of the whole of Christendom." The pamphlet ends with the admission: "If the call to reunion is to come in our days, it can only come from the *principium unitatis,* the Guardian of the Vine. . . . We wait for the voice from the tomb of Peter and Paul. Amid our unhappy divisions, East and West—our appeal is still to the Primatial See."

According to the *Bookman's* list the six best-selling novels of August were: "The Red Planet," "Mr. Britling Sees It Through," "The Light in the Clearing," "Bab: A Sub-Deb," "The Definite Object," and "Martie, the Unconquered." All of them have been noticed in these columns.——"Oliver Hastings, V. C." (Dutton, $1.50), by Escott Lynn, is a sequel to "In Khaki for the King." There is scarcely an adventure possible in modern warfare that is not experienced by the two young heroes, Oliver Hastings and Vivian Drummond, before they receive the V. C. and the D. S. O. from the hands of the King. After an encounter with spies in England and another in Flanders, they take an important part in the capture of Loos. Sent from there to Greece and through Serbia, they meet Lord Kitchener and Sir Douglas Haig, are present at the retreat from Gallipoli, and return in time for the defense of Verdun. The book contains much useful information about the life of a soldier at the front.

"Long Live the King," by Mary Roberts Rinehart (Houghton Mifflin, $1.50), is an entertaining story of plot and intrigue, centering round the person of the Crown Prince of an unnamed monarchy. The tale covers a year, more or less, of the boy's life and gives a very realistic picture of the boredom to which royalty and especially youthful royalty is subjected. His affection for a real American boy, his conviction that if his real state were known it would make him an object of scorn in the latter's eyes, and his longing for the adventurous freedom that makes up the gold of life are well treated. There is a good deal of individuality in the character-painting, a thread of romance gives warmth to the story, a grim old chancellor and a lonely old king strike a strong contrast with the boy, who though far from being a "Bab," is a fine little fellow, very human, in spite of his regal handicaps.——George Barr McCutcheon had added to his very long list of novels another story called "Green Fancy" (Dodd, Mead, $1.50), in which are related the usual hairbreadth escapes of a beautiful maiden, rescued from deep-dyed villains by a handsome hero, who falls in love with her at first sight, risks all to save her life and fortune, and marries her in the end to the satisfaction of author and reader.——"Finished" (Longmans, $1.40), by H. Rider Haggard, is a continuation of the adventures of Allan Quatermain. It is permeated with the occultism of South African magic. Thrilling adventures of course abound; but the strength of the book is not so much in its action, or in its vivid impressions of native life, as in its delineation of the character of an ancient wizard, Zikali by name, who casts an uncanny spell over every page. Naturally the book is filled with false philosophy of heathendom, but is very clever in its way.

The contents of *Extension* for October make the descriptive title "The Catholic Achievements Number" well deserved. Among the notable authors and articles to be found in the magazine are "Catholic Achievements in Architecture," by John T. Comes. "Science Before the Reformation," by James J. Walsh. "In the Field of Discovery," by Martin S. Brennan. "The Pillar of Law and Government," by Joseph Scott. "The Sustaining Props of Society," by Thomas F. Coakley. "The Catholic Element in Literature," by Katherine Brégy, and "The Sanctuary—the Birthplace of Music," by William J. Finn. Among the more notable papers in the October *Catholic World,* are Margaret B. Downing's sketch of "Edward Lee Greene," the eminent American Catholic botanist who died two years ago, an article by Julian E. Johnstone on "The Classical Element in Shakespeare" which is rich in erudition, "The Apple of Discord," the title of Clio Mamer's examination of the present crisis in Canada and Joseph V. McKee's review of Catholicism's share in early American history.

The clever artistry and general "creepiness" of "The Coming of the Terror," the story with which Arthur Machen opens the October *Century,* makes it one of the most remarkable tales the present war has inspired. The story turns on a revolt of the lower animals against mankind. "The fury of the whole world at war, the great passion of death that seems driving all humanity to destruction," spreads to beasts, birds and insects, and they rise in successful rebellion against their former sovereign, who has been acting more like an irrational animal than a spiritual being. Other excellent contributions that help to make this month's *Century* a very readable number are Arthur Gleason's discerning study of "The Irishman," Major Wood's sketch of Lord Northcliffe's personality, and S. K. Ratcliffe's paper on "The English Intellectuals in War-Time." The following fragment from Ruth Comfort Mitchell's "A Letter" ought to call forth a prayer for peace from every Christian heart:

A thousand field-pieces shortly to roar
Death and destruction on a distant shore.

Shells by the million. Every one will soon
Be shrilly caroling its cold blue tune.

But something quivers in the air
As the dark days drag by.
"Oh, little town of Bethlehem,
How still we see thee lie!"

"Thursdays with the Blessed Sacrament" (Benziger, $0.75), by the Rev. C. McNeiry, is one of the most charming contributions to devotional literature that has appeared for some time. Father McNeiry's pages lack the literary finish of the exquisite "essays in little" of the late Father Russell and make no pretense to the wealth of Scriptural erudition which characterizes Mother Loyola's meditations, but they are full of a devotion as real as it is contagious. Possibly the present volume is not directly adapted to First Communicants, but it contains numerous stories which, heard from the lips of parents or teachers, will stir young hearts to a deeper love of Our Eucharistic Saviour. If the Church can bring the growing generation to Christ, she may look with confidence for the speedy inauguration of the Kingdom of God upon earth; and against the vices that scourge our civilization

there can be no more powerful remedy than the Blessed Eucharist. Perhaps the excellent "Practice" counselled on page 194: "Receive Holy Communion frequently," and its explanation, "weekly or oftener" may appear to some an understatement of the Church's desire that "all Christians should make this Eucharistic Bread their daily food." Who more worthy than children are?——In "Our Refuge," a Practical Course of Instructions on the most Holy Eucharist (Herder, $0.60), Father Augustine Sprigler gives detailed directions regarding the manner of receiving Holy Communion, methods of assisting at Mass, the way to prepare for the priest's coming with the Viaticum and the manner of making a thanksgiving after receiving: things all our Catholic people should know, but perhaps do not.

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Here is a batch of little books and pamphlets that the Catholic chaplain may find useful for his soldiers. Major De Witt Clinton Falls, N. G. N. Y., has prepared a 192-page book called "Army and Navy Information, Uniforms, Organization, Arms and Equipment of the Warring Powers" (Dutton, $1.00), which seems very complete and is fully illustrated.——John Gallishaw and William Lynch have written "The Man in the Ranks" (Houghton Mifflin, $1.00), which is well described as "a book of sound practical advice for every new recruit who wants to lessen his hardships and become quickly an efficient soldier."——Another little volume somewhat similar in its scope is "The Soldiers' Diary and Note Book, Containing Useful Information Invaluable to the Soldier at Home or at the Front" (Thomas Y. Crowell, $0.50).——Father Lasance's excellent prayer book, "The Manna of the Soul" (Benziger, $0.60 and $1.50) has been reprinted both in a large-type edition and in a convenient "vest-pocket" form.——Ernest Perrin has ready a little book of "Hospital French" (Dutton, $0.25).——"A Way of the Cross," by H. B. Altmeyer, of Wheeling, "A Cathechism of Christian Doctrine," published by E. M. Lohmann Co., of St. Paul, and the Rev. Dr. Thomas F. Coakley's "Inside Facts About the Catholic Church" (Catholic Truth Society, Pittsburgh, $0.10), a remarkably well-stocked pamphlet of seventy-one pages, which searchers after truth will find very enlightening reading, are three booklets the chaplain can put to a good use.

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The new edition of W. M. Letts' "Hallowe'en and Poems of the War," a book which was praised in our issue of June 16 last, is entitled from the finest poem in the volume, "The Spires of Oxford" (Dutton, $1.25). Several fresh poems are added, the best of which is "The Rebel." The following description, called "Chaplain to the Forces," of course is true of no one but a Catholic priest:

Ambassador of Christ you go
  Up to the very gates of hell,
  Through fog of powder, storm of shell,
To speak your Master's message: "Lo,
  The Prince of Peace is with you still,
  His peace be with you, His good-will."

It is not small, your priesthood's price,
  To be a man and yet stand by,
  To hold your life whilst others die,
To bless, not share the sacrifice,
  To watch the strife and take no part—
  You with the fire at your heart. . . .

In the pale gleam of new-born day
  Apart in some tree-shadowed place,
  Your altar but a packing case,
Rude as the shed where Mary lay,
  Your sanctuary the rain-drenched sod
  You bring the kneeling soldier, God.

As sentinel you guard the gate
  'Twixt life and death, and unto death
  Speed the brave soul whose failing breath
Shudders not at the grip of Fate,
  But answers, gallant to the end,
  "Christ is the Word—and I His friend." . . .

EDUCATION

A Catholic Night School

EIGHT years ago the Young Men's Catholic Association of Boston announced the opening of a night school for its members. The foundation of the school marked the beginning of a great experiment. Many older members, while anxious for success, were decidedly pessimistic; others doubted the possibility of conducting under Catholic auspices purely secular courses, already given in more than one well-equipped and well-endowed institution. Time has answered these objections. The excellently attended courses in philosophy, the lectures in the classes of social service, the courses in pedagogy, and the classes in Christian apologetics opened this year, show that the school answers a real need. It should be noted that no attempt has been made to establish scientific or technical studies that require costly instruments and elaborate equipment.

Largest in New England

IN courses presented, as compared with other institutions following the same or a similar plan, the school is the largest in New England. It outnumbers the registration of the University Extension and of the Extension Correspondence Courses under the supervision of the State Board of Education. At a meeting of the Committee on University Extension last spring, when Dr. Harry A. Garfield asked the Boston College representative for a description of the school and its work, surprise was expressed by all at the very large number of students in attendance. From an initial registration of sixty-five men in 1910-11, numbers have steadily increased until in the year 1916-17 the enrollment was 1,799. In the forty courses offered, the registration of men is almost double that of women. Classes were opened for women in 1911, and in that year they slightly outnumbered the men, but with the growing success of the practical courses, particularly of those in civil service, the pendulum has swung in the other direction. A glance at the registration blanks will show how interest has spread beyond the limits of the city proper. Students are in attendance from ninety-six cities and towns, some of them more than forty miles from Boston.

Fees and Courses

ORIGINALLY it had been the intention to restrict the courses to members of the Association, and to give them without charge. As the work was understood to be one of practical charity, volunteer teachers were secured. This was satisfactory as long as the courses were few and membership small, but by 1912 the numbers had increased so unexpectedly, and the courses in demand were so varied, that it was decided to place the school upon a sound financial basis. Expert teachers were therefore engaged, and remunerated for their services on the scale generally observed by night schools in New England. Tuition fees, payable in advance, are now arranged for all courses, the amount varying according to the expense of the particular course. Exceptions are made for worthy students, and where circumstances justify, instruction is given gratis. Experience has shown that this system, which remunerates teachers for professional services much in demand elsewhere, secures a consistently high standard of teaching. Two years ago a three-year course in accountancy was established. After much hesitation, and in the face of prophecies of failure, the tuition was fixed at sixty dollars. Thirty students applied in the first week, and ever since the class has maintained an average of sixty. The successful candidates in the examinations for the degree of certified public accountant cannot be known until next spring, but the demand for expert accountants in the Federal service has already supplied many members of the class with responsible and well-paying positions.

The courses now offered are forty in number. Business courses in all branches, including commercial law, enroll 485 students; civil service, 535; social service, 125; cultural

courses, including modern languages, literature and composition, with two courses in philosophy, 375; recently added courses in "first aid" and home nursing, with clinical practice in near-by hospitals, 225. The courses in pedagogy, to be resumed this year, had in 1915-16 a registration of 200 students. By arrangement with the School Board, the certificates awarded for successful completion of this course are recognized as important factors in the promotional examination of teachers. Although no system has as yet been devised of determining success in each particular case, in many instances it is made plain beyond doubt. The students themselves are well satisfied. Applicants for the school often offer as references the names of former pupils who have urged them to seek the advantages they themselves have profited by. It may be well, however, to cite a few particular instances of success that have come to hand.

On the death of the steward of a certain State institution the position was filled temporarily by the assistant, a man fifty-two years of age, with a family of five children. After a year his position was thrown open by the Civil Service Commission to applicants throughout the State. This man sought the services of the Association Night School, and in eight weeks, through special assistance, passed the examination first on the list and was immediately confirmed in his position.

Results of the School

IN the last post-office examinations, forty-three men from the school won places in the first one hundred. Three thousand men were examined. One young man, eleventh on the list in the post-office examination, was at the time earning forty dollars a month in the State Department, but not under civil service. He showed his notice of temporary employment to his chief and was offered $75 a month to remain in the State Department, which he accepted, meanwhile continuing on the list at the post-office, awaiting permanent employment. Two years ago an examination was held for supervisor of visitors under the State Charities Board, the highest paid position for women in the State. The place was won by one of the students. On the visitors' list, thirty-two of the first forty-four places have been filled from the school, and nearly every visitor appointed for the past two years was trained here. Before this time it was almost impossible for a Catholic to obtain these or similar positions, through lack of knowledge of the examination requirements.

It will be evident that a school of this description becomes also in a true sense a great bureau of employment, placing its students without cost to themselves in positions of good promise, and assisting them through self-improvement to rise in their chosen field of work. The work has passed far beyond the experimental stage. The Night School is now a well-regulated educational institution offering to Catholics and others who wish to enjoy its advantages solid instruction in all the courses it has undertaken.

WILLIAM DEVLIN, S.J.

SOCIOLOGY

Caring for the Child

ONE who loved and was loved by children, James Whitcomb Riley, has written that his happiest moments with them were always touched with sorrow. I think that every man who has lived long enough in this drab world to have been brought face to face with evil, must share that sorrow. So free from sin in their baptismal innocence, with no manner of guile about them, as St. Chrysostom says, these little ones whose angels always look upon the face of Our Father in heaven, are a sodden earth's most precious possession. No doubt the secret of the charm that makes effective appeal to every heart not utterly spoiled, is their complete unworldliness. In a world mad for self-aggrandizement, with Scriptural literalness they take no thought for the morrow, but slip innocent hands into hands that have perhaps been stained, and confidently turn to us for the love and protection as necessary to their tender nature as dew and sunshine to spring roses.

No one, I suppose, looks into the eyes of a child without repeating poor pagan Heine's prayer that God may keep the little soul forever fair and beautiful. There is melancholy in the very prayer, for the apprehension of what Wordsworth calls "the coming years that bring the inevitable yoke" makes the moment sorrowful. Evil seems so linked with age, that at the burial of a child, the Church bids her ministers rejoice, not because hearts are sore, but because another innocent, saved from the world's contaminating touch, now laughs in the nurseries of heaven.

The Response of the Church

IN full response to the Heart of Christ, the Divine Lover of children, the Church has always guarded with solicitude the welfare of the lambs of the flock. This solicitude appears, first of all, in her unwavering defense of the sanctity of marriage, and in her earnest desire that every home should become the child's sanctuary of virtue. No doubt, many of the various societies for the promotion of child-welfare, exercising great influence in this country and abroad, deserve praise for what they have accomplished, and sincere cooperation in what they still plan to do to make the world a better place for children to live in. Certainly, to rail against organizations which propose by legitimate means to remove children from the factories; to secure for them, in the breakdown of parental authority, at least a minimum of education, and to remove those conditions which in our great cities menace the health and proper development of the young, is no mark of a student well acquainted with Catholic social thought and practice. From time to time these activities may seem urged beyond due measure; yet all who recall such passages as the arraignment of child-labor in the Encyclical of Leo XIII, "The Condition of the Working Classes," while condemning the exaggeration occasionally apparent in these movements, will approve their general purpose.

On the other hand, it is foolish to talk about the best manner of caring for a child if, as an American publicist has pointed out, there is no child to care for. First catch your hare, then cook him. A non-existent child may be pleasant in the contemplation of nervous folk, but as the subject of experimentation for the purposes of improvement he is, in the phrase of the day, "considerably absent." Hence it does not seem excessive to affirm, that the force which today does most to help the child, and at the same time to keep society morally clean, is the doctrine of the Catholic Church on marriage and the sanctity of the domestic hearth. Without that doctrine, consistently and persistently taught and enforced, the most far-reaching plans of social reformers are as idle as the crackling of thorns.

The Christian Home

THANKS be to God, outside the Catholic Church there are thousands of American homes in which night after night some good woman teaches the little ones at her knee to lisp their childish prayers to their Father in Heaven; homes to which these children in after days of weariness and disillusionment will look back for inspiration and new courage, in the unending fight for the things in life that are pure and wholesome. These are the homes which hold the marriage vows as solemn obligations, not as mere articles of confederation, lightly assumed and to be revised or broken at the dictate of expediency or convenience. In these nurseries of brave men and pure women, the old familiar Catholic doctrines anathematizing divorce, and making marriage a sacred thing, have withstood the degrading influences which the loose teaching and looser practice of sixteenth-century rebels against the Church made popular, and to some minds, even laudable. Homes such as these survive only with the survival of Catholic teaching in hearts which have rejected all other tenets

of the "old Faith." Without knowing it, in this point at least, men and women come close to Catholicism, and thereby their homes are rendered social forces of incalculable value. As one by no means in sympathy with Catholic ideals, Dr. Mangold, has lately written: "We do not solve the problem . . . by ministering to the needs of unhappy children. It is only as we ennoble and perfect the home that a permanent solution will be reached." Statute law can do something to protect the home, and a faithful observance of the natural law can do far more; but poorly guarded is that domestic society which is a stranger to the sanctity set by Christ our Redeemer as the bulwark both of the home and of the State.

> From such marriages as these the State may rightly expect a race of citizens animated by a good spirit, and filled with reverence and love for God, recognizing it as their duty to obey those who rule justly and lawfully, to love all, and to injure no one. These many and glorious fruits were ever the product of marriage as long as it retained those gifts of holiness, unity and indissolubility. . . . (Encyclical of Leo XIII, "Christian Marriage").

These words clearly indicate the tremendous value to society of the teaching and constant practice of the Catholic Church on marriage.

The Christian School

THAT marriage with all its obligations be held sacred, is fundamental to the welfare of civil and domestic society. But the Church does not stop here; in her solicitude for the child she puts at the disposal of Catholic parents an agency of great force in aiding them to fulfil their duties toward their offspring. First impressions are deep, and the Church knows that in the early years the plastic mind of the child is easily turned to good or evil. She would have no element, therefore, which touches the life of the child, wholly dissociated from Almighty God, and from this persuasion flows her abiding interest in education. She insists upon the child's complete development, for she knows his capabilities. He is no mere machine, no high-bred animal, but a being made in the image of God, whose destiny is God. The Church rejects nothing that can prove its claim to a place in education. She is interested in the child's physical health, in the training of his memory, the strengthening of his will, the sharpening of his intelligence; and bringing all these to the highest point of culture, she would make them help the individual in the attainment of the purpose for which he was sent into the world. Experience shows what psychology has demonstrated, that purely secular knowledge, imparted without reference to man's highest and most spiritual needs, only serves to open the gates of the soul to evil. "Education," wrote Comte de Mun many years ago, "is the first of all social works." True, but the Church's great defender was pleading for education in schools which recognize the right of Almighty God to the first place in the heart of the child.

Thus understood, it will hardly be denied that for work which is not only preventive, but in the highest sense constructive, no child-welfare agency can for a moment be compared to the American Catholic school system.

Remedial Work

NEVERTHELESS, in spite of the unceasing efforts of the Church to safeguard the family and the right of the child to a Christian education, the malice or weakness of the few will always make remedial work a practical necessity. With tears of blood must every Catholic, aware of the malign forces operating in our large centers of population, bewail the ravaging of the lambs of the flock, and the shocking indifference with which many, who could devote their means or their personal services, or both, to their protection, look upon this loss to the State of useful citizens, and to Heaven of immortal souls. Every city that has a Juvenile Court should have its staff of Catholic probation officers, men and women whose technical skill is equal to their common-sense and to their devotion, and who are properly compensated for their services. For day by day the voice of weeping is heard in Rama, Rachel mourning her children and will not be comforted; and day by day must priests as well as social workers feel, if they do not repeat, those stinging words of the great-hearted Dickens:

> Lost, Your Excellency. Lost, Associations and Societies. Lost, Right Reverends and Wrong Reverends of every order. Lost, Reformers and Lawmakers, born with heavenly compassion in your hearts, but with the reverence of money in your souls. And lost thus around us every day.
>
> The blood of these lost ones cries to Heaven, and God will require their lives at our sluggish hands.

"Blessed Are the Merciful"

BUT will the cry be heard in these dead ears of ours? There is in this great city an institution which for fifty years has cared for the babies that no one wants, the pitiful indictment of human depravity, weakness and sorrow, the abandoned babies of America's metropolis. For fifty years the officers of this institution have gone into places the very names of which would offend our polite sensibilities, and out of the gutters and ash-barrels have they picked up babies left there to die. Thousands of these poor little waifs have been nursed back to health, and today are useful citizens in many American communities. For thousands, the gates of Heaven have been opened by Baptism, and in their innocence, these little ones, scorned of the world and despised of all save a few gentle hearts, have gone to look upon the face of Christ. That institution is now in straits, and its very existence is threatened. Have the Catholics of this community come forward with their millions, or with their pennies, to endow this noble charity, to put it beyond the reach of carping, dishonest criticism and diabolical persecution?

If they have, the onrush has been so secret that not even the institution itself is aware of any accretion to its forces from without. "The daughter of my people is cruel, like the ostrich in the desert. The tongue of the suckling child hath stuck to the roof of his mouth for thirst: the little ones have asked for bread, and there was none to break it unto them." May God bring us to a sense of the dissonance in our prayers that ask His mercy while our hearts are closed to the cry of abandoned babies in the streets of the city.

Paul L. Blakely, S.J.

NOTE AND COMMENT

A Serious Dearth of Nurses

ACCORDING to the *Nurse,* the attention of the country is being called by medical and nursing journals to a widespread dearth of nurses. Besides the drain caused by the Army Nursing Corps and the Red Cross base hospitals we must likewise take into consideration the withdrawal from private service of the 6,000 nurses engaged in public health nursing or welfare work. There is no possibility of meeting this shortage in the normal way since the output of hospital nurses cannot be increased except after three years of training, unless hospital classes are graduated before the expiration of their term.

> The organized nursing bodies of the country have done nothing to meet the dearth of nurses, which will inevitably increase as the war continues. Hospital and nursing organizations for years have discussed the problem of providing a secondary class of nurses by a method less exacting and briefer than the hospital's training, nurses whose wage rate would be less burdensome upon the patient than the rate justly asked by their more highly trained sisters. But so far the campaign has been one of discussion only, nothing has actually been done. And now the country finds itself confronted by a shortage of nurses which the hospitals and nursing organizations are powerless to meet and is dependent

upon non-hospital methods for equipping the many new recruits the nursing world must receive if the civilian sick and the soldiers are to receive adequate care.

The public, as the editor of the *Nurse* suggests, will be obliged to solve this problem in its own way by employing the best nurses it can find at hand, irrespective of the source of their knowledge and the extent of their training.

The Immortal Twenty

EVEN amid war's alarms the *Westminster Gazette* has had the courage to start among its readers the ancient pastime of selecting the "world's twenty greatest men." Lord Bryce's list included Lincoln, Washington, Pericles, Hannibal, Julius Cæsar, Emperor Augustus, Emperor Trajan, Pope Gregory VII, William the Conqueror, Sultan Saladin, Emperor Frederick II, Martin Luther, Loyola, Charles V, Richelieu, Cromwell, Napoleon, Mazzini, Bismarck, and Cavour. A roster of the world's great men which has no room for the names of St. Paul, St. Thomas Aquinas and Shakespeare, to mention no others, certainly seems very defective. The three names which close Lord Bryce's list could be sacrificed without a tear.

The National Passion for Amusement

THE war has evidently made no impression upon the national passion for sport and amusement. The president of the National Baseball League was quoted some time ago as saying:

> Ninety-nine per cent of the "fans" felt at the outset of the season that the entry of the United States into the European hostilities would reduce baseball receipts to a minimum. On the contrary many clubs of the National League have played to bigger crowds so far than in the same periods in 1915 and 1916.

The authority of the Chicago *Tribune* is given for the statement that the aggregate salaries of Mary Pickford, Charles Chaplin and Douglas Fairbanks are $3,000,000. No better argument could be offered to prove the constantly increasing demand for fun and amusement. The army itself is to be lavishly supplied with theaters at the expense of the nation.

Why a Foreigner and Catholic Discovered America

A CORRESPONDENT, in the Augusta *Chronicle,* pours forth his patriotic indignation over the fact that Columbus Day was chosen as flag raising day in that city. "Two-thirds of the people don't know what Columbus Day is and don't care to." To assuage the wounded feelings of the writer the editor of the *Chronicle* expresses his deep regret that so great a country as America should unfortunately have been discovered by a foreigner, and in particular by a Catholic. He confesses, however, that it is very difficult to see what can be done about the matter at this late day. For the benefit of the "two thirds" who "don't care to" know the meaning of Columbus Day, he explains that the native Americans were too busily engaged at the time in other pursuits, fishing, hunting and the like—to discover their own country, "so that it necessarily had to be left to a foreigner."

> To be sure it might have been far better if some one had arranged to have America discovered by a non-Catholic, but there were so few of these in the world at the time, that merely the law of averages gave us a Catholic discoverer. Besides there were no A. P. A.'s then in existence to vote against it.
>
> If we had insisted on waiting some forty or fifty years to have America discovered by a Protestant, he continues, there would still have been only Martin Luther and his few followers in Germany, and he fails entirely to see how that could have improved the matter. "So, there we are; and that's why it is Columbus Day, instead of Luther Day or some other day."

A New York Inquisition on Jew-Baiting

ROBERT P. GREEN, a New York school teacher, was recently brought to book because of the evidence furnished against him by a carefully collated list of "insults" towards Jewish pupils. His offenses extended over a course of seven years, and had all been duly recorded and committed to the watchful care of the Secretary of the Board of Education. In a letter to the *American Jewish Chronicle,* the Gentile culprit sets forth his case to the Jewish editor:

> When Michael Angelo carved out his "Moses" to adorn the new Church of St. Peter at Rome, he could not have foreseen how an obscure teacher in a New York school some four centuries later would be impaled on one of the horns of the masterpiece. Nor could he, nor any one else, have supposed that a local school board in the second city of the world would admit as proof of "gross misconduct" by a teacher of twenty years' service, the fact that the Jewish race and religion were insulted by the teacher's mention of this peculiarity of the great Italian's greatest work.

In 1916 a similar act of "gross misconduct" occurred when a boy named Schwartz was called "Schwartztrash," in a class discussion on the "poor whites" and "white trash" in Southern States. A year later this was magnified into an "insult" to the Jews. On March 17, of the same year, three pupils, one of whom was a Jew, secured a Jewish newspaper and a green ribbon.

> They tied the aforesaid paper with the aforesaid ribbon and laid it on the teacher's desk. On April 7 (not April 1) this incident had grown to the dimensions of a Jewish "insult" and was so taken by the grave and reverend members of the Local Board. The half foot of half-inch ribbon had like to expand into a rope for the teacher! Those who have read the State Trials in England will see how matters like green ribbons on Jewish papers could swell under proper care into hanging matters.

An even greater "insult" was inflicted when the New York *World,* on March 17, gave out maps of Ireland, showing the native places of the various Mac's and O's. "Boys brought the maps to the wicked teacher. All enjoyed finding familiar names on the map, and laughed incredulously when told that Cohan, Coan, Coen, and Leavy could be found among Irish families." This insufferable "insult" may be found faithfully recorded on page twenty of the fateful "Record." Another hanging matter occurred just before Christmas, 1915, when to a Jewish lad's "Happy Xmas" the teacher responded with "Happy Yontef." The victim of the "insult" cheerfully laughed at the allusion, "but under proper tutelage represented the matter on April 7 (not April 1) as an 'insult to his religion!'" In hardly any instance is there an answer by the teacher himself on record. The whole case resolves itself into a petty persecution not of the Jewish pupils but of the Gentile teacher:

> As all the Jewish matter is on a par with that narrated, Jewish dignity requires that it be all expunged. Those who put it in, or let it in as evidence, simply make a mocking of all that is Jewish. Like Haman, they should get the rope they destined for the teacher.

Jew-baiting is no more to be tolerated in our public schools than Pope-baiting; but to construe these innocent happenings into insults against religion is unpardonable tyranny, and the Jews themselves should be the first to see this.

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Chronicle

The War.—On October 9 the British and French armies, acting in concert, renewed their attacks in Flanders east and northeast of Ypres. On a combined front of ten miles the German lines were driven back for a distance of from half a mile to two miles. More than 1,000 prisoners were taken by the British alone in the first day's fighting. The British completed the capture of Poelcapelle, advanced two miles beyond it, and struck forward on the Passchendaele Ridge to within 1,000 yards of the village of that name. The French crossed the flooded Broenbeek and Jansbeek rivers, stormed the villages of St. Jean de Mangelaere and Veldhoek and bit into the southern rim of the powerfully fortified Houtholst Forest, gaining a mile and a quarter on a front of about two miles. East of Broodseinde Haig's troops pushed down the slopes of the Hollebeke Ridge into the lowlands sweeping their lines northward where they met with a fierce resistance from the enemy in Daisy Wood. The Berlin War Office claims that the gains of the Allies were limited to the stretch of territory between Draibank and Poelcapelle on the northern part of the front and makes no mention of the gains claimed by the British commander north of Poelcapelle and the Passchendaele Ridge. Owing to the heavy rains and the almost impassable condition of the ground the fighting during the following days greatly decreased in intensity. Counter-attacks along the Ypres-Staden railway as well as northeast of Broodseinde were repulsed, but south of the railway the advanced British troops were driven back a short distance on a front of 2,000 yards, but have recovered much of this ground. Further gains were made by the British between the Ypres-Staden railway and Poelcapelle and between Poelcapelle and Wallemolen.

Bulletin, Oct. 8, p.m.-Oct. 15, a.m.

On October 12, the Germans landed detachments on the coast of the Bay of Tagelacht, on the north of Oesel Island, and near the village of Serro, on the southern part of Dagö Island. The German dreadnoughts silenced the Russian shore batteries and there was severe fighting between German landing-parties and the Russian garrison of Oesel Island. The capture of Dagö Island is of great strategic value to the German forces, as the island will serve as a base of operations against Reval, Kronstadt, the Russian right flank, and even Petrograd.

As a war emergency measure the United States Shipping Board has requisitioned all American ocean cargo and passenger-carrying vessels of over 2,500 tons. This action the Government deems necessary for the effective control and regulation of ocean freight rates and to enable it to secure prompt command of the ocean tonnage needed for war uses. It was forecasted on September 27 last when the Shipping Board officially stated the charter rates at which the vessels would be taken over. The Shipping Board on October 12 published the text of the official notification to the owners of all ships affected by the requisition order. American merchant vessels available for ocean traffic total slightly more than 2,000,000 tons. Some of them have been already taken over by the Government for the army and the navy. In most cases, except when required for actual Government service, the ships will be turned back to their owners for operation on Government account, and will be subject at all times to the dispositions laid down by the Shipping Board. The ships affected by the order are listed as follows in the official statement given out by Commissioner Bainbridge Colby:

The Shipping Board's Requisition Order

1. (a) All cargo ships able to carry not less than 2,500 tons total deadweight, including bunkers, water and stores. (b) All passenger steamers of not less than 2,500 tons gross register.

2. (a) As to all steamers in or bound to American ports on October 15, 1917, requisition becomes effective after discharge of inward cargo and ship is put in ordinary good condition. (b) As to steamers which have started to load their outward cargo, requisition becomes effective at noon on October 15, 1917, and accounts as to hire and expenses will be adjusted from time steamers began to load.

3. Steamers trading to and from American ports that have sailed on their voyage prior to October 15, 1917, at noon, are to complete that voyage as promptly as possible and report for requisitioning.

4. Steamers that are occupied in trades between foreign ports shall be requisitioned as of October 15, 1917, at noon, and accounts adjusted accordingly.

5. (a) Owners whose steamers are operating in their regular trades are to continue the operation of their steamers for ac-

count of the Government as they have been doing for themselves until they receive further instructions. (b) Owners whose steamers are chartered to others will apply to the Shipping Board for instructions regarding the future employment of said steamers.

By its requisition order the Shipping Board does not intend to interfere with legitimate ocean traffic, but to maintain supervision over all American tonnage for the purpose of using ships for the best war advantage and for the regulation of tariffs which are now in many cases prohibitive. One of the reasons actuating the Board in its determination to control freight rates is reported to be the fear that after the war American commerce will suffer in Latin America because of the high prices now prevalent. Before the war Germany had practically monopolized all Central and South American markets. After the war she will in all probability regain control of this vast trade unless the people of Latin America can be persuaded now that they can procure goods from the United States at reasonable prices.

On October 10 the President issued a proclamation defining the terms under which the Food Administration, after November 1, will control the manufacture, storage, importation and distribution of practically all the essential foodstuffs. In it he gives warning that any person, firm, corporation or association violating the regulations laid down will be subjected to the penalties provided for in the Food Control bill. All the great packing and wholesale concerns which have been accused of controlling the market in the food staples are included in the licensing system created by the proclamation. But packers and distributors of beef, pork, and mutton whose gross sales do not exceed $100,000 a year, and the operators of poultry and egg-packing plants whose sales do not exceed $50,000 a year are exempted from the regulation. The Food Administration exempts these, it is understood, because it believes that their operations do not affect the general trade.

The Food License System

The regulations do not affect gardeners, cooperative associations of gardeners, farmers, including livestock farmers, or any other persons, with regard to the products of any farm or any other land owned or leased by them. All these exemptions were made by Congress. Already Food Administrator Hoover has set in motion the machinery to be used for the enforcement of the new rules and will be prepared to take control on November 1, by which time licenses must be obtained from the Administration.

The Senate Printing Committee has filed a report recommending Government operation of the print paper and pulp industries during the war and arraigning what it calls the defiant attitude of print paper producers. The report, which will await action at the December session, says that the Federal Trades Commission findings "show beyond any question that the print paper industry, in its greed for excessive profits, has imposed a most unjust burden on the American press, which faces a serious disaster if relief cannot speedily be had from the oppressive prices now exacted for print paper."

Government Control of Paper Plants

Under a resolution introduced by Senator Smith of Arizona and reported by the committee for adoption, the Trade Commission would be empowered to control the production and distribution of print paper and mechanical and chemical pulp in the United States. All print paper and pulp mills and agencies would be operated on Government account and their products pooled in the Commission's hands during the war emergency and equitably distributed at a price based on production and distribution cost, plus a fair profit a ton, to be determined by the Commission. Provision is made in the resolution for cooperation with the Canadian Government and for limiting imports into the United States during the war to shipments for government account.

By an executive order issued October 14, the President put into effect practically all the powers vested in him by the Trading with the Enemy act. By the regulations set forth, the President takes control over American commerce and prescribes the conditions under which trading with enemy interests may be carried on. One provision is that none of the money involved may be contributed to the welfare of enemy countries. When advisable an Alien Property Custodian, named by the President, may take over enemy property in the United States. Enemy patents may be used to aid in the winning of the war. A Censorship Board is created to censor cable, telegraph, radio and mail communication between this country and any foreign nation. Censorship of the foreign language press is vested in the Postmaster General. The Exports Administrative Board goes out of existence and is replaced by the War Trade Board which will supervise exports and imports and consider licenses to deal with enemy firms. Foreign insurance companies in the United States will be subject to a licensing system controlled by the Secretary of the Treasury. Vance McCormick, Chairman of the Administrative Board, will remain as Chairman of the War Trade Board, and a War Trade Commission will be added in an advisory capacity.

New Executive Order

Ireland.—The twentieth meeting of the Convention which was recently held in Cork was attended by eighty-six out of ninety-six delegates. As usual the sittings were secret and nothing is known of the proceedings save that two resolutions of no interest to the public were unanimously adopted. At a luncheon given to the delegates by the Cork Harbor Board, the chairman, Mr. D. J. Lucy, expressed the hope that the mingling of Irish blood from the North and South on the fields of Belgium and France would prove a blessing to the cause of unity. The speaker declared that the Convention showed there was no invincible obstacle to union, and appealed in

The Convention and the Parties

proof to the Dungannon Convention of 1782, from which issued an Irish Charter of Liberty that resulted in many years of unexampled prosperity. Sir Horace Plunkett followed, and told his audience that the Convention sat in Cork in order that the North might meet the South in peace and amity. He defended the secrecy of the sittings by declaring it was necessary for the exposition and discussion of unpopular views. Proceeding he answered critics who objected to the presence in the Convention of forty-seven representatives of local government bodies, elected to discharge the duties of local administration, not to frame a constitution, by saying that such men would be of supreme value in commending the proposals of the Convention to the public. In conclusion he said:

> The Convention had made him hope as he had never hoped before. At the worst they would have greatly narrowed the differences which kept Irishmen apart. At the best—and he, for his part, did not despair of the best—over the field of their labors Irishmen of the North and South would continue to meet and say to one another in the larger patriotism, "My country is thy country," and in the larger charity, "My God is thy God."

Meantime Nationalists and Sinn Feiners are fighting vigorous battles of words on the hustings. At a meeting held in Bailieborough, attended by people from Cavan, Monaghan, Meath and Louth, Mr. Dillon attacked the "Kick-Them-Out" policy of the Orangemen and Sinn Feiners. He declared that the latter were in great part fledglings, misguided in their enthusiasm, who put forward an impossible program and called to their assistance all the enemies whom the Nationalists had made in a forty years' strenuous fight for the rights of the people. He continued:

> They are all Sinn Feiners now because they want to take vengeance on the Irish party which shook their power and emancipated the people of Ireland. But they won't do it. They are sheltering themselves, and I charge it to them from this platform today, behind a program which they know to be impossible and which they are confident will never come to fruition or to any real achievement. Sheltering themselves behind that program, they say our hour has come, and the land-grabbers, the bailiffs and every kind of men whom the Irish party has had to inconvenience in the course of its career are now leaders of Sinn Fein, patriots of the first water, and under the banner of Sinn Fein they are trying to avenge all the wrongs of the past.

Speaking at Rathfarnham on the same day Mr. de Valera thus stated the present aim of Sinn Fein:

> The main plank of our program at present is that this country's claim should be put forward at the Peace Conference properly and that the wish of the Irish people should not be represented by the ambassadors of England, such as T. P. O'Connor, or indirectly by ambassadors who could do far more harm, namely, Mr. John Dillon and Mr. John Redmond. The position we wish the world to understand with respect to Ireland is that every Nationalist Irishman wants his complete and absolute freedom, wants no connection whatever with England. It is not Colonial Home Rule, nor Home Rule on the Statute Book, nor any other form of Home Rule, which will be rather English rule, but what we want is complete and absolute independence, so that Ireland as a nation can stand up among the other nations of the world as an equal unit with equal rights, not as a subject nation to England nor as an island on the other side of England. We want the world to know what the Irish people wish. We know ourselves what it is. There is not an Irish Nationalist living who in his own heart of hearts does not want that freedom which we publicly proclaim. There are some who say we would love to have that freedom, but it cannot be achieved. They are tired from the long road which they have traveled and the tyranny and oppression that they have been up against, but they will not dare to say that they do not want it. We say that it is the case that every Irishman wants as much freedom for his country as that country can possibly get.

Speaking of the Convention De Valera said:

> So far this Convention does not represent the Sinn Fein organization, but we state to the world and to England we would not hesitate to go into a Convention with fellow-Irishmen. We are ready to go there, but you must give us a guarantee first that whatever agreement we come to you will ratify it, and, secondly, you must give us the right and give them the right to state that what we want is complete and absolute separation if a majority come to that decision. England took care that she would not allow a body of Irishmen to settle such a question by majority rule. I agree that the Convention was set on foot to get a British Minister out of a tight hole. It has not succeeded, as he wished, by getting the Irish people in such a position that he could misrepresent them. The only game that England can play is to use the Convention to split the Irish people; but our people know the amount of trust to place in English promises. The Irish people have been gulled too often to trust English promises, and they will not allow themselves to be split by anything that British Ministers may bring forward as a result of the Convention.

Unfortunately fuel has been added to the fire by the death of Ashe and by the severe treatment given Sinn Feiners in an English prison.

Mexico.—According to press dispatches the Carranzistas are still engaged in their favorite occupation of theft. During the period of a former revolution the radicals put many churches and chapels under the hammer; in some instances the buildings were bought by individuals who allowed them to be used for ecclesiastical functions. The present Government, having stolen all other available property, has confiscated the aforesaid buildings on the plea that they really belonged to the Church, thus vindicating once again this opinion of Mr. William H. Burges, expressed in different parts of an address, "A Hot-House Constitution: The Mexican Constitution of 1817," delivered at the meeting of the American Bar Association at Saratoga Springs, N. Y., last month:

Constitutional Theft

> I have no extraneous evidence to offer that that Constitution was written by Emma Goldman or Alexander Berkmann, but I fail to find anything in it which, when taken with all the other parts of the instrument, should prove unsatisfactory to either of those militant champions of a liberty unregulated by law. To those familiar with the leaders of the revolutionary movement, at least in the northern portion of Mexico, it is hard to realize

how men, with no more intelligence than they have displayed in other respects, could have devised so perfect a system for exacting illegal tribute for legal protection. To my mind, it is beyond human thought that the men who framed that Constitution, with the knowledge of the conditions to which it was to apply, had any other thought than its financial value to the men who could levy tribute through it. The need of Mexico is not so much for liberty as for honest government.

The convention that framed the articles on labor and social welfare in the Constitution of 1917 was not without an English precedent. Its prototype was held on Blackheath in the reign of Henry the Sixth. There were present "Jack Cade, Dick the Butcher, Smith the Weaver, and a Sawyer with infinite numbers." Those worthies there highly resolved: "There shall be in England seven halfpenny loaves sold for a penny; the three-hooped pot shall have 10 hoops," and they would make it felony to drink small beer. All the realm should be in common, and in Cheapside should their palfreys go to grass, and the first step in the program was "to kill all the lawyers." This is not called for by the Mexican Constitution, and it is well, for if saving grace is ever to enter that Government it will have to be through the efforts of an independent, upright judiciary and a courageous bar.

The departments [of Justice, Public Instruction and Fine Arts] may have been abolished, but under the Constitution confiscation as a fine art remains, and no public instruction is necessary to make repudiation [of debts contracted by workmen up to the date of promulgation of the Constitution] an exact science.

The description which Diedrick Knickerbocker wrote in humor may be applied in all seriousness to Mexico: "The late beauteous prospect presents one scene of anarchy and wild uproar, as though old Chaos had resumed his reign and was hurling back into one vast turmoil the conflicting elements of nature."

Again, to quote from Señor Bulnes, the path which Mexico has trod during the past seven years has been "A long and tortuous road, strewn with blood, crimes, infamies, heroic deeds, hallucinations, inconceivable depths of depravity, crushed ideals and suicidal tendencies born of desperation."

It may be that that is no concern of ours individually nor as a people, that while the Mexican people choose to hold high carnival of lawlessness, wasting human life, destroying property, bringing up generations in idleness and worse, unmindful of the hundreds of millions of dollars our people have invested there, and the hundreds of millions the people of other countries have invested there, which, under our Monroe Doctrine, their Governments are forbidden to protect, we have no duty but to stand

> "While the tumult of the time disconsolate
> To inarticulate murmur dies away,
> While the eternal ages watch and wait."

If this is true, if no regeneration for that people is to come except from within, and under an organic law calculated to develop beyond all calculation a system of official blackmail, authorizing wholesale confiscations, proclaiming democracy but placing the lives and property of the people in the hands of an irresponsible executive, holding office for four years and forever ineligible of re-election, then the best that can be hoped for that people is

> "Thy hand, great Anarch, let the curtain fall
> And universal darkness bury all."

Mr. Burges doubts whether "there can be found . . . a more worthless scrap of paper than the Mexican Constitution," yet General Obregon is hurrying to New York from Mexico to prove its worth and incidentally to put his hand into the "pork-barrel."

Russia.—The new Coalition Government, replacing the Council of Five, is in control and announces that its enactments will be based on agreements between representatives of the bourgeoisie, the taxpaying elements and the revolutionary democracy, and concludes with the statement that the principal aims of the new Government will be: To raise the fighting power of the armies and navies; to bring order to the country by fighting anarchy; to call the Constituent Assembly as soon as possible. The Coalition Cabinet consists of six Socialists, four Constitutional Democrats and seven members from other parties.

Kerensky's New Ministry

After a three hours' conference on October 8 between the Provisional Government and representatives of the bourgeoisie and a delegation from the Democratic Congress, they all came to an agreement. According to their decision the new Provisional Parliament will be officially convoked and recognized by the Government, will consist of 730 members, 120 of them representing non-democratic elements. The Parliament has been officially named the "Temporary Council of the Russian Republic" and will sit until the Constituent Assembly convenes. This Council will "have the right to put questions, but not demands, to initiate legislation on State questions and to deliberate on measures which the Government lays before it." The Ministry, while not responsible to the Council, cannot exist without having the lawmakers' confidence. The formation of this new Temporary Council seems to be about the only useful result of the recent Democratic Congress. The power of the Bolsheviki, who are no better than anarchists, appears to be broken for the present. The Democratic Congress, instead of uniting, only widened the breach between its different sections, the town delegates opposing those from the country districts, and the dominant party splitting up into Extremists, Moderates and Conservatives.

Spain.—The revolutionary strike which for a time threatened to assume very serious proportions has at last been thoroughly quelled, and although martial law had to be maintained for several weeks, the country has now returned to practically normal conditions. The loyalty of the army, which contrary to the expectations of the anarchistic leaders remained faithful, enabled the military authorities to take prompt and effective measures of suppression, and was the largest factor in the defeat of the plan to proclaim a republic throughout Spain. Only in the mining districts of the Asturias and in Miraflores de la Sierra was the republic actually proclaimed and in the latter place the usual radical demonstrations against the Church were attempted. It is stated that the autonomous Catalaunian party, or at least some elements in it, was not altogether innocent of complicity in the revolutionary plan.

The Revolutionary Strike

The Men Without a Country

J. B. CULEMANS

JOHN SPARGO is one of the leaders of American Socialism, and he knows how to trim his sails to every wind. Having broken away from the organization, he takes high rank among the insurgents and is deeply concerned over the failure of his party to back the Government in the present war. While trying on one side to whitewash Socialism and to remove from it the stigma of near-treason, he is endeavoring on the other side to square the Socialist policy with national ideals and aspirations.

It appears to be an easy matter for him and his coterie of intellectuals to manipulate the shifting tenets of Socialism so as to meet all emergencies. Like the fabled seven-headed hydra of old, Socialism becomes endued with a charmed life at his hands. Where outsiders had thought they witnessed an ignominious collapse, he sees an impending rejuvenation of the party. It had appealed to the brotherhood of man and the international solidarity of the working classes in such clamorous phrases that many, even of those who were unfriendly to its tenets, came to believe that Socialism would be able to make good its boast of preventing a general clash of arms. How it was found miserably wanting at the most critical moment is a matter of recent history. And the reason for its impotence is not far to seek. Although apparently a strongly officered and closely knit organization, it enjoyed no doctrinal unity and was not based on any stable universal principles. Marx was its prophet and high priest, and Marx is an abject failure. In religion he stood for the absolute denial of Christian ethics and dogma. His professed atheism foreshadowed the end of all belief and of all worship. His attacks upon matrimony undermined the very foundations of human society. Economic laws, the only ones recognized by Marx and his followers as of any scientific value, have gone into the discard. Time was confidently expected to show forth the truth of his cherished theories of value and surplus-value; of the ineluctable concentration of capital and the consequent pauperization of the masses; of the iron law of wages; time was to lead on the nations with fatalistic certainty to a Socialistic commonwealth, thus insuring the universal kingdom of human brotherhood. Impassioned faith in this Utopia threw a fascinating spell over the movement and brought recruits to its ranks in great numbers. When the first cannon shot shattered the gossamer structure, the great International seemed to have gone the way of all things mundane. But Spargo is not in the least dismayed by the disaster, and thinks that it is merely a question of redefining the old terms to suit the new conditions. The international character of Socialism constitutes its strength, and must be saved at whatever cost to consistency and logic. In his opinion "The very nature of the Socialist philosophy requires the preservation of national unities, a fact which has guided the international policies of the movement from the founding of the first International." Both assertions are gratuitous and untrue as far as they concern the Socialism we have known these many years. Whether the new policy of nationalism in preference to internationalism will become that of the party as a whole, only the future can tell. For the present the former rules the Socialist organizations in Germany and France, as well as in England, Italy and Belgium. If it becomes the guiding principle of American Socialism, the International will then have entered upon a new existence radically different from the old.

As preached during the nineteenth century, Socialism was the negation of all nationalism. Only a closely-knit interrelation of the proletarians of the world could put an end to capitalistic slavery and bring about the Socialistic commonwealth. If the fatal working of economic laws did not bring about the desired results quickly, revolutionary tactics were justifiable to attain the end. The proletarian was a man without a country since the oneness of all peoples was his professed aim, and by his endeavor all artificial barriers and boundaries were destined to disappear.

That the proletarians of one nation should engage in war against those of another nation was simply unthinkable; war is always waged with the money of the people and the courage of the poor for the benefit of the ruling classes. Answering the question: "What is the principle by which Socialists should be guided in time of war?" Kautsky asserted that in the event of war Socialists must ask themselves: "What is best calculated to advance proletarian interests?" and shape their conduct in accordance with the answer.

Soon after the outbreak of the present strife he was the first to abandon his own principle. He saw the French Socialists making common cause with autocratic Russia and identifying the victory of France with the interests of the proletariat, while the German Socialists claimed that its cause would be best served by a victory of Germany.

The Socialists of Europe were at odds and still are. They all discovered they had a fatherland to which they were more deeply attached than they themselves knew, and which they could not forsake in time of trouble. The ties of blood and association proved stronger than the party ties. The same reversal of opinion and conduct was witnessed with us the moment America entered the war, with this difference, that the rank and

file of the party are not yet by any means reconciled to our war policy. For them nationalism as a basis of internationalism presents a tangle of ideas that stands for the complete negation of historic Socialism. Spargo has nothing but contempt for the Socialist emergency convention that met in St. Louis shortly after our declaration of war, but his views are those of a small minority.

The cleavage in the party is clearly marked. On one side are the irreconcilables, the great majority of the party's adherents, believing in the revolutionary Socialism of ante-bellum days, and they have the solid support of the official party press. On the other side are the opportunists, or intellectuals, like Spargo, Russell, and a few others who have been debarred from the party, and must have recourse to the capitalistic press to air their views, which are no longer inspired by the former fiery revolutionary spirit. While calling themselves Socialists they are no longer leaders of the proletarian masses. The latter, although reduced to silence, are not converted. The severe censorship counsels greater prudence in the printed word and public speech. But the propaganda from man to man goes on with undiminished fervor, a fervor all the greater because it feels itself checkmated to a considerable extent. It is making more converts for the cause than is at present apparent on the surface. Whatever the shifting fortunes of war may have in store for the country, the fire of discontent is smouldering and may flare up at any moment in unexpected quarters. Government measures notwithstanding, the price of the necessaries of life is not coming down while industrial profits keep soaring to unprecedented levels. A packing company of Chicago declared a cash and stock dividend of $100,000,000; another packing company, a cash and stock dividend of $98,000,000. Last year one of these companies made about $14,000,000 in excess of its profits the previous year. Sundry other industries report similar gains. Conditions such as these provide the best culture-medium for the Socialist ferment. Ominous strikes all over the country indicate that there is working a leaven of discontent which can scarcely be repressed by an appeal to loyalty and patriotism. A spark may touch off the powder magazine, and start a conflagration the extent of which none can foresee.

The country stands in need of all the restraining influences that the intellectuals can exercise over the Socialist party, but that influence is likely to be of small import. For the intellectuals joined the party principally for selfish reasons, for leadership, pecuniary benefits, and political preferment. The rank and file joined for what they could give to the party: strength of numbers and the unspoken burning desire to help in bringing about the dawn of a new order through the social revolution. Men without a country, they still stand for world-citizenship, and are by no means ready to call America their own.

Teaching and Proselytism

JAMES J. WALSH, M.D., PH. D.

IT so happens that just as we begin the scholastic year there are some very apt quotations with regard to teachers and teaching that should prove not only interesting but valuable for those engaged in educational work. At least they will stand as a warning to instructors as well as to pupils, with regard to that very large borderland which consists almost entirely of opinion. Formerly opinions that reached far beyond the scientific premises on which they were supposed to be founded, had their place mainly in physical science, but with the increase of attention to the ethical and social sciences a new field for the exploitation of opinions, rather than of science, has been opened. As a consequence a great many instructors, sometimes unconsciously, sometimes quite deliberately, and for proselyting purposes, teach opinions that have been rejected by the great majority of thoughtful people.

In an article in the *Educational Review* for September, under the title "Is American Higher Education Improving?" President Nicholas Murray Butler has emphasized the situation that has thus been created in American institutions of learning. He says:

Too many American college and university teachers of today are proselyters for some particular philosophy of life. They are not content to teach, but feel under the obligation to preach as well. To the discriminating student such preaching of social and political doctrine does little harm, because he takes it only at its proper value. The less discriminating student, however, and particularly the women students of today, are sadly imposed upon by lecture-room talk of that sort. The good teacher understands the distinction between what he himself knows and believes and what it is wise and proper for him to teach the young and immature student. The poor teacher, on the other hand, mixes all these things up together.

President Butler's warning has its main reference to the superficial sensation-mongering teacher intent on attracting attention, yet it is surprising how often even the good teacher, or at least the man who knows one subject very well and thinks he knows all the others, will be ready to express emphatically opinions on subjects quite outside of his specialty. These opinions of course carry a very great deal of weight with his students or with those who either have no apparatus for critical judgment or have their critical faculties disarmed by a show of learning. Specialism is prone to just such disadvantages. The dean of the graduate department of an important

eastern university once called a specialist "A man who knew so much more about one thing than he knew about anything else, that he thought he knew more about it than anyone else did." To which someone has ventured to add "and he is inclined to think that if he gives any thought to any other subject he will know more about that than anyone else does." It is men of this kind who work great harm on the unformed minds of students, and, as President Butler thinks, though I should scarcely venture to be so positive, on the impressionable minds of the young women of our day.

As I began to say, it is surprising how often even good teachers, that is, good in the sense of being capable in their special subject, allow themselves to be carried away into the expression of opinions far beyond their scientific knowledge. In an article in *Studies*, the "Irish Quarterly Review of Letters, Philosophy and Science," September, 1917, Alfred Rahilly has called attention to how far beyond his knowledge Huxley went with untrained audiences in his expressions of belief in evolution. A Jesuit student who attended his lectures said to him one day: "For several months now I have been attending your course, and I have never heard you mention evolution, while in your public lectures everywhere you openly proclaim yourself an evolutionist." "Here in my teaching lectures," answered Huxley, "I have time to put the facts fully before a trained audience. In my public lectures I am obliged to pass rapidly over the facts, and I put forward my personal convictions; and it is for this that people come to hear me."

This is an astounding admission. However, in the popularization of science, personal convictions far outstrip scientific conclusions and are sensational because they are far beyond what was supposed to have been knowledge before. One would scarcely expect Huxley and men of his caliber to stoop to this, and yet the temptation is so great that it is not so surprising to find that they actually do it. When Darwinism and the descent of man from the monkey—which has now been entirely abandoned and never really had a foothold in serious science—were in vogue, Huxley wrote of his lecture to workingmen: "My workingmen stick to me wonderfully, the house being fuller than ever last night. By next Friday they will all be convinced that they are monkeys." Such impositions on simple audiences are indeed disturbing, especially when one realizes how many opportunities there are to influence impressionable students in our universities.

Nor did Huxley conceal from his scientific friends his attitude in this matter, but rather gloried in it. He wrote to Hooker:

> I went in for the entire animal more strongly in fact than they have reported me. I told them in so many words that I entertained no doubt of the origin of man from the same stock as the apes. And to my great delight, in saintly Edinburgh itself, the announcement met with nothing but applause.

Virchow complained very bitterly that scientists in Germany were following Huxley's example. Men were using the prestige of their names as scientists to teach things that were not scientific. They were looking forward confidently to the discovery of the truth of certain things, but were anticipating the actual discovery to teach those things very emphatically. As their anticipations of discoveries were not fulfilled they were actually teaching things that were not true. There was nothing that irritated Virchow more than expressions that indicated a belief in current popular scientific notions with regard to phases of evolution, and particularly Darwinism. There was no one in England of sufficient prestige in science to tell Huxley what he thought of his imposition on popular ignorance, but Virchow did not hesitate to tell Haeckel just what this sort of teaching meant. Above all he insisted that such teaching would bring science into disrepute.

Toward the end of the nineteenth century Brunetière invented the expression "the bankruptcy of science." What he meant was that the claims of science in the latter part of the nineteenth century had been so extravagant that at last its credit had been weakened because it could not meet its obligations, and the consequence had been a distrust of scientific declarations. Nearly a quarter of a century before Brunetière's expression of opinion Virchow in his famous Munich address, "The Freedom of Science in the Modern State," had declared:

> Nothing has been more hazardous in the natural sciences, nothing has more damaged their progress and their place in the esteem of the people, than a premature synthesis, that is, a premature connecting of scientific elements as yet discrepant, a leaping to conclusions without the justification of observed relations. Gentlemen, let us not forget that when the public see a doctrine which has been exhibited to them as certain, established, positive and claiming universal acceptance, proved faulty in its very foundations or discovered wilful and despotic in its essential and chief tendencies, many lose faith in science. Then they break forth into reproaches at the scientists. Ah, you yourselves are not quite sure. Your doctrine which you call truth today is tomorrow a lie. How can you demand that your teachings should form the subject of education and come to be a recognized part of our general knowledge?

The discredit of science is of course a serious consideration and should have a special appeal to those deeply interested in knowledge. This is not nearly so serious, however, as the perversion of thought for the young minds involved. As a consequence of such false learning ideas are graven deeply and are practically never corrected. They often prove the background of a great deal of future thought.

Now that the ethical and social sciences are occupying so much attention in the university, it is particularly important that proselytism should not take the place of teaching, nor tinge teaching so as to make for the propaganda of particular doctrines. This is exactly what is likely to happen, however, no matter how distinguished a teacher may be, unless there is some definite authority to whom teachers are responsible, and unless, too, that

authority makes it a point to be thoroughly aware of the matter taught and of the manner in which it is taught. It is this fact that universities are coming to recognize more and more. The war has precipitated a crisis in certain institutions and the whole problem of authority in teaching is coming up once more. The doctrine of freedom of thought, the four-hundredth anniversary of which as a definite philosophy of life is being celebrated this year, has run its course, and it is now beginning to be rather clearly appreciated that what is called liberty often degenerates into a claim for license. Freedom is a wonderful thing, but there can never be freedom to do or to teach wrong.

Only when teachers are willing to submit to authority definitely exercised is there any assurance of such guardianship of teaching as will preserve it from unfortunate divagations. What Huxley was doing in exaggerating the significance of certain phases of biological science half a century ago, a great many teachers are doing in exaggerating the significance of their own favorite phases of social and ethical science in our time.

Those who are prone to wonder why the Catholic Church has insisted both on establishing her own schools and on rounding out her teaching into college and university life will find ample explanation of it in this series of incidents that covers the last half-century. A great many Catholic parents are prone to think that after all comparatively little harm can come to their children at secular institutions after a thorough early training in Catholic principles and practice, yet here is a series of warnings not from Catholics, but from educators intent on protecting youth from vicious propagandists.

Fortunately the proper appreciation of this need for authority over teaching has led Catholics to send their young folk ever more and more to Catholic institutions where they may be assured of the supervision of the principles taught. There are now more than three times as many students in our Catholic colleges as there were some twenty-five years ago, and attendance at them has increased twice as fast as the general college student enrolment throughout the country. In spite of this there still remain many Catholics who are willing to risk the teaching of secular institutions. The expressions of those who are viewing and have viewed the situation from the standpoint, not of religion but of a proper exposition of the philosophy of life, make the lesson worth while.

A Glance at the Fall Plays

JOHN B. KENNEDY

APART from seven-section photo-plays and the brave baritones of musical comedy, there has been no important theatrical manifestation of the American war spirit on Broadway, so far. The widely advertised soap-box parties, with the glaringly un-Jeffersonian police chariot, might be classed as metropolitan entertainment, and as far as anybody knows the finale may yet be melodramatic; but excluding this significant if abortive by-eddy of the war, there has been no attempt to interpret seriously the American martial attitude, perhaps because that attitude is not yet comprehensively martial. In England, years before the launching of Armageddon, the nation's patriotic ethos was crystallized and exploited in "An Englishman's Home," and there was one burlesque of this stirring piece, which, because it showed an enraged Britisher tensely standing to resist a ruthless Teutonic invader and then enthusiastically welcoming the invader as a long-lost uncle, received instant fame and official suppression. Here, apart from trashy melodrama with villains vaguely Latin and Mongolian, much whispering of plans and papers, and frenzied *ensemble* flag-waving, and a few bombastic ditties, there has been nothing of that nature. No doubt we should be thankful.

A survey of the new plays shows that the gentlemen who possess that most prized of dramatic jewels, the "punch" have no representation, just now, at reputable theaters. The "crook" theme has also been left out of the current season's reckoning. There is only one new play, unpromisingly titled "Deluxe Annie," that brings the hectic lads and lassies of the underworld to view, besides an interminable melodrama called "Branded." Even the *risqué* has not been paraded as ostentatiously as during former seasons. "The Country Cousin" and "Hamilton" stand out as the most important of the new contributions to the American stage. There may be some to quarrel with this allocation of the weighty word "important"; but in view of the vast amount of trash that has gone under the guise of American drama, these two plays assume a value almost classic.

That thoroughly indigenous author, Booth Tarkington, is part-writer of "The Country Cousin." The piece is decidedly reminiscent of "The Man from Home," excepting that in this case the man happens to be a woman, cousin of a legacied country maid whose parasite father, divorced from her mother, lures the girl to the realm of high, if not very dry, society. A wealthy young loafer, with dynastic figures on his calling card, is the aristocratic god to whom the maid is offered; but he falls in love with the winsome rudeness and Yorkshire accent of the lady farmer from Ohio, and by so doing rescues the innocent maid from the snares of the pseudo-smart set.

It is an instructive entertainment and this notwithstanding the dicta of consciously clever critics. It contrasts the abiding morality of home-bred Americans with the silly sinfulness of the self-denominated "upper ten." Certainly the sentimental value of a rural lady taking a "rise" out of a cosmopolitan cad is a permanent one in drama and a descendant of the old morality play idea. But those critics who would have a public cultured beyond the stage of unvarnished sentimental and social

appeal are desiring their own unemployment, for the public that does not relish sentiment will surely find no intelligent use for critics. In "The Country Cousin," unfortunately, we are confronted with that frank reporting of obnoxious detail that has become familiar to audiences in every land.

In "Hamilton" we have a welcome innovation. The author and principal actor of the play, George Arliss, defended his resurrection of Alexander Hamilton's domestic peccadilloes by stating that it was better to dig up Hamilton as an unfaithful husband than to leave him alone. Queer apologetics, indeed! But he gives a portrait of Hamilton that should serve as a precedent for theatrical presentation of other characters and crises in American history. Other nations are rich in this class of drama. Consider what Shakespeare has done to familiarize foreigners with the history of England! Of course, it is difficult to conceive of an American poet writing a blank-verse drama on the panic of 1907 or the New York primaries of 1917, although tragedy enough inheres in these events; but there is really too much stained glass of ornament rather than sanctity about the lives of our historical heroes and a few hours of well-acted life on the stage gives them a proportion and variety of aspect that is historically enlightening and suggestive.

In "Hamilton" we witness the political machinations of Thomas Jefferson the gentle and of James Monroe the abrupt. We get more than a glimpse of those who laid the foundations of our national politics, and we leave the picture convinced that while they were not much better, they certainly were no worse than their descendants in the seats of the mighty. They were men whose opportunism was no blunter than that of the present-day party magnates; but the flood of materialism had not yet drowned their native chivalry and they could both in private and public admire Hamilton's courage while regretting his weakness. Adults with stereotyped memories of history books fingered in the little red schoolhouse will find Arliss's Hamilton a vital reminder that the Fathers of the Revolution were humanly self-assertive as well as paternally patriotic. As for young students of history, it is doubtful whether it were wise to recommend them to improve their knowledge of American traditions by attending this exhibition of none too delicate intrigue. Surely the fact that Hamilton was the victim in a spectacular duel can be brought forward to controvert the assumption that his mean liaison was the most dramatizable episode in his career. Still, "Hamilton" is welcome, for its success holds out a promise which the ill-nourished American home-made drama should receive with hope.

The distinguishing feature of the present season is the growth of the Shavian comedy school. By this it is not implied that we are afflicted by a group of witty sciolists who have no respect for God and a fierce contempt for Mammon. But there are a handful of writers who have discovered the Shavian recipe for witty dialogue. In short, they invent pseudo-problems and promote their dialogue by double blasts of wit against struggling dulness. The dull persons finally succumb to their creator's cleverness, and the audience goes home to find itself reflecting, if audiences do reflect, on what a deliciously exciting world this would be if all despots were satirists. "The Family Exit" is to be classed in this Shavian comedy school. It is the kind of well-written piece that leads an optimist to hope much for American comedy, once its writers free themselves from the necessity of measuring laughter by minutes and delving into depths that are not always odorous.

"Lombardi, Ltd.," by those smart dramatic scriveners, the Hattons, is a play of genuine portraiture. Its authors have a knack of glossing vice and photographing virtue. They make their characters speak with more aplomb than even the inhabitants of the silk-stockinged sphere affect; but it is a fact that they amuse. Lombardi, the Italian *coutonnier,* is a true, if somewhat profane, Catholic. Yet it is repeated to the verge of axiom that mere brilliance and realism, without regard to direct or indirect moral or art values, much the same thing, are not the worthiest contributions to so licensed an outlet for dramatic talent as comedy. "Here Comes the Bride," "The Very Idea," etc., are plays of this description; of less distinction.

One of the best things of the season is "The Tailor-Made Man," a typically impossible American adventure story concerning a brainy presser of trousers who steals a customer's dress suit to gain admittance to an exclusive reception where he meets a multimillionaire and by dint of strenuous lying, makes his fortune. The play is free from stale sex emphasis and surprisingly well acted for comedy of its class. Allen Doone, a young Irishman from the antipodes, brought an old-fashioned, prologue-burdened melodrama to the seat of all sophistication, Broadway. It is called "Lucky O'Shea," and with a better prologue would be a happy thing. Certainly the brogue involved is refreshing to the ear and the Irish countryside delightful to the eye.

The usual baker's dozen of serious plays, musical comedies and stand-aghast "movies" have appeared. They will disappear. A tried and well-acted piece, "Peter Ibbetson," is again in favor. The predominant note of the new season is distraction from war's alarms and peace excursions, which is quite acceptable so long as it remains on a plane that can be designated as relatively decent.

Shaw's "Misalliance," hailed as an event, has some claim to that distinction when its environment is considered. Of course, no sanely respectable person can approve the marriage views held by the pseudo-sage of Adelphi Terrace; but with all his perversity, there is no denying the intellectual diversion afforded by a well-acted Shaw play, and "Misalliance" in New York is very well acted. If Shaw could be as right as he can be witty, he would be a force for social good.

The Reformation and Its Significance

J. D. TIBBITS

CARDINAL NEWMAN once remarked that if men would only be sufficiently explicit there would be little cause for discussion. A very direct and convincing illustration of this truth is contained in a statement attributed to Dr. Nicholas Murray Butler, apropos of the celebration in honor of the four hundredth anniversary of the founding of Protestantism:

> To recall to the mind of the twentieth century, says the Doctor, the significance of the great movement known as the Reformation is a valuable public service. The modern mind is threatened, as was the mind of the sixteenth century, with the dominance of a philosophy of life and religion which operates to minimize the function and the freedom of the individual, and to make each individual merely a cog in the wheel of a powerful and dominating group.

Now with the first sentence of this statement, no Catholic will disagree, and every Catholic will cooperate with Dr. Butler in recalling to the fullest possible extent all that the Reformation implies; but Dr. Butler will surely concede that merely to recall this significance is to leave the work half done. It must be explained as well as recalled, and that with no trace whatever either of prejudice or evasion. And while it is true that in the words which follow the Doctor does give some sort of hint as to what that significance means to him, it is none the less a truth that he utterly misses the point upon which the whole Reformation movement revolves, and that he succeeds only in directing attention to what is at best but secondary and unessential.

One of the most singular facts in the psychology of religion is the well-nigh incorrigible tendency to exalt the so-called "freedom of the individual" into a cardinal virtue. Had modern Protestantism retained within her system a few more remnants of scholastic logic, it might have resulted in far less confusion, and it would surely have resulted in a far deeper power of analysis. For although scholastic distinctions have a bad name and have become the objects of much ridicule, chiefly in the hands of those who know little or nothing of scholasticism, there is yet one very important distinction which strikes at the very essence of the question. And I am offering this brief explanation of it in a perfect spirit of co-operation with Dr. Butler's view, and in order to answer much that is said just now in connection with the Luther celebration, and which is undoubtedly invested with quite as much obscurity as Dr. Butler himself has succeeded in investing his own words.

Translated into more exact language, this "freedom of the individual" is nothing more nor less than impressionism. Now the necessity for men, in accordance with their natural constitution, to be in great measure impressionists, I am quite free to admit. The error of Dr. Butler lies in his failure to recognize the fact that impressionism, like freedom itself, has limits, and that if there is a sphere wherein it is legitimate, there is also a sphere in which it is not only illegitimate, but irrational. In order to make my meaning clear I shall offer a brief illustration of each, not in the hope of saying anything heretofore unsaid, but only of removing a little of the ambiguity which so obscures all modern discussion of the question.

I shall suppose two classical scholars of precisely equal erudition. I shall suppose, too, that they are gifted with equally logical minds, and that each is equally free from conscious and acquired prejudice. They are engaged upon a critical examination of the well-known Latin poem, "*Culex*." Despite the fact of the equality in the intellectual equipment which they bring to bear upon their labors, they arrive at diametrically opposite conclusions. One decides that the poem is an authentic production of Vergil; the other that it is quite anonymous.

Now if we do but keep in mind the fact that every man is born into the world with various susceptibilities for which he is in no way responsible and of which he is not infrequently unconscious and that these susceptibilities are brought to bear upon every problem which he faces in life, the disparity in the conclusions of investigators in every field of thought will be abundantly clear. It will be equally clear how in many cases where the evidence is conflicting and confused, the subjective element enters in to cast the deciding vote. When, therefore, this factor has become the judge, the process is what I have called impressionism; and in the illustration given above it will be readily seen that this process is wholly legitimate, and that any attempt to limit its scope would be not merely an undue interference with natural freedom, but also a psychological impossibility.

In the sphere of revealed religion, however, the matter is entirely different. By revealed religion I mean a body of transcendental truth revealed to men at a definite time, in a definite place, by a definite individual, and possessing, for every man, a definite significance. Now we need only reflect very casually upon all that this implies, to see clearly enough that within the domain of a religion such as this, impressionism can have no ruling. And the reason that it can have no ruling is because the human susceptibilities, whatever else they may be, are not, in any sense the criteria of truth. As an illustration of this, which is in some way parallel to my first, let us suppose Martin Luther and John Calvin to be possessed of all possible human knowledge concerning, let us say, the Eucharist. Both, however, differ, and in a very marked degree, upon the meaning of the words, "This is my body." Now this difference in their respective

conclusions is explainable only by a difference in their susceptibilities; but the very fact that this difference exists at all is ample proof that there can be no necessary correspondence between these same susceptibilities, and objective fact. It is exactly this correspondence which religion demands, and from whence it derives both its value and its rationality. Thus, in the illustration just given, it is eminently important to me as an individual to know precisely what the Eucharist is. The knowledge of it has a direct bearing upon my relation to eternity. A misconception of it might result in the closing of the channels of grace on the one hand, or an utter waste of spiritual energy on the other.

The very fact that no impression, however refined, can guarantee an exactness of result when exactness is nothing less than an imperative demand of reason is proof that impressionism is not only incompetent as a court of appeal, but that in the sphere of religion it is nothing less than a perversion of man's rational nature. It would, indeed, be as interesting as it would be instructive to settle once and forever the authorship of the "*Culex*." All knowledge is good. It is, however, by no means a necessity. But even if such speculations are, in last analysis, a mere weighing of probabilities, yet both the effort and the exercise possess a distinct and unquestionable value. In the field of religion it is vastly different. It is eternal life that is at stake. And any system which seriously proposes to measure the truths of eternity by the favor of an irresponsible feeling is bound to end not merely in a degradation of man's highest gift, but in a complete surrender to the forces of unreason.

This, then, is the real significance of the Reformation, which if the present celebration does but clarify, it will surely not have been in vain. We are told that the "password" of those participating in this celebration is to be the three outstanding characteristics of the work of Luther, "Inspiration, Education, Transformation." It would, however, be far more practical, even if less agreeable, to direct attention to the three results of that work, which are most apparent in the world of today, the vagaries of the New Theology; general indifference to all religion; and the threatened extinction of Protestantism, through a declining birth-rate.

Angels of the Battlefield

GERALD C. TREACY, S.J., CHAPLAIN U. S. A.

DOWN in the old Blue Grass State, two and a half miles from Bardstown, is the mother house of the Sisters of Charity of Nazareth. In 1812 it was a log cabin, and two ladies constituted the community. At the outbreak of the Civil War the log cabin had grown into a large academy with branch houses in different parts of the State. It was in the spring of 1861 that Bishop Martin J. Spalding sent word to General Robert Anderson, who was in command of the Department of Kentucky, that the Sisters of Charity of Nazareth were prepared to nurse the sick and wounded soldiers. The offer was gladly accepted and General Anderson wrote:

> The Sisters of Charity will nurse the wounded under the direction of army surgeons, without any intermediate authority or interference whatever. Everything necessary for the lodging and nursing of the wounded and sick will be supplied to them without putting them to expense, they giving their services gratuitously. So far as circumstances will allow they shall have every facility for attending to religious and devotional exercises.
>
> ROBERT ANDERSON,
> Brig.-Gen'l, U. S. Army.

Three large factories in Louisville had been converted into hospitals, and an army surgeon with twenty-three Sisters of Charity took charge. Several skirmishes and one battle had taken place, and the cot-lined rooms of the new hospitals contained hundreds of wounded and disease-stricken troops of both armies. Little drummer boys were there with seasoned fighters suffering and agonizing side by side. Their only nurses were the Sisters. At Bardstown, too, there was a hospital under the care of the Sisters. Several engagements had occurred in that place, and the town had been held successively by Union and Confederate troops. Just at this time General Smith, who was operating with a good-sized body of Union troops in western Kentucky, called upon the Sisters in Paducah to nurse the soldiers. From St. Mary's Academy in Paducah, under Sister Martha Drury, a band of Sisters took over the Baptist church for government relief work. One of their number, Sister Mary Lucy, died of typhoid fever at her post of duty. She was one of the youngest of the band. Just before she died she asked the favor of being buried in the vicinity of St. Vincent's Academy, Union County, as St. Vincent's was her Alma Mater.

From the hospital in Paducah her remains were escorted by files of troops to the Ohio River, where a black-draped gunboat was waiting. Thence the military funeral proceeded to St. Vincent's. From the time the body of this young Sister was taken from Paducah until it rested at St. Vincent's, a guard of troops kept constant vigil, strong, straight figures standing at "Attention" all night long, in the glare of blazing torches made of pine knots. Many of those who stood guard that night in loving tribute to the memory of the dead had been nursed back to health by her who had gone to her own death in the discharge of duty. She typified the spirit of Nazareth, this brave young Sister, whose unselfish bravery brought her to an early grave. On the battlefields and in the hospitals of their native State, the same story of self-sacrifice was repeated. The Sisters from the Nazareth community were in every place where there were suffering and sorrow. As was well said by a Kentucky newspaper man in later times: "In the midst of civil strife, the Sisters worked under one flag, a flag respected by Northerner and Southerner alike, the flag of humanity."

While many of the branch houses of the Congregation were converted into hospitals, the mother house at Nazareth kept on as an educational institution. There were seventy pupils, including Northerners and Southerners. Fear was felt that school work would have to be abandoned here, as in other parts of the State. At times, too, the Sisters feared for the children, with troops of both armies hovering around the neighborhood. No harm happened, however, and General Wood of the Union forces sent a reassuring letter to the Superior, Mother Columba, who had mentioned her fears to him.

> *To the Lady Superior and Sisters of the Convent of Nazareth:*
>
> I hasten to apprize you that it is my earnest desire and intention to afford you perfect protection and the enjoyment of all your rights, both as an institution and as ladies individually. It is my intention to secure you and your ancient institution which has educated so many fair daughters of my own native State, Kentucky, from all molestation and intrusion; and to this end I pray that you will not hesitate to make known to me any grievances you may have on account of any misconduct on the part of any officer or soldier under my command. I assure you that it will be equally my duty and my pleasure to attend to any request you may have to make. I beg you to dismiss all apprehensions you may have

on account of the presence of soldiery in your sacred neighborhood and to continue your peaceful and beneficent vocations, as if the clanging of arms did not resound in your neighborhood.

I have the honor to be, ladies, your obedient servant,
TH. J. WOOD, Brig.-Gen'l, U. S. Army.

The President sent a card to Mother Columba which read: "Let no depredation be committed upon the property or possessions of the Sisters of Charity of Nazareth, near Bardstown, Ky.—A. Lincoln."

The Government protected the Sisters' property, but it could not protect their lives from the dangers of battlefield and hospital service. Three of their number paid the price of the greater love. One was the young Sister Mary Lucy, the others Sisters Apollonia and Catherine. From Louisville, in February, 1862, the surgeon in charge wrote to Mother Francis Gardner: "I regret very much to have to inform you of the death of Sister Catherine at the General Hospital in this city. She as well as the other Sisters at the hospital has been untiring and most efficient in nursing sick soldiers. The military authorities are under the greatest obligations to your Order."

Not to these Sisters alone were the authorities under obligations, for the Sisters of Charity in Cincinnati went into the field at the request of the Mayor of Cincinnati, and the Archbishop of the diocese. They were known as the Sisters of Charity of Mt. St. Vincent. They were in service at the hospitals in Cincinnati, at Camp Dennison, at Nashville, Cumberland, New Creek, and Gallipolis. In addition to the Sisters of Charity, and the Sisters of Mercy, whose labors during the war were unceasing, the Sisters of St. Joseph and the Sisters of the Holy Cross took part in relief work for both armies.

In the beginning of the year 1862, Surgeon-General Smith of Pennsylvania applied to Chestnut Hill, Philadelphia, for the Sisters of St. Joseph to serve as nurses to the sick soldiers in Camp Curtin, Harrisburg. Bishop Wood wrote at the time: "The doctor hopes that the Sisters will not disappoint him. Every female nurse has been refused, Dr. Smith being unwilling to trust any but his old friends, the Sisters of St. Joseph. There is a large field of usefulness. . . . The living is rough, the pay poor, and nothing but the sentiments of religion can render the nurses contented." The Sisters accordingly took charge of the hospital in January. At first their reception was anything but cordial. Nothing daunted, they set about doing thorough work, and in a month the Surgeon-General wrote to the Superior, Mother St. John: "I have found the Sisters perfectly well and with no complaints after their trial of the inconveniences and exposure attendant on military life. Already each hospital shows the blessing attendant on their presence. Everything is now neat, orderly and comfortable." Their apostolate at Camp Curtin did not last long. In April, 1862, they left Camp Curtin. They were thanked officially by the Governor of Pennsylvania, who sent the following letter to Mother St. John, their Superior:

MADAM: During a period of several weeks, amidst the confusion of a constantly changing camp, and amidst an epidemic of measles, typhoid fever, etc., six of the Sisters of St. Joseph, sacrificing all personal comfort, ministered faithfully and truly to the comfort and welfare of the sick. Neatness, order, and efficient ministration immediately followed on their arrival in the camp.

Highly appreciating their valuable services and Christian devotion to the relief of human suffering, the State authorities desire to express to them and to your Order high appreciation of the self-sacrificing spirit which they exhibited among the sick soldiers, both at Camp Curtin and at the Church Hospital in Harrisburg.

By order of
A. G. CURTIN, Governor of Pennsylvania.

In April, 1862, the Sisters of St. Joseph were at Fortress Monroe. They were first assigned to the hospital ships. In May of that year three Sisters, accompanying the Surgeon-General, went down the James River aboard the Commodore to bring up the wounded from the battlefield of Yorktown. The Commodore finally put into Philadelphia with its wounded passengers, the Sisters staying with the sufferers until they were transferred to different Philadelphia hospitals. In the meantime the camp at Harrisburg was reopened, and the Sisters resumed their labors there. The United States Government took over all the State hospitals in the summer of 1862, and Surgeon-General Smith wrote to Mother St. John: "I have requested the Sisters at Harrisburg to return to you. . . . They did great good, were very kind and useful. All will be acknowledged in due time."

Like the Sisters of St. Joseph, the Sisters of the Holy Cross did their share of relief work in Civil War days. From the scant records of their apostolate it is certain that sixty members of this Congregation, under Mother Angela, volunteered for service shortly after the first gun was fired at Sumter. Mother Angela was a cousin of James G. Blaine, and was related to the Ewings and the Shermans. Dr. Brinton, a Philadelphia physician, who had been one of the first to suggest the Sisters as war nurses, introduced Mother Angela to General Grant. On meeting her, the General said: "I am glad to have you with us, very glad. If there is anything at all I can do for you I will be glad to do it. I thoroughly appreciate the value of your services, and I will give orders to see that you do not want for anything." In her book, "A Woman's Story of the War," Mary A. Livermore, who did splendid relief service for the sick and wounded, mentions the General Hospital at Cairo as an example of the thoroughness of the work done by the Sisters of the Holy Cross. "There was one general hospital at Cairo, called by the people 'the Brick Hospital.' Here the Sisters of the Holy Cross were employed, one or more to each ward. Here were order, cleanliness and good nursing." And of the Mound City Hospital the same writer says:

At the time of my visit the Mound City Hospital was considered the best military hospital in the United States. . . . The most thorough system was maintained in every department. . . . The Sisters of the Holy Cross were employed as nurses, and by their skill, quietness, gentleness, and tenderness were invaluable in the sick wards. . . . Every patient gave hearty testimony to the skill and kindness of the Sisters. . . . The Sisters had nearly broken up their famous schools at South Bend to answer the demand for nurses. If I had ever felt prejudice against these Sisters as nurses, my experience with them during the war would have dissipated it entirely. The world has known no nobler and more heroic women than those found in the ranks of the Catholic Sisterhoods.

It need hardly be said that Mary Livermore was not a Catholic. At best these papers give but an imperfect view of the labors of the Sisters during the Civil War. It is well known that members of other Congregations did their bit during those days when democracy in this land was going through its ordeal of blood and suffering. While their names are forgotten, the good they did has been recorded where human effort melts into eternal reward. Nor must we forget that great work was done by other organizations and other relief workers. The best-known organization of those days was the Sanitary Commission, which was started in New England by a group of patriotic women, and approved by the Secretary of War in June, 1861. Its object was to look after "the sanitary interest of the United States forces." Within its scope fell the inspection of recruits, the proper provision of nurses and hospitals, and the general welfare of our soldiers. Its labors were divided between two committees, one on "advice," the other on "inquiry." The committee on inquiry set out to find a remedy for the evils that had been the scourge of armies in other wars, and had already made headway in the Union army. The purpose of the committee on advice was to get the opinions and conclusions of the "commission approved by the Medical Bureau, ordered by the War Department and carried out by the officers and men."

The interest roused in many families throughout the country, whose members belonged to aid societies connected with the Sanitary Commission, led to the popular belief that it was only a bureau for assigning their offerings to relief work in the army. The fact is the Commission always regarded relief measures as secondary to preventive measures. At the close of the war the Commission established a pension bureau and a war-claim agency. From 1861 to 1866 the receipts of the Commission were $4,924,480.99, and the estimated value of supplies furnished is supposed to have amounted to $15,000,000. The work of the Commission ceased at the declaration of peace. The work of the Sisters went on, and is going on today. Whether in war or peace they are found at the side of the sick and the suffering. The last of the Sisters who went from Emmitsburg to Gettysburg in July, 1863, died in June of this year, 1917. She was Sister Juliana Chatard, the sister of the present Bishop of Indianapolis and a member of a Baltimore family that has done much for the Church in America.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

A Needed Book

To the Editor of AMERICA:

At the present time there are many Catholic students in secular colleges who are exposed to atheistic, materialistic and nebular-evolutionary theories of life, morality and science. This danger is coupled with the prejudiced and often cynical teaching of history relating to the Catholic Church. Why do not the leading educational authorities of the country compile a catalogue *raisonné* to be used by such students in all matters of doubt arising from the prejudiced exposition of geology, history, ethics, metaphysics and other philosophical studies? A book of this kind would satisfy a crying need.

Brooklyn. JOSEPH F. DAWSON.

Too Much Social Work

To the Editor of AMERICA:

One wonders how much first-hand knowledge of actual conditions prevailing among the indigent classes is possessed by the writer of the letter, entitled "Too Much Social Work," in AMERICA for September 15. Certainly Mr. Sullivan would not have committed himself to such wholesale criticism of zealous men and women, were he well acquainted either with sincere social workers or with the needs which make their efforts a crying necessity. The Y. M. C. A. and the Y. W. C. A. are offering very attractive inducements to our young folk, which they find it hard to resist, especially when they have just left school and are working for the first time. Surely sewing lessons for little girls and carpentry classes for small boys have a practical value.

Then too there is the insistent question of giving material assistance to those in need. Half-starved, thinly-clad children, only too frequently in want of medical attention, have but little chance of growing up into healthy, intelligent citizens. To give them a much-needed helping hand is surely not the work of faddists. Neither is there any delusion in interesting one's self in the family of six or seven children who on account of the illness of their mother or some other reason cannot for the time being be properly cared for.

And what of industrial conditions? Are our factory laws so well enforced that inspection is superfluous? Are our girls so fully protected that the interest of a social worker is a "burden"? To think so is to cherish a utopian dream. Men and women, really conversant with social conditions, are confronted with a sad state of affairs, far too pressing to leave any room or time for "dreams and high-flown speeches." These are best left to the "every-day, common-sense tax-payer."

Rochester, N. Y. HARRIET L. BARRY.

Ecclesiastical Sanction

To the Editor of AMERICA:

W. F. from Chicago lashes us well and deservedly and C. Connolly cuts deep. Why is it that we sit down meekly under daily unjust insinuations and frequent open attacks? In the Charities investigation the Sisters were heckled and humiliated, the proceedings misrepresented in the papers. Why were not the papers brought to book by a campaign against their advertising and circulation? If we had touched their pocket-books we should have changed their policy.

There were but few Catholics at the investigation to hearten the persecuted Sisters, till a "whip" was sent after them and she succeeded in collecting a few devoted Catholic ladies. Priests were conspicuous by their absence. C. Connolly's charges are evidently true. Catholics on public committees on moral issues are very rare birds.

The reason may be that we are too much accustomed to look for ecclesiastical sanction. It is difficult to form a baseball team in a parish without several visits to the rectory. A Catholic once invited a prominent coreligionist from another city to deliver a lecture on a patriotic subject without consulting the Ordinary, and great offense was taken. Big movements are undertaken for the betterment of society, for moral uplift, against white slavery, yet Catholics hang back, wait an impulse from the clergy. These are silent, apathetic, otherwise occupied, and so nothing is done. Hundreds of young people go astray, priests absolve them in confession, but as for saving them by interest in public movements, all that is left to those of other denominations. In the meantime souls suffer and the Church's good name is smirched. Catholics who would gladly use their influence and sacrifice their time in a good cause, hang back waiting for the smile or frown from the parochial rectory. In Ireland they once said that they took their religion from Rome, not their politics. So in this country, while not suggesting anything like a shadow of diminution of our docile obedience to ecclesiastical authority within its sphere, it seems to me that more interest would be shown and more effective help given to public moral movements, if many of us snapped the leading-strings which tie us too closely, where we should be free.

New York. GEORGE BRADY.

Language in the Making

To the Editor of AMERICA:

Overheard in the cell house: "I hit him on the head." "I bammed him on the bean." "I tapped him on the conk." "I bumped him on the beezer." "I biffed him on the coco." "I busted him on the cranium." "I whiffed him on the skull." "I cracked him on the nut." "I nailed him on the knob." "I slugged him on the belfry." "I lammed him on the peak." "I dinged him on the brain-box."

Here is slang in a rich variety of expressions; expressions which find root in perverted but acute mentality. The philologist who seeks logical precision and clearness of thought must go elsewhere for his examples but in this respect the prison resembles the outside world. You can hear these expressions on the street, in restaurants and in moving-picture houses, and they illustrate the Stygian depths to which our language has fallen.

The writer was educated in the public schools of the City of Boston; is at time of writing and has been for many years secretary of one of the largest public school associations in that city; he has yet to hear such language as "guy" from the lips of parochial school children, and it is to the everlasting credit of Catholic educated youth that they do not have to go down into the sewer for a breath of fresh air. Their speech is as clean as the atmosphere of their schoolrooms.

Boston, Mass. JOSEPH MATTHEW SULLIVAN.
Secretary, Quincy School Association.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Woman's "Wider Field"

THERE are plenty of men in New York, Chicago, and Big Bone Lick, Kentucky, who would make admirable city clerks or tax-collectors in their respective municipalities. But very few would be capable of "keeping house." That is a task which calls for the patience of Job, the wisdom of Solomon, and the loving watchfulness that Almighty God Himself has chosen as the nearest type of His love for man. If we have not been calling our women-folk to be mayors and city clerks, our reluctance is not based on any misgivings as to their fitness. Rather, it is because we have felt that they are set aside for an office infinitely higher and holier than any within the gift of the electorate. Mere men can fulfil the duties of these lower occupations with satisfaction. But only a woman can make a home, and what every community now needs is not more voters, but more home-makers. It need hardly be insisted that a woman who votes may be a devoted mother; but not the woman who puts a life in public first, regarding it as "a wider field of usefulness."

Somehow there are those who think that to bring up a child in the fear of the Lord, to make him a good citizen and a good Christian, is a far nobler achievement than to build a Parthenon. It was Abraham Lincoln, a man whose civic ideals we are trying to recall in these days, who said that all that was good in him was due to his mother, a simple, unlettered woman who tried to set the boy on the ways of righteousness. In all probability the world will always have physicians in fair abundance, more lawyers than it needs, and politicians in sad profusion; but that it will ever be blessed with too many Christian mothers is by no means certain, or even probable. Young women in search of a career to be spent in "fields of wider usefulness," should be encouraged to fit themselves to become home-makers. That field is not overcrowded; none is "wider"; but none calls for more initiative and constructive thinking. Many a girl who can talk politics, spell with some consistency, discuss the fashions, and dabble in psycho-analysis, is as ignorant of home-making as a Digger Indian. A good mother is worth more to the world than any philosopher, scientist, or poet that ever lived. For she is in fact the world's greatest poet, the "creator," in whose bosom are nourished the men and women who will make this dwelling-place of ours more like the lasting City of God, towards which time bears us on with unrelenting energy.

What About Your Vote?

WHEN James F. Smith took his place at the end of the line outside the registry booth, he knew that he would be obliged to wait his turn at least half an hour. The October wind was chill, not bracing, but touched with dampness, and Jim was tired after a long day's work in the factory. Home and his armchair, the evening paper, and the "kids," and a talk with the wife, were pleasant memories to Jim just then. "Who gets your vote, Jim?" asked a waiting neighbor. "Don't know yet," was the answer, "I'm still figurin' and studyin'."

Jim is a citizen of whom we are proud, or ought to be. A glance over the shoulder of the registry clerk discloses the fact that Jim was born and bred in this district, that he has been enrolled in the military census, that at the age of thirty-seven he owns his little home, and that he has voted regularly. This good citizen looks on the vote not so much as a privilege as a duty. He knows its power, and the responsibility that comes with power. He is aware that bad men usually make bad government; and while he has never reasoned deeply on the subject, he knows that a government built on corruption is the most powerful aid at the service of hell for the gradual moral corruption of the people. Bad government means open viciousness, or toleration of iniquity in high places and in low; in the halls of the mighty, behind closed doors, in the slums and the tenement districts, where it casts its baleful shadow across the lives of innocent children. It is not probable that Jim has ever read the Encyclical of Leo XIII on "The Chief Duties of Christians as Citizens," but the experience common to all who have been obliged to struggle for a living, has taught him the justice of the Pontiff's indictment of men who "aspire unjustly, and with their might strive to gain control over public affairs, and lay hands on the rudder of the State, in order that legislation may the more easily be adapted" to unchristian principles, "and the morals of the people influenced in accordance with them." Jim, therefore, arrives with this great Pontiff,

at the conclusion that "it is fit and proper to give support to men of acknowledged worth," and it is for the purpose of singling these men out that Jim is still "figurin' and studyin'".

There was once a notorious malefactor of great wealth who said that any man who joined the militia, served on a jury, or cast a vote, was a fool for his pains. "Politics," in itself an interest as innocent as botany, has become a name of ill-omen, a synonym for dishonesty, largely because the aloofness of citizens good in other respects, has allowed men of low principles to assume the practical control of civil government. In the United States we are said to have the privilege of choosing our rulers, and of deposing them when their usefulness is at an end. To make an intelligent use of the franchise is, therefore, the duty of every citizen. It is, in a sense, that function of government which the individual must supply, if the welfare of the State is to be preserved. Without a discerning electorate, democracy collapses. Furthermore, no Catholic need be reminded either of the Church's disdain of partisan politics, or of her deep interest in securing a government that will suppress evil, and promote the good. Viewed in this light, an intelligent use of the franchise may very readily become a matter of conscience. The "good citizen" who never votes is in reality a very bad citizen. It is his negligence that puts corrupt politicians in the seats of the mighty. One vote for a good man on election day is worth ten volumes of complaint and recrimination, issued in de luxe editions, during the electionless years that follow.

An Unknown Hero

THE Calamianes Islands, as you are probably not aware, considered ecclesiastically, are in the Prefecture-Apostolic of Palawan. That division comprises the Palawan, Iwahig Penal Colony, the Culion Leper Colony, the Cuyo and Calamianes Settlements, a motley grouping, fit to delight the heart of its apostolic bishop. For further information, one may thumb a very large geographical lexicon; but even in the latest and most extensive, the curious seeker will find no information such as is printed on page 798 of that very sober volume, Kenedy's "Catholic Directory for 1917":

Calamianes Islands. Culion (Leper Colony). Rev. Felipe Millan, S.J., Rev. José Tarrago, S.J. 1 Lay Brother and 9 Sisters of St. Paul. (Father Tarrago, in his service as chaplain, became infected with leprosy and is now confined inside the colony. His previous efficient work is now increased greatly.)

The simple heroism of a man who welcomes leprosy because it draws him nearer to the afflicted, in striking and literal accord with St. Paul who would make himself all things to all men that he might win all for Christ, brings out the shame of our sordid self-seeking. Yet it makes us proud of the sublimity to which this poor nature of ours can attain. In most civilized countries, physical ill-health is held a cause that fairly justifies retirement from active service. Not so is it with the Catholic missionary. When he leaves civilization for Christ's dear sake, he leaves all those conventions of civilization that make for personal comfort; often like another Paul or Francis, he bears about in his body the marks of the wounds of Christ. The world knows nothing of Padre Tarrago and his life of martyrdom; but assuredly the Angels of God look down with joy upon that brave man laboring in his loathsome leper colony on a barren island, set in the lonely waters of the far Eastern seas. His are the scarred hands of a warrior, and his name will be written in God's great book as one who greatly dared, and died, fighting in the service of his King.

"The Man With the Hammer"

THE blows of the hammer which nailed to the old oak door of the Wittenberg church, four centuries ago, the theses of the Reformation are still resounding in the world today. As the haze of centuried myths is slowly lifting the man who wielded the hammer is now standing forth more clearly than ever in the light of history. He is no longer the saint of pious fiction. In the very midst of its eulogy the *Epworth Herald* pauses to say:

Even in that day there was plenty of Christian conscience against a plurality of wives, and Luther laid himself open to the charge that he was defending in one of high station what he would have condemned in one of humble position. It was a foolish as well as a sinful thing for him to do.

Nor is this the only serious fault to be found with Luther. Protestants should realize that sanctity is incompatible with the moral delinquencies of a man who granted the luxury of polygamy for the sake of princely patronage; who justified prevarication of the most serious nature for the good of his New Evangel; who gloried in taking upon his head the blood of the thousands of poor, misguided peasants whom his own incendiary words had driven into revolution; who, in fine, established a State tyranny of religion wherever he believed his self-invented doctrine could be enforced by the power of the sword. Needless to mention other instances of equal gravity, for all of which text and page can be cited from Luther's own writings.

But it is not so much the saint we are asked to glorify in him, as the work which he accomplished. He was indeed "the man with the hammer." Yet it was not in the task of upbuilding that this hammer was used, but in the work of destruction; nor was it against evil alone that its blows were directed.

Surely there was evil enough in the world of that day. Owing to the constant intrusion of the State in matters of religion the Christian ideals of men had greatly suffered. A new John the Baptist, a St. Francis or a St. Dominic were needed, but not a proud, imperious creature like Luther. His blows, though at times true, were in the main misdirected. Too often they were struck

with spiteful and titanic hatred against the Rock on which Christ had built His Church. He had blinded himself to the one obvious truth: that if the Church of sixteen centuries, as it then existed upon earth, the only Church which dated back to Apostolic days, could have taught a single falsehood, the promise of Christ would have been false when He said that He would abide with her forever. All Christianity would then be nothing more than one gigantic delusion. Reformation of the lives of men according to the infallible doctrine of the Church, and not reformation of the doctrine itself was the great need of the day.

It was a simple thing to destroy imaginary doctrines which the Church herself abhorred beyond all words: the supposed sanction of the sale of indulgences, the dishonor said to have been cast by her upon holy Matrimony, the alleged Divine worship rendered to the Blessed Virgin, to the Saints and their relics, the feigned withholding of the Word of God from the people, and the absurd belief ascribed to her that heaven might be gained by external works alone without true repentance for the sins committed and the reformation of life. But the great pity of it all is, that even to the present day these and other similar absurdities are still ascribed to her in Protestant literature.

The work of Luther has been well done; but better for him and for all mankind that it had been left undone. The blows of his hammer still resound; but its only task has been to destroy, so far as lay in its power, that unity for which Christ prayed, and which today and forever remains the mark of His one true Church, whereby all men may know it to be the Church He founded upon Peter.

Costly Trifles

IF his baldness had not made Julius Caesar wear a laurel crown which aroused the suspicions of Brutus, the Roman republic would have lasted 500 years longer; if Dr. Martin Luther had only sung his Office every day, there would have been no religious upheaval in the sixteenth century; if Henry VIII had read his prayer-book during Divine service instead of appraising the beauty of Queen Catherine's maids of honor, England would have remained a Catholic country; if a royal commission of alienists had examined George III, the American Colonies would still be a portion of the British Empire; if the ends of the Kaiser's mustache were not pointed upward, the present war would not have begun. On such seeming trifles as these, we are assured by deep students of history, do world-shaking events sometimes hang.

It may be so. Who knows? Certain it is that in the histories of obscure men, in the daily round of duties and pleasures that make up the lives of humdrum people, apparent trifles often prove in the end of more moment than what are considered matters of high importance. Cold coffee and frowning silence at the breakfast table, for instance, are very costly trifles if they ultimately lead to the divorce court; a wife's love of finery or a husband's fondness for good company may be charitably called "trifling weaknesses," but if they finally menace the home with economic disaster how costly they become; tact and delicacy in social intercourse may seem mere trifles, but what important factors they are in mastering the gentle art of living pleasantly with others is attested by the costly experience of everyday life.

With the world at war, the patriotic civilians of Europe have been learning how many things there are, once thought indispensable, they can now well do without. They are surprised to find that having a modicum of food, shelter and clothing, they can be quite content, and that what yesterday were considered essentials, are today shown to be only trifles. The American people, too, before this conflict is ended, will no doubt learn the same lesson. For the hard discipline of privation will teach us how to distinguish realities from shams, necessaries from superfluities, what is of prime moment from what is merely of minor importance, and "costly trifles" from those that are trifles indeed.

Thaddeus Kosciuszko

MR. IGNATIUS PADEREWSKI is not only one of the world's great artists, he is an unselfish patriot. His musical genius has won the admiration of thousands, his whole-souled devotion to the cause of his agonizing Poland has won their love. The appeal which he made a few days ago to his countrymen to rally to the support of their native land, to fight her cause and to spend themselves that she may be free, has struck a responsive chord, not only in the breast of every Pole but in the heart of every true American.

The appeal comes almost on the very anniversary of the day when Thaddeus Kosciuszko died, a hundred years ago. It draws a peculiar significance from this fact. While for the Poles it will stir up the memories of the gallant fight for freedom made by the hero of Warsaw, it recalls to the minds of every patriotic American the splendid figure of the young Polish soldier, the companion in arms of Washington and Lafayette, who generously offered his sword, his services and his heart to the cause of the American revolution.

Republics are said to be ungrateful. We have many proofs in the case of the American republic to show that the charge is untrue. We have not forgotten the memories of our great men. The names of the Father of his country, of Franklin, of Jefferson, of Adams, of Greene, of Lincoln, of the men who suffered and toiled for the country in the days that tried men's souls, are revered and loved by every true American.

With these names we have linked those of the generous strangers who, while our fate as a nation hung in the balance, fought for our cause. The American schoolboy knows the names of Lafayette and Pulaski better perhaps than those of some of his own countrymen

of the War of Independence. The name of Thaddeus Kosciuszko is no less familiar to him. And rightly so, for the services rendered by the dashing Polish officer merit the gratitude and the admiration which are paid to his memory. At the siege of New York and at Yorktown Thaddeus Kosciuszko gave most efficient help. He may be justly called the father of the artillery service in the United States, for he organized and drilled that arm according to the best European methods then known. He planned and carried out the fortifications of old West Point, and the monument at Fort Clinton perpetuates the fact. But far better than even all these invaluable services, he brought to the New World from a land of heroes the idealism and the spirit of sacrifice of the true knight. He had the privilege of drawing the sword in the New World and in the Old for the cause of freedom. In the Old World he saw freedom crushed in Poland. He was one of its saviors in the New. In life he could not accomplish what Sobieski did: save Poland from the grasp of its foes. But in death he was laid by his grateful countrymen by the side of Poland's king. Americans will be the first to acknowledge that the Catholic champion of liberty had the right to rest near the champion of the Cross.

Literature

CAMOENS

TO the lover of Catholic history and poetry, a library without Camoens would seem a strange place. It would be like a room from which a glowing picture or a splendid tapestry had been removed, for the most conspicuous thing in it would be a vacant space. As a matter of fact, there would be an element of disloyalty in forming a general collection of books and leaving out this great Catholic poet, the chief figure of the Renaissance in Portugal, and one of the finest exponents of Catholic culture in any age or country. And the present, it appears, is a good time to read Camoens and to reflect upon large issues in the lives of nations; to contrast Portugal as she is today with Portugal as she was in her hey-day before she threw away her ladder to the stars. What happens in that country now we scarce can know; it is "sound and fury, signifying nothing"; but in the old days, when to her long littoral the westward flowing rivers brought their tides of men and crowded them into golden galleons and caravels there was a different tale to tell. Then from her silver-sanded Tagus the mighty-hearted Vasco da Gama fared forth to discover the sea-route to India, to seek "Christians and spices" in that opulent land. Then Goa rose amid the Indian palms and lifted the Cross on St. Catherine's that is still a beacon to ships coming in from sea. Then Cabral discovered Brazil and the great Portuguese empire in the New World was born. Then Ascension and St. Helena were discovered and Tristao da Cunha sailed into the Archipelago that bears his name. Then the Mohammedan States in East Africa were subdued or taken; Abyssinia was entered; Mauritius was discovered, and Madagascar, and Socotra, and Ceylon. Then the Cross on the Portuguese sail was seen going north in the Red Sea to Massaua and finally to Suez. Ormuz was seized and diplomatic relations were entered into with Persia. Trading posts were established at Cochin and Calicut; Siam was found, and the Moluccas, and Portuguese dominion established in the Malay Archipelago. The wizard navigators visited Canton and began to trade with China. In 1522, a Portuguese sailor made the first voyage around the world. In 1542, the mermen discovered Japan. During the four centuries of her existence, little Portugal had become the greatest maritime, commercial and colonizing power in Europe. These dazzling exploits form the background of Camoens' verse. He is the epitome of all that wonder, the historian of the flame of Portuguese patriotism and religious ardor that once encompassed the world and, as the singer of a song that mounts even higher than the large events it celebrates, he is probably in his own person the culminating point of Portuguese greatness. Schlegel considers him a complete literature in himself. Montesquieu says that he combines the charm of the Odyssey with the magnificence of the Æneid. His epitaph designates him "Prince of Poets of His Time."

The works upon which Camoens' great fame rests are "*Os Lusiads*," "The Lusiads" and a collection of sonnets and lyrics. "The Lusiads" is an epic poem dealing with the rise of the Lusitani or Portuguese people, and relating the discovery of India by Vasco da Gama. Camoens was a kinsman of Gama, a fact which probably furnished him with a particular inspiration for his task. He sang his country's story in the manner of an ancient bard who has it well by heart and pours it forth like a rich cargo from a ship, not as a pearl that has been analyzed and ground to dust in the minute and laborious manner of modern historians, but synthetically, imparting a full vision at every turn. Had we never rounded the Cape, we could double it any day in his company and have all the romantic accompaniments of bellying sails and figure heads on cleaving prows; we could see "Adamastor, Spirit of the Cape," rising from the deep vocal with stormy eloquence:

> I am that mighty hidden head of land,
> The Cape of Tempests fitly named by you,
> Which Ptolemy, Mela, Strabo, never found
> Nor Pliny dreamt of, nor old Sages knew.

Camoens was well fitted by experience to describe the voyage of Vasco da Gama. His father was a sailor and died at Goa, and he, himself, went to the Indies at an early age, spending seventeen years in wild adventure in the lands and seas between Ormuz in the Persian Gulf and Macao on the coast of China. The greater part, if not the whole, of "The Lusiads" was written during his long exile. Those parts of it which deal with the Far East are a direct transcript from life, and that is probably the reason why their vitality remains untouched by time. The Malabar coast has not changed very much since Camoens' day, and anyone who knows that part of India will feel at once an entire correspondence between the aspect of the external Indian world and the expression of it in "The Lusiads."

Some critics have affected to find it strange that Camoens should have introduced into his poem the gods and nymphs and flying heroes of mythology. Such a view is very far from a true understanding of literary means. Poets must address themselves to a tradition, and Camoens was, as a matter of course, a classicist. He was a descendant of an ancient knightly and poetical family; he was educated at All Saints, one of the colleges of the Augustinian Monastery of Santa Cruz, where Greek and Latin were the languages of everyday life. From All Saints, he proceeded to the University, and there came under the influence of Montemör, the author of the great pastoral novel "Diana," and of that typical scholar and gentleman Sa de Miranda, who had returned from Italy in 1526, bringing with him the first notes of the Renaissance. With his heritage and training and these influences Camoens could not have been other than a classicist. His erudition is one of his chief glories. Writing his

poem at the ends of the earth, without access to books and manuscripts, he was yet able to use his wide learning with remarkable correctness and accuracy.

Camoens' works have been rendered into English by various translators. Sir Richard Burton, who in his lifetime ranged over the Eastern territory traversed by Camoens, made his translation and the biographical sketch that accompanies it a labor of love. The most literal translation is the old-fashioned one made by Sir Richard Fanshawe. One of the best is by Aubertin. None of these translators, however, has been able to reproduce the ringing gold of Camoens' measure. He took the rough ore of his native Portuguese and minted it into perfect shapes. Like all great poets he has had many imitators, but none who followed him was able to surpass him. The tercentenary of his death was celebrated with great pomp in Portugal, and he is justly considered by the world to be the national poet *par excellence*.

Of all the places in the Far East that Camoens knew, none holds his memory like Macao. Travelers who go over from Hong Kong to that little "Monte Carlo of the East," as it is called, like to visit the raw silk factory, with its rainbow looms, and watch the tiresome game of fan-tan being played at the tables; but better still it is to drive up the hill from the blue bay, catching the scent of the almonds and oleanders along the road, until one comes to the garden where the great poet lived three hundred and fifty years ago. The laurels grow thick about his bronze head, the birds sing in the ilex shadows, and the very air seems to be forever speaking his name: *Camoens!* Wonderful poet of a wonderful age!

ROMILLY THORNTON.

REVIEWS

The Catholic's Work in the World. A Practical Solution of Religious and Social Problems of Today. By REV. JOSEPH HUSSLEIN, S.J., Associate Editor of AMERICA. New York: The America Press. $1.00.

The present volume can be said to be of equal importance to every layman, priest and religious teacher. Our age is often spoken of as the age of the lay-apostolate. Yet while the need of lay-cooperation in promoting the interests of the Church is everywhere intensely felt, the complaint is no less universally heard that the laity are not responding sufficiently to the great call of the Church in our century. Energy and good-will can be found in abundance, but practical direction is sadly needed. Hardly a more pressing want has existed in the Catholic literature of our day than a book which could supply this guidance, which would not merely be directive in every field of Catholic lay-enterprise, but might properly motive and stimulate it, while at the same time suggesting the supernatural means which alone can give it true success.

It is not too much to say that this book has now been supplied. "The Catholic's Work in the World" should be secured and studied by every Catholic layman and woman as a complete guidebook of Catholic lay-enterprise. Yet it is equally important as a practical aid in the hands of our priests, teachers and religious in their efforts to encourage and direct the apostolic undertakings of the Catholic laity. Incidentally it will serve to enkindle in their own hearts, by the grace of God, the fires of apostolic zeal and arouse them to a fuller realization of the catholicity of the Catholic Church.

Parish priests will find in the book a means of awakening a spirit of cooperation in their parishes. Teachers in seminaries, colleges and academies can utilize it to bring home the duties, responsibilities and glorious opportunities of the Catholic laity in our century. The book is entirely modern and the result of years of careful and specialized study along the various lines of the lay-apostolate. Full account is therefore taken of all modern conditions in the civic, juridical, social, economic and educational fields of today. The volume will serve likewise as a manual for Catholic organizations and sodalities, and is suited as a mission-book to perpetuate in every Catholic home the Catholic spirit of the lay-apostolate. J. M.

My Four Years in Germany. By JAMES W. GERARD, Late Ambassador to the German Imperial Court. Illustrated. New York: George H. Doran. $2.00.

These reminiscences of ex-Ambassador Gerard which have been spread far and wide by means of the daily press make very interesting reading. In the first half-dozen chapters of the volume he gives a good description of geographical, political, diplomatic, military and social Germany and in treating of the "Psychology and Causes Which Prepared the Nation for War" he expresses the opinion: "I am convinced that the fear of war induced by a hereditary instinct, caused the mass of the Germans to become the tools and dupes of those who played upon this very fear in order to create a military autocracy." In some excellent pages on "The System," the author praises the virtues of the Junkers, but does not find the lot of workingmen in the cities of Germany particularly enviable, for they "probably work longer and get less out of life than any workingmen in the world." Much of the book is taken up with accounts of Mr. Gerard's endeavors to assist stranded foreigners and to lighten the hardships of prisoners of war. A letter he sent to the German Chancellor, just before hostilities began, begging that the United States might be allowed to do something to avert the war, remained unanswered. Before his stay in Berlin ended, our Ambassador had many similar experiences which show how little control the civilian branch of the German Government has over the military.

The most important document in the book is without question the fac-simile of the autograph letter written in English, which the Emperor sent in acknowledgment of President Wilson's offer of mediation, for the Kaiser candidly owns in the concluding paragraph of the communication that Belgian neutrality "had to be violated by Germany on strategical grounds, news having been received that France was already preparing to enter Belgium, and the King of the Belgians having refused my petition for a free passage under guarantee of his country's freedom." "America had better look out after this war" was the threat the Kaiser made during an interview granted Mr. Gerard in October, 1915, but the spirited answer our Ambassador made to Count Montgelas's outrageous demand after diplomatic relations were broken off was an excellent rejoinder to the Imperial warning and will doubtless become historic. Mr. Gerard holds out no hope that Germany will break under starvation or make peace because of revolution but is of the opinion that 9,000,000 trained and entrenched German soldiers will have to be conquered before the war comes to an end. Let us hope the outlook is not so gloomy as that.

W. D.

The Soul of a Bishop. By H. G. WELLS. New York: The Macmillan Company. $1.50.

How far the present volume represents the religious views of the author is not quite clear, although why the reading-world should be absorbingly interested in his views at all is hard to see. Certainly the method by which the bishop arrives at his position could not be that of the writer; nevertheless it is not impossible that the latter has found amusement in making an orthodox Anglican whittle away his Christianity until he arrived at Mr. Wells' own conclusions. At any rate, neither the bishop's conclusions nor the process by which they are reached will hold the attention of any serious religious thinker. For the whole course of his devolution is purely subjective, it is made possible only by a highly emotional and disordered state of mind, and is the result of certain fantastic visions brought on by the use of drugs.

A member of the Anglican hierarchy finds himself in possession of a not unimportant see, but having been accustomed to take things for granted, he is unable, when put to the test, to give a reason for the faith that is in him. As far as he can see, the Church is not grappling with the acute conditions of human unhappiness, principally those arising from labor conditions and the world-war; to his mind kings, emperors, priests, profit-seekers and greedy men are responsible for the present cataclysm, and in the reconstruction are destined to be sloughed away as things which have outgrown their usefulness. He has the good grace to resign from his see, for although a weakling both in thought and action, he is sincere, and after more than 300 pages of tortuous mental windings he at last enunciates his position:

> Any chapel was impossible. It is just this specialization that has been the trouble with religion. It is just this tendency to make it the business of a special sort of man, in a special sort of building, on a special day. Every man, every building, every day belongs to God. That is my conviction. I think that the only possible existing sort of religious meeting is something after the fashion of the Quaker meeting. In that there is no professional religious man at all, not a trace of the sacrifices to the ancient gods. . . . And no room for a professional religious man. . . . This is what I want to make clear to you. God is not a specialty; He is a universal interest.

The book is utterly unsatisfactory even from the mere side of plausibility. It is inconceivable how any Anglican, let alone an Anglican bishop, could have let slip his religious moorings without ever a thought of the Divinity of Christ or His mission, without so much as adverting to the fact of Revelation and its credentials. It is gratifying to note that even Mr. Wells could not conceive a Catholic bishop acting in such a fashion. One wonders whether the author was simply playing with an idle fancy, and exercising his ingenuity in leading a High Churchman with a show of plausibility by most implausible processes into the desert of unbelief. But whether this be true or not, the book is miles away from Christianity. It does not strike one sympathetic chord with Catholic belief. In fact, it is largely a synthesis of Modernistic heresies. It scoffs at Christ's descent into hell; it stigmatizes those who dispute about points of dogma as "poor fanatics and trimmers and schemers"; creeds it characterizes as mere symbols, inconsistent, incredible, and theology as a maze. Having steeped himself in modern ultra-evolutionistic explanations of religion, the bishop denies that Jesus "gave man either a theology or a church organization," and declares that it was man who "restored all these three abominations of religion, theology, priest and sacrifice."

And so the book runs on, statement follows statement, but never with even a pretense of proof, each more subversive than the former, until the bishop, never very strong in mind, stands in the end bewildered, stripped of his most sacred convictions, but somehow or other, although his grounds are not very clear even to himself, clinging to the persuasion that there is a God and a Kingdom of God, the latter, in spite of its capitals, a sort of millennium on earth, very distant, very vague, to be brought about in some incomprehensible way by doing away with every species of leadership and acknowledging only one leader, God. Catholics have nothing to learn from such a book.

J. H. F.

Exercises in Latin Verse. By Leo T. Butler, S.J., St. Joseph's College, Philadelphia. New York: Allyn & Bacon. $0.75.

Here is a text-book that explains the composition of Latin verse in a clear and practical way. The reviewer has seen no text-book that sets forth more directly and simply difficulties that confront the student beginning to write Latin verse; and none that solves them so well. The exercises are intelligently progressive, and not too numerous, gradually making the student call upon his own resources. At the end there is a good vocabulary.

Doubtless some will ask why we should have such a text-book, anyhow. How does the making of Latin verse add to the "efficiency" of education in these days? Of what practical use is it? The magazines will not buy the verses, and whom would they interest if they were bought and published? The answer to the questions would be long, and in these days when the old art of letter-writing and the ancient art of conversation have gone the dark, forgotten way of so many other fine things, few would heed the explanation. One hopes, however, that there still remains a sufficient number of the elect who appreciate the means that have given us so many worthy scholars and gentlemen, to whom the world owes so much, but gives so little, and that grudgingly.

F. J. McN.

BOOKS AND AUTHORS

Among the books of interest to Catholic readers which have already been brought out, or soon will be, by English publishers, are James P. Lyell's "Life of Cardinal Ximenes" which will contain an account of his famous Complutensian Polyglot Bible. As this year is the four-hundredth anniversary of the great Cardinal's death, the biography is very timely. G. K. Chesterton's "Short History of England" is announced, and Edith Anne Stewart has written "The Life of St. Francis Xavier," based on his original letters. "Late Songs" is the title of a new volume of poetry Katharine Tynan has written. Professor T. M. Kettle's "The Ways of War," with a memoir by his wife, has been published, and Theodore Maynard's new book of poems, "Drums of Defeat" is also out. From Longmans will come such important books as "Selections from the Correspondence of the First Lord Acton," including letters to and from Gladstone, Newman, Lady Blennerhassett and Döllinger; Father Heuser's "Canon Sheehan of Doneraile," and Father Burns's "Catholic Education, a Study of Conditions." "A Father of Women" and "Hearts of Controversy" are the titles of new volumes of verse and prose by Mrs. Meynell that Burns & Oates are publishing, and John Lane announces "Gardens Overseas and Other Poems," by Thomas Walsh.

Horace Annesley Vachell has well characterized his novel, "Fishpingle" (Doran, $1.50), by the subtitle, "A Romance of the Countryside," for it would be worth the reading if it had no further purpose than to set forth its triumph of love over hide-bound traditions of caste, the more so as this is done with careful attention to detail, unhurried but sure progression of plot, and with accurate portraiture of character. The author, however, has a deeper purpose than to weave a mere romance. He puts an actual problem and suggests an answer. He sees in changing conditions in England a menace to the existence of the class of titled landowners, who though one of the finest elements of English life, are doomed to disappear, unless they realize the trend of the times and bestir themselves by sacrifice and study to meet the demands of current changes. Over and beyond its literary value, which is undoubted, the book has an interest for sociologists. Whether its solution will satisfy the requirements of post-bellum days remains to be seen.——To read Edward J. O'Brien's introduction to "The Grim Thirteen: Short Stories by Thirteen Authors of Standing" (Dodd, Mead, $1.50), one would think the volume marks an epoch in American letters. The tales, which have all been rejected "by at least one first-class magazine," are dismal attempts at the gruesome which are not worth reading.——In "House-mates" (Doran, $1.50), J. D. Beresford's latest novel, a young English architect describes the sordid life he leads among the sordid lodgers in a sordid boarding-house.

Captain Irving Goff McCann, A.M., B.D., Chaplain of the First Infantry Illinois National Guard, who says that he has found that "A Protestant church, a Catholic name and a

Jewish nose are good assets for an army chaplain," went to the Mexican line with his regiment in 1916, and in a book entitled "With the National Guard on the Border" (C. V. Mosby Co., St. Louis) tells his experiences there and gives his opinion of the way things were done. Captain McCann seems to have acquired considerable misinformation about Huerta and about Mexico's recent history, and thinks annexation the only effective remedy for our present embarrassment. It is rather surprising to find a minister quoting with tacit approval a ribald parody of the Ten Commandments.——"Gunner's Handbook for Field Artillery" (Dutton, $0.40), by Captains John S. Hammond and Dawson Olmstead, Inspector Instructors, Field Artillery, U. S. A., lays down instructions for candidates qualifying for that branch of the service. As the three-inch gun battery is the standard type the matter covered has reference to that piece. What pertains to the instruction and drill of gun squads and the firing-battery will be applicable, however, with modifications, to gun and howitzer batteries other than the three-inch. As recent changes in the development of field artillery instruction have rendered many former texts useless, the present pamphlet furnishes in condensed and simple form a text to supply adequate and up-to-date instruction for the modern field artillery candidate.

"The Student's Catholic Doctrine" (Benziger), by Charles Hart, B.A., in 381 pages, crown octavo, gives an excellent outline of Catholic teaching adapted for the college and high school, for the interested layman and especially for the prospective convert. It is a practical treatise covering both dogma and morals, with here and there helpful points from history and suggestions of a devotional nature. While of course having none of the fulness or profundity of Wilhelm and Scannell's superb work, it will be useful not only for the teacher but even for the hard-working priest in preparing popular catechetical instructions.——"Devil and Devilry" (Benziger), by William Lieber, aims at giving in six brief chapters the Catholic doctrine concerning the existence, nature and work of the evil spirit, with special emphasis in the last chapter on Spiritism. Being a popular and short treatise, it will please especially the busy layman of an inquiring turn of mind.

Perhaps the article in the September *Studies* that will have the widest appeal is Alfred Rahilly's "Faith and Facts." He takes up the accounts given by leading men of science of their loss of faith in Christianity and proves that their unbelief *preceded* the investigation of the so-called facts. And as for those smaller fry whom prominent atheists lead astray, they are generally "quite incompetent to test the facts, to examine the faith, to establish their incompatibility. They have certainly lost faith in Christ and substituted therefor faith in some professor or writer." One of the poems in the number is this sonnet on "The Nun."

She swings the incense of her thought
  Before the quiet throne of God;
He is the lover she has sought
  She finds Him where no foot has trod,
She hears Him where no voice is heard,
  For she has gone the secret way
Only the innocent may go
  And she has learned the secret word
Only the innocent may say;
  Time passes gently by her so
Her days are like the quiet tune
  Of waters that go murmuring by
When in the fragant lap of June
  The indolent green meadows lie.

Other important articles in this number of *Studies* are "The People, the State and the Drink Problem," by Peter Coffey, and "Péguy and His Circle," by Virginia M. Crawford.

BOOKS RECEIVED

Allyn & Bacon, New York:
A Spanish Reader. By M. A. DeVitis. $1.25; Laboratory Exercises to Accompany First Principles of Chemistry. By Raymond Brownlee, William Hancock, Jesse Whitsit, Robert Fuller, Michael Sohon. $0.50; Knowing and Using Words. By William D. Lewis and Mabel Dodge Holmes. $0.75; Physics with Applications. By Henry S. Carhart and Horatio N. Chute. $1.25; Effective English. By Philander P. Claxton and James McGinniss. $1.25; Easy Spanish Plays. By Ruth Henry; Goethe's Hermann und Dorothea. By Julianne A. Roller, M.A.; A Complete French Course. By C. A. Chardenal. Revised and Rewritten by Maro S. Brooks.

Gabriel Beauchesne, Paris:
Dictionnaire Apologétique de la Foi Catholique. Fascicule XIII. Loi ecclesiastique-Mariolatrie.

Bobbs-Merrill Co., Indianapolis:
Alfred Tennyson: How to Know Him. By Raymond MacDonald Alden. $1.50.

Brentano's, New York:
Moscow in Flames. By G. P. Danilevski. Translated from the Russian by Dr. A. S. Rappoport. $1.50.

Century Co., New York:
Calvary Alley. By Alice Hegan Rice. $1.35.

Columbia University Press, New York:
The Rhythm of Prose, an Experimental Investigation of Individual Difference in the Sense of Rhythm. By William Morrison Patterson, Ph.D. Instructor in English in Columbia University. Second Edition. $1.50.

Thomas Y. Crowell Co., New York:
The Land of Enough. By Charles E. Jefferson. $0.50.

Encyclopedia Press, Inc., New York:
The Catholic Encyclopedia and Its Makers. $2.50.

Dodd, Mead & Co., New York:
Irish Idylls. By Jane Barlow. $2.00. Baubles. By Carolyn Wells. Pictured by Oliver Herford. $1.25.

George H. Doran Co., New York:
The Foes of Our Own Household. By Theodore Rooseyelt. $1.50; Main Street and Other Poems. By Joyce Kilmer. $1.00; Old Man Curry. By Charles E. Van Loon. $1.25.

Doubleday Page & Co., Garden City, N. Y.:
The Trust Problem. By Jeremiah Whipple Jenks, Ph.D., LL.D. Revised Edition. $2.00; The Diary of a Nation; the War and How We Got Into It. By Edward S. Martin, of *Life*. $1.50.

E. P. Dutton & Co., New York:
Giordano Bruno, His Life, Thought and Martyrdom. By William Boulting.

Harvard University Press, Cambridge:
The Ladies of Dante's Lyrics. By Charles H. Grandgent, A.B., L.H.D. $1.35.

Harper & Brothers, New York:
The High Heart. By Basil King. $1.50.

B. Herder, St. Louis:
Great French Sermons from Bossuet, Bourdaloue and Massillon. Edited by Rev. D. O'Mahony, B.D., B.C.L. $1.90.

Henry Holt & Co., New York:
The Fortunes of Richard Mahony. By Henry Handel Richardson. $1.50.

Houghton, Mifflin Co., Boston:
At the Front in a Flivver. By William Yorke Stevenson, Section No. 1, American Ambulance. With Illustrations. $1.25; The Little Book of the Flag. By Eva March Tappan. $1.00; The Red Indian Fairy Book. For the Children's Own Reading and for Story-Tellers. By Frances Jenkins Olcott. Illustrated by Frederick Richardson. $2.00.

The Jewish Publication Society of America, Philadelphia:
The American Jewish Year Book, 5678, September 17, 1917, to September 6, 1918. Edited by Samson D. Oppenheim.

P. J. Kenedy Sons, New York:
Thundher an' Turf. By Rev. Mark O'Byrne. $0.40.

Alfred A. Knopf, New York:
The Dead Have Never Died. By Edward C. Randall. $1.50; A Book of Prefaces. By H. L. Mencken. (Opus 13.) $1.50; Interpreters and Interpretations. By Carl Van Vechten. $1.50.

John Lane Co., New York:
Marching Men. By Sherwood Anderson. $1.50.

J. B. Lippincott & Co., Philadelphia:
Russia as I Knew It. By Henry De Windt, F.R.G.S.

Lothrop, Lee & Shepherd Co., Boston:
Anne of Brittany, the Story of a Duchess and Twice Crowned Queen. By Helen J. Sanborn. $2.00.

The Macmillan Company, New York:
The Soul of a Bishop. By H. G. Wells. $1.50; The Irish Home-Rule Convention. $0.50; King Coal, a Novel. By Upton Sinclair. $1.50; Poems. By John Masefield. $1.60.

Longmans, Green & Co., New York:
An Introduction to Special School Work. By Marion F. Bridie, LL.A. $1.10; The Education of the South African Native. By Charles T. Loram, Ph.D. $2.00; Selections from the Old English Bede. By W. J. Sedgefield, Litt.D. $1.20; Outlines of Political Economy. By S. J. Chapman. Third Edition. Revised and Enlarged. $1.75.

Oxford University Press, New York:
Hugo Grotius, the Father of the Modern Science of International Law. By Hamilton Vreeland, Jr., LL.B., Ph.D.

G. P. Putnam's Sons, New York:
The World's Wonder Stories. By Adam Gowans Whyte. With Many Illustrations and 32 Plates, and Frontispiece by T. A. Brock. $1.75; Growth in Silence. The Undertone of Life. By Susanna Cocroft. $1.50; The Heart of Her Highness. By Clara E. Laughlin. $1.50; The Treasure of Mushroom Rock. Story of Prospecting in the Rocky Mountains. By Sidford F. Hamp. Illustrated. $1.25.

Charles Scribner's Sons, New York:
A Harmony of the Synoptic Gospels, for Historical and Critical Study. By Ernest DeWitt Burton and Edgar Johnson Goodspeed. The Wages of Honor and Other Stories. By Katharine Hollard Brown. Illustrated. $1.35; Running Free. By James B. Connolly. With Illustrations. $1.35; The Evolution of the Hebrew People and Their Influence on Civilization. By Laura H. Wild. $1.50; The Human Element in the Making of a Christian. Studies in Personal Evangelism. By Bertha Conde. $1.00.

Sherman, French & Co., Boston:
The Dim Past and Other Poems. By Agnes Riley.

Small, Maynard & Co., Boston:
On the Edge of the War Zone. From the Battle of the Marne to the Entrance of the Stars and Stripes. By Mildred Aldrich. $1.25.

EDUCATION

English Composition in the Grades

THE work in English composition in the elementary school falls naturally into three main divisions. The primary teachers can cultivate ease or fluency of speech. In the intermediate grades, the particular aim should be to secure coherency. To freedom and coherence, the grammar grade pupil should add accuracy, and some degree of polish.

In the first three grades the work is almost entirely oral, and consists for the most part of conversations on subjects familiar to the children, and reproductions of stories told by the teacher. The first aim of this work is to get the children to talk freely; when timidity has been overcome, errors may be corrected. The most effective method of eradicating errors is drill on the use of correct forms. The drill most likely to be needed in the primary grades is that on verb forms: *did, done; saw, seen; came, come; ran, run; is, are; was, were.* The stories for reproduction may be chosen from the Bible, lives of the Saints, folk stories, fables, legends, myths, and should be short and simple. At first a single incident is enough; as the power of attention increases, longer stories may be selected. The story should be repeated often enough to enable the pupils to have a clear understanding of the whole, but not so often that they will memorize it. By the end of the third year, children should be able to repeat fairly accurately a narrative of three or four simple incidents, heard once. Dramatization of simple stories will help to arouse and sustain interest, and will also indicate the pupils' growth in attention and understanding.

As an important part of this work, the child should learn that in order to be a good speaker he must have something worth while to say, and then say it correctly and pleasingly. He should know that his story is much more interesting, and that others are more eager to listen to him, if he stands erect, looks at his audience freely but respectfully, is careful of his gestures, and speaks distinctly enough to be heard easily.

Sentence-building and Memory Work

NO original written work should be required in the first year. Toward the end of the year, words, phrases and short sentences may be copied for the purpose of training in accuracy of observing and reproducing the written word. After the first year, the children may begin to write original sentences based upon the oral work. Gradually longer sentences may be tried, and sentences may be combined to form a paragraph. A single paragraph of three or four sentences is enough to require in original work in the third grade. By the end of the third year a pupil should have mastered certain fundamental rules of written composition. He should know the more common use of capitals, the use of the period and of the question mark; he should be familiar with the abbreviations in ordinary use, should know the correct form for a paragraph.

From the very beginning of the first grade, children can and should memorize simple poetry. Several good poems, suited to the age of the children, should be memorized during every year of their school life. As a test of accuracy of study and comprehension, as well as for practice in writing, the children in every grade above the first may occasionally be required to write poems from memory.

The Intermediate Grades

IN the grades above the third, the children will be able to gather much of their own material for composition; but the teacher must guide them in selecting suitable material, and in adapting it to the purposes of the composition class. Material for composition may be drawn from the work in religion, history, geography, nature study, and from the games, entertainments, or other interests of the children in and out of school. Here, as in the lower grades, a large part of the work will be oral. In all recitations, clearness and coherency of expression will be exacted. To describe a place or an object so accurately that it may be recognized from the description, or to tell how an action is done, whether it be the playing of a game, the solving of a problem in arithmetic, or the making of some article in manual training, or sewing, or cooking class, gives excellent practice in the use of clear, well-connected statements.

All written work in these grades should be based upon oral work. Not until pupils have clear ideas upon a subject, and have organized those ideas and expressed them in a few well-formed sentences, should they be asked to write their composition. The topics assigned should not be too long, and they should be very definite. Careful attention should be given to the neatness and correctness of written work. Spelling, punctuation and paragraph form will require constant drill. As an incentive to careful work, pupils may write some of their compositions on the blackboard for criticism by the class. Children will do their best to have their work perfect when it is to be submitted to the class.

Letter-writing will be one of the important exercises of these grades. The correct form for social and business letters, and the addressing of the envelope, should be learned in the fourth and fifth grades. Letters of at least two paragraphs should be within the ability of sixth-grade pupils. Writing letters from dictation is valuable for drill in the mechanics of letter writing.

The Higher Grades

IN the seventh and eighth grades, grammar as a formal, systematic subject should be studied as an aid in composition. The purpose of the study should be to gain in exactness and certainty of expression. A knowledge of the principles of grammar lays a foundation for correct and fluent speech. In this work essential principles should be insisted upon, and all except essentials eliminated.

In the composition work of these grades, the teacher must test the ability of the pupils and make sure of the foundation before proceeding further. If the pupils are deficient in any point, it will be necessary to go back and remedy the deficiency. Seventh-grade pupils should be trained to think in paragraph units. If they can do this, then they can work for greater facility in speaking, and they may try to add polish to their talks. If their ability to think is not developed, it is vain to attempt to develop facility in speaking or writing.

One important thing to be learned in the grades, and especially in the seventh and eighth grades, is how to study, that is, how to grasp the chief points of any lesson assigned, and to group all the other facts of the lesson around these few central points. The work in composition should be of great value in this training, for from the very beginning the child must learn to group details according to their relative importance. When he has learned to reproduce a "story" containing one situation or incident, he may attempt a subject that has two main divisions; two paragraphs, if the composition is written. This practice should have aroused in the pupil, even before he reaches the seventh grade, a tendency to look for the principal thought, the paragraph topic, of every paragraph he reads. If he has not acquired this habit he must work to acquire it now.

Outlines and Notes

IN both seventh and eighth grades, pupils should learn to make outlines of the topics they are to discuss, and to develop the theme from the outline. Taking notes on the assigned lessons is an excellent practice. Teachers should guide the pupils carefully in this work, and help them to make notebooks that will be really useful. Recitations in which pupils talk from carefully prepared notes may be asked for occasionally. Reviews of books, reports of visits to places of interest, as museums, factories, office buildings, schools, or classes in their own school, may be the subjects of such recitations.

Throughout the grammar grades, written work is important, not as an end in itself, but as a preparation and a help to speech. Practice in writing should give facility in speech, and it should cultivate accuracy. The subjects for written as well as for oral composition in the upper grades may be drawn from practically all the other courses in the curriculum. Subjects for description may be taken from geography, history, industrial work, personal observation. For narration the work in history, sacred and secular, current events and individual experiences will furnish material.

The Ultimate Purpose

EXPOSITION should form part of the composition work of the grammar grades. For practice in exposition, let pupils give explanations of processes in arithmetic, directions for making some article in their industrial courses, discussions of present-day movements, political, social, financial, in which they are interested. Most important of all the subjects chosen for this work will be those drawn from religion; the Sacraments, the ceremonies of the Church, the fundamental articles of Faith. A pupil finishing the eighth grade of a Catholic school should be able to give a clear, convincing explanation of at least the essentials of religion. If he cannot do this, the school in which he has been trained can scarcely be said to have accomplished its purpose. He cannot do it unless he has learned to think clearly and to express his thoughts coherently and definitely. This, after all, should be the aim of all work in English composition.

College of Saint Teresa, Winona, Minn. S. M. R.

SOCIOLOGY

Free Speech in Peace and War

WAR bread is not the loaf that was served at the justly celebrated feast of Barmecides. In fact, as Mr. Hoover seems to wish us to understand the matter, war bread is bread made as it should always be made; from flour that is the product of selected wheat, ground by honest millers in such wise that its highest nutritive qualities are preserved. Substances of a homelier yet equally pure nature, such as rye and potatoes, are sometimes introduced into the mass; but the winning charm of war bread is that while it may not be beautiful, it is always wholesome.

Just now the war bread which the Government is baking for the consumption of sundry pompous pacifists and platitudinous professors, is made up largely of respect for constituted authority. There is such a condition as overfeeding, but all of us may be helped by partaking now and then of that same bread. "Free speech" has been something of a creed with us in this last generation, and so latitudinarian did we become that we extended the name even to speech that was quite free from thought. Grown enamored of our idol, we find the rejection or modification of our creed, a serious trial of faith. The trial is all the keener, since there is an element of truth in the creed, without which no government such as ours can long endure. For without freedom of speech and of the press, guaranteed by the Constitution, a republic, such as we conceive it, is impossible. Deprived of this freedom, a democracy is a complete negation of the fine Jeffersonian principle that no majority, however great, may violate the rights of the minority, and soon becomes but another name for autocracy.

The Precise Boundary

AS President Wilson has recently pointed out, it sometimes becomes difficult to define the precise boundary beyond which free speech passes into license. In many instances, however, as in the Elizabeth Flynn-Tresca case in Paterson two years ago, the line can be drawn with a satisfactory clearness. Perhaps nothing shows more amusingly and at the same time more instructively, the change of public opinion on the question of free speech than that particular instance. In August, 1915, one Miss Elizabeth Gurley Flynn with Carlo Tresca and other professional "agitators," now under indictment for felony by the Federal Grand Jury, announced a mass-meeting in the city of Paterson, New Jersey, for the first week in September. No one can deny that the general conditions of labor in that mill city were deplorable; but precisely because of the industrial unrest, and of the turbulent character of the speakers, the Mayor of the city believed that their coming to Paterson would be equivalent to the outbreak of riot. This belief was not a baseless apprehension. In 1913 Miss Flynn, with other I. W. W. agitators, had visited the city. The result was a strike of twenty-two weeks' duration, which cost the city millions of dollars, and brought the workers a season of abject misery never to be forgotten. After conferring with his legal advisers, the Mayor, acting in his official capacity, ordered the police to prevent the holding of the mass-meeting. What took place when Miss Flynn attempted to enter the hall is thus described in the Paterson *Chronicle* for September 5, 1915, quoting the words of Chief of Police Bimson:

> Miss Flynn, I have received orders from the Mayor and the city officials to prevent you and all other I. W. W. agitators from speaking in this city. . . . You are what is commonly termed an undesirable citizen. Why do you come here to disturb the peace of this city? The citizens and the taxpayers don't want you. You remember the strike of two years ago which caused a loss of millions of dollars to the city? Well, we're not going to have another such happening. You've been put out of Bayonne and other cities, and we intend to keep you out of here. . . . It's the likes of you and the other I. W. W. agitators who incite them [the mill-workers] to violence.

In this case the authorities were clearly within their rights. Yet, "Has Paterson seceded from the Union?" gravely asked one of New York's most benighted, subsidized journals.

What the Solons Said

LEST this gem of wisdom, cut and polished by the *New Republic,* be lost, it is here given in the original setting:

> We understand that Paterson, N. J., has seceded from the United States. The Chamber of Commerce, the Mayor, and the Chief of Police among them have abrogated the Constitution, and have decided that they will use force to prevent Miss Elizabeth Gurley Flynn from addressing the mill-workers. "You may have the right, but we have the power" is the candid way these official ruffians proclaim their policy, and the only people who seem in the least concerned are a few brave women and a few scattered editors. The rulers of Paterson are about the most dangerous citizens this country harbors, and we should like to suggest to all those concerned about the lawlessness of Germany in Belgium that Paterson is worthy of their immediate attention and utmost energy. As between von Bissing in Belgium and Bimson in Paterson, Bimson is perhaps the greater enemy of civilization.

With grave approval was this sophomoric opinion on constitutional law, reprinted by the *Globe,* which has lately thrown up hands in shocked horror at the minor iniquities of Doctors Cattell, Dana and Beard at Columbia. "Anyone debarring her [Miss Flynn] or anyone else from freedom of utterance, is recreant to a fundamental American principle, and introduces a species of lawlessness most dangerous to peace and quiet." (*Globe,* November 9, 1915.) What great words we were wont to use before the war! "President Wilson knows these things," continued the *Globe,* returning to the charge on November 12, "Governor Fielder knows them, John W. Griggs, formerly Attorney General of the United States, who resides in Paterson, knows them." Because they knew "these things" is probably the reason why they moved no action against the valiant Bimson, who as a prudent warrior took no chances when he faced Miss Flynn. "Paterson," wrote the usually sane Rochester

Democrat, under the caption, "Lawless Paterson," "cannot afford to acquire the reputation of trampling on human rights." One wonders how many of these journals are today ready to spring to the defense of Miss Flynn, under indictment in 1917, simply because she continued to advocate principles which she preached in Paterson in 1913, and attempted to propagate in that city two years later.

When War Comes

NO State department, it need hardly be said, may repeal the First Amendment to the Constitution on "freedom of religion, of speech and of the press, and the right of petition." An article is amended or abolished by those who made it, the States. No doubt in the troubled days that war may bring, the various departments, in the prosecution of their respective purposes may invoke means thoroughly lawful, but at first deemed autocratic because of long disuse. Presumption favors authority; furthermore, a fit sense of good order impels to complete and immediate submission, with the right of appeal to the proper tribunal, however, always reserved. The fact of war does not change the principle upon which the First Amendment is based; but it may, and probably will, affect temporarily the application of the principle in certain instances. It is only axiomatic to say that in a government which is a government by laws, not by persons, it must rest with rightly constituted authority, and not with the individual, to decide what may or may not be said or published. There is a world of solid political wisdom in the quaint reflections of old Jed, the tower-man, a character in Mrs. Alice Hegan Rice's recent novel, "Calvary Alley."

> Nothin' good ever comes from breakin' laws. They wouldn't a-been made into laws if they was n't fer our good, an' even when we don't see no reason fer keepin' 'em, we ain't got no more right to break through, than one of them engines up at the crossing's got a right to come ahead when I signals it from the tower to stop. I been handin' out laws to engines fer goin' on thirty year, an' I never seen one yet that bust over a law that didn't come to grief. You keep on the track, Sister, an' watch the signals an' obey orders an' you'll find it pays in the end.

Liberty can be preserved only by making the reign of law unquestioned; as unquestioned as the signals of the man in the tower. "Law has no meaning," writes a recognized authority, the Hon. James Bronson Reynolds, "unless it is enforced, peaceably, if possible; forcibly, if necessary."

State and Individual

A CASE in point is the conscription law, opposed by a small minority, although it should be noted that few bills have gone through Congress with smaller opposition. What was once a proposal, properly open to criticism and fierce attack, is now the law of the land. To violate it or to urge its violation is felony. To engineer its repeal, however, may conceivably be unpatriotic, unwise, imprudent, but not, strictly speaking, beyond the right of any citizen, any more than it is outside his right to work for the repeal of any law. Nevertheless, he is strictly accountable for the form assumed by his opposition, and his activities, should they be held to conflict with the country's adopted policy, may rightly be suppressed by the authorities. This is not autocracy, but the legitimate functioning of government, based on the principle that in the conflict of rights the common welfare must take precedence.

Practically, however, common-sense as well as patriotism eschews hair-splitting, and counsels the sincere support of rightly constituted authority in this as in all other matters which fall within its sphere. "He that resisteth the power," writes St. Paul, "resisteth the ordinance of God, and they that resist, purchase to themselves damnation." Therefore, in the words of Leo XIII, "No better citizen is there, whether in time of peace or war, than the Christian who is mindful of his duty." His faithfulness to Almighty God is the guarantee that he will be duly mindful of the things that belong to Cæsar.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

"Bishups, Vickers, and Curits"

THE *Ave Maria* quotes from the New Jersey *Monitor* an Anglican schoolboy's essay on clergymen. The observant youth makes the following scientific classification: "There are three kinds of clurgymen—bishups, vickers, and curits. The bishups tell the vickers to work, and the curits do it. A curit is a thin, married man; but when he is a vicker he gets fuller, and then he becomes a good man." The *Ave Maria* hints at the suspicion that some "thin, married man" may have made the suggestion to the youthful essayist, since "Anglican vicars are called 'tongs,' which are seldom put to use, and curates are called 'pokers' on account of being in frequent requisition."

Father Campbell's Jubilee

ON Thursday, October 11, the fiftieth anniversary of the Rev. Thomas J. Campbell's entrance into the Society of Jesus was joyfully celebrated at Fordham University, New York, by his religious brethren. Father Campbell was born in 1848, went to the novitiate, Sault-au-Récollet, Canada, at the age of seventeen, taught literature at Fordham and St. Francis Xavier's, New York, did a course of philosophy at Woodstock and of theology at Louvain, and was ordained in 1880. He was made Rector of Fordham in 1885, Provincial of the Maryland-New York Province in 1888, and again Rector of Fordham in 1896. He was on the *Messenger* staff from 1900 to 1908, Editor of AMERICA from 1910 to 1914, and passed several years in Canada occupied in research work. Father Campbell found time amid his administrative and literary work to preach a great deal and a book of his sermons and addresses is now in the press, as is also a two-volume "History of the Society of Jesus" from his pen. His other books, "Pioneer Priests of North America" and "Pioneer Laymen of North America," in five volumes, are widely known and read. Father Campbell at sixty-nine is an active member of the Fordham University staff and so far is he from thinking that it is time to retire from the class-room, he is now giving the young men of Fordham a course in evidences. Father Campbell's countless friends will be glad to hear that he bears his years so lightly and will heartily wish him *"Ad multos annos"* still.

Knights of Columbus War Activities

THE complete charge of the foreign work of the Knights of Columbus has been consigned to Mr. Walter N. Kernan, vice-president and general counsel of the New York State railways. He has resigned his position to act in his new capacity as Knights of Columbus Commissioner with the American army overseas. He is to be surrounded at his headquarters in Paris by a complete staff of assistants and nearly 100 field secretaries. The latter have already been selected and are to join him within the next few weeks to assume charge of the Knights of Columbus recreation work in the camps and at the front. Mr. Kernan has the cordial endorsement of the American Cardinals and of Cardinal Amette, Archbishop of Paris. It is likewise particularly gratifying to hear that five additional chaplains have been selected for service in France. They are Rev. John B. de Valles, of North Dighton, Mass.; Rev. Osias Boucher, of New Bedford, Mass.; Rev. Michael Nivard, of Sparta, Wis.; Rev. Camille de Loux, of New Milton, W. Va., and Rev. John J. Sullivan, of Tuckahoe,

N. Y. The amendment of the Chamberlain bill, which would have meant an increase in the regularly commissioned chaplain quota, has been deferred by the House committee and no further action will be possible until the next session of Congress. Since additional chaplains are necessary they must be supplied through the Knights of Columbus Committee on War Activities, and supported by the fund raised by American Catholics.

The American Red Cross in France

THE news service of the American Red Cross reports that a staff of 864 persons has been gathered together by the Red Cross Commission in France, under the direction of Major Grayson M. P. Murphy. The greater portion of these are serving without salary or living allowance from the Red Cross. Among the volunteers, we are told, are prominent American business men, technical experts, and women experienced in the handling of relief supplies.

> There are 347 employees on the Red Cross pay-roll, including 95 day laborers, used in handling supplies and in construction. The average wage paid to these 347 persons is $800 per year. Major Grayson M. P. Murphy cables further that he is "carefully studying pay-rolls with a view to further reduction." The remaining 517 workers are either serving without compensation and at their own expense, or are paid by their former employers, who have lent them to the Red Cross for war service, or are paid from private subscriptions. Of our 347 employees paid from the Red Cross fund, Major Murphy cables, 262 receive annual compensation of less than $1,200 per year. Fifty employees receive compensation of $1,200 and $2,100 annually. Fifteen employees receive from the Red Cross annual compensation in excess of $2,100 per annum.
>
> The staff of over 800 persons is handling the entire relief work of the American Red Cross in France, which has developed to huge proportions as one need after another has been noted by the Commission's expert investigators. Already plans calling for the expenditure of more than $10,000,000 in behalf of the American army in France and French troops and the French civilian population have been outlined.

The headquarters of the American Red Cross in Paris are in an ample building on the Place de la Concorde, provided rent free for the use of the Commission by one of its members.

A Food Conservation Canvass

THE chairman of the New York publicity department of the Food Adminstration campaign announces a local house-to-house canvass which is to begin on October 21 and will be conducted by from 16,000 to 20,000 volunteer workers. In a press circular he seeks to make plain what the organization hopes to effect:

> Nothing extraordinary is exacted! In fact, nothing is exacted. The American housewife is not to be advised how she shall conduct her household.
>
> It is not made a condition of the Food Campaign that she shall put her home-life, so far as the table is concerned, on a war-basis that suggests the policing of her food supplies. Rather is it to avoid what all countries abroad have had to accept: the policing of the table. The American housewife is called upon, in this instance, to be a leader in the restoration of frugal living, and frugality does not mean a lack of plenty. She is asked, too, let it be kept in mind, to do only those things which her circumstances and the immediate demands of her family-group will permit. It is suggested that she try to save 1 pound of wheat flour every week; that she save 2 ounces of fats every week; that she save 7 ounces of sugar every week; that she save 7 ounces of meat every week.

The campaign commission admits that not every family can do all that is required, since thousands of families have difficulty in providing the actual necessities of life. Housewives, under such circumstances, are asked to sign the pledge card "and thereby become directly and intimately associated with armies of their sisters all over the land in the movement to prevent waste of food, and, by economy in its use, conserve larger quantities for the peoples abroad who cannot produce enough for their own needs."

A Brilliant Columbus Pageant

A NEW historic pageant, "The Discovery of America," has been conceived by the Rev. Thomas F. Coakley and was brilliantly staged by J. Woodman Thompson at St. Paul's Cathedral Hall, Pittsburgh. The following description is taken from the Pittsburgh *Dispatch:*

The pageant opens with a prologue by a herald who states that the object of the pageant is the presenting of the unadorned truth about Columbus's voyage of discovery and the throwing of more light on the subject. There is a very beautiful effect at the opening of the first episode when the distant chanting of the *Magnificat,* by the monks at Vespers in the monastery of La Rabida, is heard. Columbus and his son, Diego, hungry and weary, approach the monastery, where they receive food and shelter. An opportunity is given for a bewildering brilliant color effect when a crowd of Spanish peasants appear.

The court of King Ferdinand and Queen Isabella is the setting for the second episode. Medieval tapestries and carvings and splendor of costuming mark it, and the acting has a restraint and dignity not often found in an amateur production. Columbus shows the King a map made by Irish sailors 600 years before, showing the land which he is seeking and which is called St. Brendan's Land.

The last episode shows the arrival of Columbus and his men at their destination. They sing the hymn of praise and the Latin chant as they plant the Cross on the soil of a new world, which finish the pageant.

The success of the performances was assured by the beauty and dignity of the drama and the "riot of brilliant Spanish colors." The proceeds are to be devoted to the work of the Knights of Columbus in the army cantonments.

A Memorial Church to Father Ryan

AN appeal for the erection of a memorial church in honor of the poet-priest of the South, Father Ryan, has been sent out to members of the Ancient Order of Hibernians, signed by all their national officers. It is drawn up by the State chaplain of Alabama, Rev. T. J. Eaton, pastor of St. Mary's Church, Mobile, Ala., whose church and rectory were "the home of the poet-priest."

> Here it was that Father Ryan dreamed and here it was that his great heart burned with a passionate love for our native holy Ireland, so dear to us the exiles from its loved and witching hills. Today St. Mary's is a very modest, weatherbeaten frame building, entirely unworthy as such, of the memory of the gentle mystic with whose fame it is inseparably associated. We hope to be able to replace it with a more lasting and resplendent tribute in stone, and for this we beg for the cooperation of the Ancient Order of Hibernians, feeling that as the mother cannot forget the son she bore, nor a nation her illustrious children, neither should we Irish forget those Sons of Ireland who have given additional luster to the race.

The first reason for making this appeal national is because the Irish in the South are too few and too poor to build with their own means a fitting memorial. "The fame of the deathless Irish dead, among them Father Ryan, should be perpetuated in some such worthy manner, and the movement would not be an Irish one if it were not universal." Obviously the erection of such an imposing church in a non-Catholic section of our country would contribute greatly to the prestige of the Catholic Faith itself. This consideration should weigh with the Hibernians as a stronger argument even than the glory that will redound to their own Order.

AMERICA

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Chronicle

The War.—The center of interest has shifted this week from the western front, where neither side has won any substantial gains, to the Gulf of Riga. The capture of Riga by the Germans some weeks ago could not be utilized by them until they were masters of its approaches by sea. These are now in their hands. The movement against them, whose initial stages were recorded in last week's chronicle, has continued with practically unbroken success except on Dagö Island, where the Russians are still offering some resistance. Under cover of the superior guns of the German fleet the troops already landed on Oesel Island took the capital, Arensburg, obtained control of the Svorb peninsula, and by extremely rapid work in cutting off communication with the mainland forced the surrender of the Russian garrisons, the Germans claiming in all their operations about 13,000 prisoners. The occupation of Oesel is now complete. The next step was the seizure of Moon Island, which was effected with the same dispatch. The Russian garrison, smaller here than on Oesel Island, was also taken prisoner. The entire entrance to the Gulf is thus in German hands. The Russian ships, at first reported to be trapped between Moon Sound to the north and Irbe Channel to the south, are said now to have escaped into the Gulf of Finland. The German fleet is variously reported as numbering from sixty to eighty units, among them ten dreadnoughts.

Bulletin, Oct. 15, p.m.-Oct. 22, a.m.

It is reported that the Russians, fearing that Petrograd is to be the next point of attack, are preparing to move the Government to Moscow. The Russian naval base at Reval, about a hundred miles up the coast of the Gulf of Finland from Oesel Island, has been evacuated, apparently without any direct pressure from the foe. Reval is the first of the fortresses which a hostile fleet entering the Gulf of Finland would encounter. Beyond it there are Viborg, Helsingsfors and Kronstadt, the latter the key to Petrograd. The distance from the islands at the head of the Gulf of Riga to Petrograd is about 300 miles.

On October 19 Mr. Daniels, Secretary of the Navy, authorized the official announcement of the sinking of the American transport Antilles. The news of the sinking was contained in a dispatch from Vice-Admiral Sims, which stated that the steamship Antilles, an army transport, was torpedoed on October 17 while returning to this country from foreign service. The Antilles was under convoy of American patrol vessels at the time. The torpedo which struck the Antilles was not seen, nor was the vessel which fired it. The torpedo hit abreast of the engine room bulkhead, and the ship sank within five minutes. One hundred and sixty-seven persons out of about 237 on board the transport were saved, about seventy men being lost. This disaster, the first of its kind that has occurred since the American Government began the task of transporting its army to France, marks our heaviest loss in submarine warfare since the destruction of the Lusitania.

The Sinking of the Antilles

On October 20 an official bulletin from the British Admiralty announced that two fast and heavily armed German raiders attacked a convoy in the North Sea, about midway between the Shetland Islands and the Norwegian coast, October 17. Two British destroyers were sunk after a short engagement. The raiders subsequently sank by gunfire five Norwegian, one Danish and three Swedish vessels, all unarmed, and returned safely to their base.

The President has designated Sunday, October 28, as a day of prayer "on which our people should be called upon to offer concerted prayer to Almighty God for His Divine aid in the success of our arms." The proclamation is as follows:

A Day of Prayer

> Whereas, The Congress of the United States, by a concurrent resolution adopted on the fourth day of the present month of October, in view of the entrance of our nation into the vast and awful war which now afflicts the greater part of the world, has requested me to set apart, by official proclamation, a day on which our people should be called upon to offer concerted prayer to Almight God for His Divine aid in the success of our arms, and
>
> Whereas, it behooves a great free people, nurtured as we have been in the eternal principles of justice and of right, a nation which has sought from the earliest days of its existence to be obedient to the Divine teachings which have inspired it in the

exercise of its liberties, to turn always to the Supreme Master and cast themselves in faith at His feet, praying for His aid and succor in every hour of trial, to the end that the great aims to which our fathers dedicated our power as a people may not perish among men, but be always asserted and defended with fresh ardor and devotion and, through the Divine blessings, set at last upon enduring foundations for the benefit of all the free peoples of the earth.

Now, therefore, I, Woodrow Wilson, President of the United States, gladly responding to the wish expressed by the Congress, do appoint October 28, being the last Sunday of the present month, as a day of supplication and prayer for all the people of the nation, earnestly exhorting all my countrymen to observe the appointed day according to their several faiths, in solemn prayer that God's blessing may rest upon the high task which is laid upon us, to the end that the cause for which we give our lives and treasure may triumph and our efforts be blessed with high achievements.

The proclamation honors both the President and the people of the United States.

France.—In France as elsewhere the enemies of the Papacy have tried to make capital out of the Pope's peace note. With a view to discrediting the Holy Father, they have characterized his action in addressing the belligerents as an unwarranted assumption of authority and as a claim to a right not possessed by him. The Archbishop of Bordeaux, Cardinal Andrieu, has answered this charge in a letter recently communicated to his diocese, in which he shows that the Pope never assumed the role of judge or arbitrator, but acted solely from the desire of so far conciliating the belligerents as to pave the way for peace discussions, without however contemplating an immediate cessation of hostilities. He points out that the Holy Father was well within his rights in lifting his voice on a moral problem, the solution of which must depend on the eternal law of which he is the interpreter and the guardian. Not only was the Pope justified in pleading for peace, he maintains, but he was under an obligation, as the father of all Christians, to remind the world that further appeal to armed force, with its disastrous consequences to the human race, is illicit, if the restoration of violated right can be compassed by other means. As for his silence with regard to the crimes committed by certain of the belligerents, the Cardinal points out that the Pope is the father of the entire Christian family, and, as such, might well have paternal motives for reticence. The Cardinal ends his pastoral by enlarging on the duties of his Catholic subjects:

Cardinal Andrieu's Letter

> The Sovereign Pontiff places his efforts, which have for their single source of inspiration the dictates of his conscience, under the auspices of the Divine Redeemer, the Prince of Peace, and he again recommends to us prayer and penance. It is this counsel of the Papal note which it is most important to bear in mind. Nor should we be content to have recourse to prayer and reparation on our own account alone. Judith delivered the city of Bethulia after the people and its leaders had implored the Divine mercy by prayer and penance. Esther suggested the same means to her people and obtained the revocation of the sentence of death to which they had been condemned at Susa and throughout the Empire. Let us endeavor to obtain by our supplications and our expiation that France, instead of declaring herself opposed to religion, may fall on her knees and strike her breast and say with Saul on the road to Damascus: "Lord, what wouldst Thou have me to do?"

The Cardinal closes his exhortation with the hope that the Sacred Heart of Jesus which from the beginning of the war has miraculously saved France, may be waiting only for this act of repentance and love to make her triumph over her own heresy and infidelity and then to send her to the extremities of the earth to preach, "not the man-made god of rationalism, but the God-made man of Christianity."

La Croix announces that the Knights of Columbus have established headquarters in Paris, and that within a short time a series of clubrooms with facilities for reading, writing, recreation and religious services for the use of Catholic soldiers and sailors will be organized throughout the American camps in France. Both the material and moral well-being of their coreligionists are to be provided for. The magnitude of the work may be estimated from the fact that Catholics, according to *La Croix,* form forty per cent of the American armies and sixty per cent of the navy. Bureaus of information and hotels are to be provided, arrangements are to be made for the welcome of Catholics into Catholic families, and convalescent homes are to be maintained in the vicinity of Lourdes and elsewhere. *La Croix* calls attention to the fact that over and beyond the chaplains, commissioned by the Government at Washington, the Knights intend to maintain at their own expense other chaplains who will provide the soldiers with the opportunity to hear religious instruction, and attend the Holy Sacrifice. The article pays a high tribute to the zeal of the Knights and recommends to the French Government that it has an object lesson of prudence and broadmindedness in the official sanction given to their labors by the American Government.

Knights of Columbus

Premier Painlevé made known to the French Cabinet on October 15 the results of official inquiries made into the alleged disclosures of military and diplomatic secrets to Germany with which M. Louis J. Malvy was recently charged by Léon Daudet. The Premier announced that all the accusations were found to be without foundation.

Ireland.—According to the *Irish Weekly Independent,* a well-known Protestant bishop, the Right Rev. Dr. Gregg, speaking at the annual synod of Ferns, in referring to the Irish Convention, said that all Irishmen of good-will could not but hope that some settlement based on adequate securities would be arrived at. "Whatever might be the issues great changes inevitably lay before them." It was useless to deny, the prelate stated, that if a form of government did not rest on the consent of the governed, a system abstractly sound might prove unworkable, and the Imperial Government had taken the view

The Convention: Two Views

that the internal discontent of Ireland contributed a more serious menace to the Empire than a dual legislature.

Dr. Gregg also stated that it was plain that the larger number of politicians were in favor of going a considerable way towards satisfying the aspirations of the majority, and many Unionists had shown latterly that they no longer considered the Union as a cardinal element of Imperial security, and accordingly, it behooved them to adjust their understandings to the fact that a change, whatever its form, was coming. He reassured the minds of those who imagined that acquiescence in the new state of things might compromise loyalty to the King. It would not. Ireland was not going to be a republic any more than it was before the Union. If duly constituted authority gave Ireland a new form of government, the true loyalty was to accept it and do everything in their power to make it a success. Loyalty to the Crown and Unionism, according to him were not necessarily equivalent terms. There was loyalty in Ireland before the Union; there was loyalty which vehemently deprecated the Union; and there could be loyalty still if the Union were legally dissolved. In the eighteenth century, the bishop reminded the members of the Synod, the Protestant Church of Ireland officially recognized Ireland as being a distinct country, and not merely a constituent part of a larger kingdom. The dissolution of the Legislative Union would not mean quitting the Empire or "losing their King." The Church of Ireland had seen Establishment by law come and go, and had seen incorporation with the Church of England go the same way. It was in a position to see the Legislative Union come and go, if such a course were legally and authoritatively settled.

The views of Dr. Gregg show in their general tendency that the spirit of conciliation is gaining ground. While anxious to meet their old opponents half-way, the Irish Nationalist press has not ceased to call attention to the nature of the government which the country requires. The Cork *Weekly Examiner* states editorially that the government of Ireland in the past has always been vacillating in its character, autocratic and despotic in the old coercion days when the Tories held sway, and brimful of good intentions, but blundering, unreliable and profuse in promises, that too often failed of accomplishment when the Liberals held office. Referring to the Convention, the Cork journal adds:

> Both Liberals and Tories have failed in their efforts satisfactorily to govern Ireland and both should welcome, if substantial agreement be reached, the findings of an Irish Convention which knows the country's requirements, and is primarily interested in her welfare. No system of government that any Irish Convention could devise could be less in accord with Irish ideas than the system of government in force at present. That is putting the Convention's work at the lowest estimate, but it is not unreasonable to assume that justice, humanity, a broad outlook and liberal financial provisions, will form the basis of the structure that it is engaged in building up in Ireland. If any people in the world deserve justice and appeasement, the Irish people have a strong claim for both demands, and it may be hoped that over the chaos and discontent that at present prevails in the country a wise and just system of government devised by the Convention will supervene to bring that peace and confidence which impartial justice to South as well as to North can only secure.

Every friend of Ireland of justice and fair play will reecho this last sentiment.

Italy.—The dangerous activities of the purveyors of immoral literature have been taken cognizance of by the Government. A bill aimed at the suppression of the evil has already passed the Senate and is awaiting action by the Chamber of Deputies. The Prefect of Home Affairs has ordered the Prefects of the provinces to employ the utmost rigor in enforcing existing laws, and a propaganda has been instituted to enlist the popular sympathy of the people in the cause. The Prime Minister, replying to a letter sent to the Government by Cardinal Ferrari, Archbishop of Milan, and by the Bishops of Lombardy, has put himself on record as heartily in accord with the policy of official action in the matter. He pledges the Government to do all that lies in its power to check the dissemination of immoral literature, which he recognizes to be one of the most powerful agencies for the corruption of the State.

Immoral Literature

Japan.—It has long been a matter of common knowledge that Japan, like the United States, has been utilizing to the fullest possible extent the commercial opportunities offered during the war by the exclusion of the Central Powers from the use of the seas, the occupation of Belgium and the crippling of the foreign trade of Great Britain and France. The actual increase in her foreign trade, however, as described in the London *Times* and the New York *Sun*, has been greater than was thought. According to the *Sun* the exports for the year 1916 were seventy per cent greater than those of the year 1914, and from present indications it would appear that the exports of the year 1917 will at least double those of the year 1914. Munitions and other supplies needed by the belligerents have formed a large proportion of the Japanese foreign trade, but Japan has not allowed her attention to be concentrated on war products to the exclusion of the commodities of peace. With a view to developing markets in which she will be able to compete effectively with European commerce, she has built up a foreign trade in the Far East, which is not only very remarkable in its development but bids fair to be maintained after the war is over.

Commercial Development

Russia.—The situation seems to be steadily growing worse. A correspondent of the London *Times* reported on October 18 that anarchy is spreading through the Russian provinces. In Mohilev and Saratov there have been agrarian disorders, in Kharkov serious rioting, in Kursk street fighting and at Veronesh illicit dis-

Further Disintegration

tilling which led to wholesale drunkenness. In Petrograd, the correspondent continued, conditions are almost as bad. The police are hunting there for 18,000 criminals. Gambling, debauchery and robbery are increasing, and traffic accidents are numerous. "In fact," he concluded, "no one seems to care about anything." The Jews of Astrakhan-Tambov and Kharkov have been attacked and plundered. The loss to property caused by agrarian disorders during the month of September exceeded 30,000,000 rubles.

Preliminary Parliament

Russia's Preliminary Parliament was opened on October 20 at the Marinsky Palace, Petrograd, by Premier Kerensky. In his speech he protested that "Russia wants peace by right, but we never will bow our heads to force," an assertion which all applauded. After his address he offered the chair to Catharine Breshkovskaya, "the grandmother of the revolution." In her speech she declared that the people should be masters of the soil they cultivate and warned the "intellectual classes" not to oppose that solution of the agrarian problem. M. Avskentieff, Chairman of the Executive Committee of the Council of Peasants' Delegates, was then elected President of the Parliament, and in his address said that the Republic would not abandon the defense of the country at present, but would doubtless consider in time the promotion of a democratic peace. Leon Trotzky, President of the Central Executive Committee of the Petrograd Council of Workmen's and Soldiers' Delegates, then made a violent attack on the Government, charging its bourgeois elements with causing insurrections among the peasants. He and the Maximalists then left the hall, saying they would tell the people that the revolution is in danger. The Preliminary Parliament is expected to end its sittings eight days before the opening of the Constituent Assembly. Any measure adopted by the Parliament must bear the names of thirty members in order to be effective.

Workmen's Peace Program

The Workmen's and Soldiers' Delegates have drawn up in the form of instructions to M. Skobeleff, their representative at the Paris conference, a peace program, consisting of these fifteen comprehensive articles:

(1) Evacuation by the Germans of Russia, and autonomy of Poland, Lithuania, and the Lettish provinces; (2) autonomy of Turkish Armenia; (3) solution of the Alsace-Lorraine question by a plebiscite, the voting being arranged by local civil authorities after the removal of all the troops of both belligerents; (4) restoration to Belgium of her ancient frontiers and compensation for her losses from an international fund; (5) restoration of Serbia and Montenegro with similar compensation, Serbia to have access to the Adriatic, Bosnia and Herzegovina to be autonomous; (6) disputed Balkan districts to receive provisional autonomy, followed by a plebiscite; (7) Rumania to be restored her old frontiers on condition that she grant Dobrudja autonomy and grant equal rights to Jews; (8) autonomy for the Italian provinces of Austria to be followed by a plebiscite; (9) restitution of all colonies to Germany; (11) reestablishment of Greece and Persia; (11) neutralization of all straits leading to inner seas and also the Suez and Panama Canals. Freedom of navigation for merchant ships. Abolition of the right to torpedo merchant ships in war time; (12) all belligerents to renounce war contributions or indemnities in any form, but the money spent on the maintenance of prisoners and all contributions levied during the war to be returned; (13) commercial treaties not to be based on the peace treaty; each country may act independently with respect to its commercial policy, but all countries to engage to renounce an economic blockade after the war; (14) the conditions of peace should be settled by a peace congress consisting of delegates elected by the people and confirmed by Parliament. Diplomatists must engage not to conclude separate treaties, which hereby are declared contrary to the rights of the people, and consequently void; (15) gradual disarmament by land and sea, and the establishing of a non-military system.

M. Skobeleff's instructions end with an admonition to remove all obstacles to the meeting of the Stockholm conference and to secure the granting of passports.

The Stevens Commission, which is studying Russia's railroad problem, has arranged with the Government to take up the transportation difficulties on the fighting front. The Commission has completed its work in Siberia and the members have gone to General Headquarters at Mohilev.

Switzerland.—The great heart of the Swiss people has not merely welcomed wounded soldiers from the various battlefields and made every effort to give them medical attention and to facilitate their convalescence, it has also given every facility for the establishment of chapels in the various cantons. There was no difficulty about having Catholic services in Catholic French localities, as for example in Valais; the problem was to provide Catholic services in non-Catholic French localities and French services in Catholic German localities. The difficulty has been met, and practically all the districts have now the blessing of a chapel and a chaplain. Most of the funds have been provided by the *Mission Catholique Suisse,* assisted by the contributions of Cardinal Amette, Archbishop of Paris. There are twenty-one such chapels in the Bernese Oberland, twelve in the canton of Vaud, and others in other places.

Interned Soldiers

The French soldiers interned in Switzerland are of three classes: Those permanently disabled, who are allowed to return to their own country; others still under medical care, of whose recovery there are good hopes; and lastly, those already recovered or well on the road to recovery who are forcibly detained in internment camps. Opportunities are offered to these last of pursuing commercial, technical and professional studies. Everywhere the French soldiers devote themselves to the manufacture of various articles. Pierre Battifol, writing in *La Croix,* pays a high tribute to Switzerland, which he says is not merely the land of bravery but also the land of conscience, and he lays special emphasis on the solicitude of that country that French interned soldiers should be allowed the free exercise of their religion.

Catholics and the Public Schools

EDWARD F. GARESCHÉ, S.J.

IT is distinctly to be regretted that the public in general and Catholics in particular do not take a more active and intelligent interest in our public schools. The interest that is to be desired is not one of aloof and destructive criticism, but rather of helpful and constructive suggestion, so that the schools may realize their best opportunities and give to their pupils the most of which they are capable. This is a view that should be impressed upon influential Catholic citizens. It is true that we have and must have our own separate system of education so long as the present system of public schools remains unchanged. But the existence of Catholic schools by no means relieves us from our due share of responsibility for the public schools. As citizens we have not only the right to our due share of control of the methods, curriculum and principles of the schools, but we should use that right as conscientiously as we do any other right of citizenship.

To take the matter at its lowest level, the public schools are an extremely important part of the machinery of government, and the sums expended yearly for their maintenance, a fair proportion of which comes from taxing the Catholic population, are astonishingly large. It is said that the annual salaries of the teachers alone in our public schools in the United States amount to over $4,000,000,000, and when the cost of the buildings, the expenses of upkeep, and the various incidental expenditures that enter into the budget are considered, the sum mounts up to a most impressive figure. Since this money is raised by public taxes, citizens should be interested in the manner of its expenditure. Now there is no question, even to the casual observer of the methods of the public schools, that some of this money is likely to be expended carelessly and ineffectively. In some cities buildings are erected with half again as many rooms as are needed for the accommodation of the pupils; fads and fancies which are as expensive as they are useless are sometimes introduced into the educational system with scarcely a protest. On this account alone regard for the welfare of the city should prompt every citizen to take an active interest in these things and to show a vigilant watchfulness over the expenditure of these vast public funds.

An even greater abuse to be noticed in our public schools is that large, commodious, and even luxurious high schools are built to be used by the children of the well-to-do, while in the wretched districts of the town, old crowded buildings are made to suffice for the little children of the poor. We should see to it, so far as in us lies, that the children of the poor have their rightful facilities for education before luxurious buildings are provided for the children of the well-to-do. This is not Socialism, it is common-sense and ordinary justice.

But there is a vastly more important aspect of the public schools from the viewpoint of the Catholic. These schools are training the coming generation of American citizens. They are taking, by a sort of compulsion, the major part of the children of our nation and molding them irrevocably for better or worse, at the most impressionable period of their lives. Looked at from this standpoint the work of the public schools is so terrifyingly important that one may well stand aghast at the indifference shown by the public in general and by Catholics in particular, to the curriculum and method of the schools. The interests of the Church are bound up inevitably with the work of the public schools, because it is with the pupils of these schools that Catholics will have to live in the next generation. Whatever of false principle or poor training is given them will therefore react upon our Catholic people, who will of necessity be intimately associated in many ways with the graduates of these schools. We cannot stand at a distance and criticize them with a sense of comfortable superiority, reflecting on the excellent training of our own very numerous parish schools. Rubbing up with the graduates of these public schools in days to come, the graduates of our own parish schools may be hard put to it to keep the good training they have received, unless the public schools do their work as well as they may.

Another consideration is still more important. It is the bald fact that more than one half of our own Catholic children are attending the public schools. The last census indicates that there are more than 3,000,000 Catholic children of school age in this country. Something like 1,500,000 of them are in the parish schools; hence it would seem that more than one half, or more than 1,500,000 Catholic children are at the present time in the public schools. The welfare of these children touches us acutely. Whatever faults there are in the curriculum and methods will be reflected in the character and lives of more than one half of our Catholic people in the next generation. It is Catholics in particular who will have most to answer for, if they do not do their part in watching over the schools. We have as much right as anyone to control and criticize their methods and curriculum, for though we have a system of schools of our own, still we do our full part in supporting the schools of the State. Indeed, as maintainers and managers of an excellent and parallel system of schools, we may be supposed to know more

than others about school management, and as Catholics, and therefore heirs of nineteen centuries of Christian traditions in education, we have a special and solemn obligation, both religious and patriotic, of doing our part to guide and form the public educational system. With the best of intentions a great many good people outside the Church are very much at sea concerning educational principles. Their own conception of what is right and wrong is vague and shifting. They find it hard to fix a definite standard, and harder still to keep to it, and so our public educational system shows a strange tendency to experiment and alteration, while its guardians are laboriously finding out for themselves, sometimes through painful experience, methods and principles which are plain to us from the Catholic experience of many ages. We have, therefore, a duty to take an active and practical interest in the public schools. The air of nonchalance which some Catholics adopt toward the public schools is unbecoming. Whatever is wrong in such places is in some measure our own fault, and we should regard their shortcomings with contrition.

It is clear, of course, that we must use every means to get our children into Catholic schools. Until the Government adopts the principle of paying for education wherever it finds it we shall be hard put to it to do so. It is only by immense efforts that Catholics have succeeded in providing accommodations for barely one half of the Catholic children. Still, our objective and our effort will be to teach our own children in our own schools. But this must not prevent us from taking an interest in the other schools, offering constructive criticism and suggestions, busying ourselves with their right conduct and control. Under the present circumstances a system of State schools is a necessity for the children not of our Faith. Properly managed, they may be made instruments of real enlightenment and the means of making better men and better citizens. They need our interest and our guidance, and we should regard whatever injures the curriculum of the schools as a misfortune to the Catholic body, since it hurts the Church through the nation. We should consider it a service no less to the Church than to the State to do all we can to make the public schools as good as they can be, to discourage fads and fancies, to provide a system of solid, moral and effective education, and to make the public schools as good an influence as is possible under the circumstances, for the sake of the children and for the welfare of society.

Marriage in Popular Literature

J. Harding Fisher, S.J.

IT would be a matter for constant surprise, were it not a thing of constant recurrence, that men scrupulously honest in dealing with other things, should be so unfair in their treatment of the Church. Otherwise laboriously exact in their quest for historic and scientific accuracy, they will misrepresent the Church's doctrine and practice with the lightest of hearts; at infinite pains to consult the sources where other institutions are concerned, they will repeat, in the most careless fashion and without the least trace of hesitation, any chance statement they may happen upon, if it is merely derogatory to Catholicism.

An example in point is a passage in a best-seller, entitled "We Can't Have Everything," by Mr. Rupert Hughes, which previously appeared serially in one of our "popular" magazines. In this book the author has made a number of statements on the subject of Catholic marriage, utterly at variance with the truth. Apparently he thinks that the Church is legitimate prey; and so he repeats stock misrepresentations which have been refuted countless times, without ever troubling himself to investigate whether they have any foundation in fact. One paragraph, bewilderingly filled with inaccuracies, will serve as an illustration.

In the story one of the characters, a Mrs. Cheever, consults an iconoclastic lawyer on the subject of getting a divorce. Nothing loth to accommodate the lady and incidentally to collect a fee, the lawyer allays his client's conscientious scruples by a discourse on marriage, in which among other things he says:

> It was not until the Church was 1,164 years old that Peter Lombard put marriage among the Seven Sacraments. And marriage did not become an official matter of Church jurisdiction till the Council of Trent in 1563. Think of that! Marriage was not a sacrament for fifteen centuries, and it has been one for less than four.

It would be hard to write a paragraph, even if one set himself to the task deliberately, more crowded with travesty of fact. In the first place Peter Lombard did not put matrimony among the Seven Sacraments in 1164. He did so fourteen years earlier, in the year 1150. But his contribution to the literature of marriage was not to teach something new about it, as Mr. Hughes implies, but merely to give a more accurate theological exposition of its sacramental character. Before his time the word *sacrament* had been used in a loose sense, so as to include sacraments properly so called and other sacred rites not possessed of a strictly sacramental character. Peter Lombard in his "*Quattuor Libri Sententiarum,*" which has been called the "first manual of systematic theology," formulated an exact theological definition of the word *sacrament* and then showed that seven

and only seven sacred rites could be called sacraments in the strict sense. But he was by no means the first to draw up a list of the Seven Sacraments. Hugh of St. Victor had done so before him, and St. Otto before Hugh of St. Victor. And for centuries before St. Otto the Seven Sacraments had been taught as a matter of faith throughout the Christian world, not indeed all together in a single technical treatise, but separately and as occasion required. This fact, which is undeniable, is carefully suppressed by Protestant controversialists in general and is passed over in silence by Mr. Hughes in particular.

If his remark about Peter Lombard has any significance, he means to imply from the fact that Peter Lombard put marriage among the Sacraments in the twelfth century that matrimony was first held to be a sacrament at that time. Such a conclusion is absurd. The "World Almanac" puts Washington among the Presidents of the United States in the year 1917. Would Mr. Hughes have us believe that for that reason our Government or the people of our land did not recognize Washington as a President until the current year? Why then does he make such an inference in the case of Peter Lombard? To prove his point, he should have shown that Peter Lombard was the first to hold that marriage was a sacrament. He did not dare attempt such a thing. A whole cloud of witnesses would have risen up to refute him, beginning with St. Paul. He would have had to reckon with the words of St. Ignatius written on the subject to St. Polycarp before the year 117, and with the statements of Tertullian, St. Ambrose, St. Augustine, Origen, St. Epiphanius, St. Cyril of Alexandria and hosts of others. He would have found himself refuted by professions of faith used in the earliest times in the Coptic, Syrian and Armenian sects, and by the testimony of the early liturgical books of the Greek, Nestorian and Monophysite heresies. Why then does he tells us that "It was not until the Church was 1,164 years old that Peter Lombard put marriage among the Seven Sacraments"? The remark would have a certain historical interest were it accurately stated, but it in no way shows that the Church began to believe that marriage was a sacrament only with Peter Lombard.

Mr. Hughes assures his readers that "Marriage did not become an official matter of Church jurisdiction until the Council of Trent, in 1563." Even though his remark were true, which it is not, it would not follow from that fact, as he would have us believe, that marriage was not considered a sacrament for fifteen centuries. To regulate marriage externally and to hold it to be a sacrament are by no means synonymous terms. There are other ways of asserting its sacramental character besides making it an official matter of Church jurisdiction. In point of fact, its sacramental character is asserted at every age of the Church.

But what of the novelist's assertion regarding the date when marriage first became a matter of Church jurisdiction? It is absolutely without foundation. In the very decree to which he refers, the Council of Trent explicitly stated that the Church was not claiming jurisdiction over marriage for the first time.

> The holy synod, therefore, *following in the footsteps of the Lateran Council,* held under Innocent III, directs that hereafter before marriage is contracted, public proclamation of the names of those who intend to marry, shall be made in the church at the High Mass on three successive feast days by the parish priest of the contracting parties. . . .

The words in italics, which have been inserted, refer to the Council of Lateran held in 1215, the decrees of which have been published and may easily be consulted. The particular decree, of which there is question, is a clear instance of the exercise of jurisdiction over marriage 348 years before 1563. The text follows:

> Abolishing therefore particular customs obtaining in special places, we decree that when marriages are about to be celebrated, they shall be publicly proclaimed in the churches by the priests, and a definite period set during which any one who so desires and has proof to substantiate his contention, may oppose them on the ground of a legitimate impediment.

Evidently marriage was a matter of ecclesiastical jurisdiction in the year 1215. This council has been cited, because it should have come under the notice of any one who read the Council of Trent's decree on matrimony, but many other councils might be cited, centuries upon centuries older, in which there is evidence of undoubted jurisdiction over marriage; for example, the Council of Elvira held in the year 300. Some estimate may now be formed of the value of Mr. Hughes' triumphant conclusion: "Think of that! Marriage was not a sacrament for fifteen centuries, and it has been one for less than four." In the light of such a statement, he would find it difficult to explain the following decree of the Second Council of Lyons, an ecumenical council held in 1274:

> The same holy Roman Church holds and teaches that there are Seven Sacraments in the Church, namely, one is Baptism . . . another is the Sacrament of Confirmation; another is Penance; another, Eucharist; another the Sacrament of Orders; another, Matrimony; another, extreme Unction. . . .

This is one of the classical passages dealing with the Sacraments, and it dates from the thirteenth century. However, Mr. Hughes tells us that marriage was not a sacrament for fifteen centuries. If this council, because held in the "Dark Ages," escaped his notice, how was it that his reading on the subject did not take him back as far as the Council of Florence, another ecumenical council, held in the year 1438. The *Decretum pro Armenis* is a commonplace with all students of theology, and embodies a very considerable portion of the dogmatic pronouncements of one of the most noteworthy gatherings of bishops ever held. Speaking of marriage, it says: "The seventh Sacrament is the Sacrament of Matrimony."

The vagaries of novelists on the subject of marriage

are not of great consequence to the Church, nor would their mental aberrations on the matter be worth considering except to point a moral, namely, that such writers should not be given credence in matters of Catholic doctrine and practice. "We Can't Have Everything" is an object lesson of the extent to which irresponsible writers will allow their imaginations to lead them. It is to be hoped that in the future Mr. Hughes will be a little more careful to verify his statements, before he commits himself to such extravagance.

"Movies" and Morals

GEORGE O'DWYER

DO the people want bare-limbed photo-plays? Is lewdness necessary to a plot? Are the sensibilities of normal people to be continually subjected to the glaring immoralities of this class of film-dramas? Is there a "public demand" for them? To judge from the film issues sent out from New York City the past year by producers whose regard for morality is generally determined by their pocket-books or their bank accounts, the above questions must be answered in the affirmative.

On the other hand, if we accept the opinion of competent observers, who are not film promoters, we are rather led to believe that the American public does not want the inutterable nudities, in which woman is dishonored in every imaginable way. The nation has not, as yet, reached the degenerate condition of ancient Rome or Sodom and Gomorrah. On close investigation, we find that the main reason for the introduction of scenes with optic suggestions of lust, in otherwise sane films, is because the producers of such films are catering to the pleasure-loving, depraved tastes of certain floating hordes in New York City, Chicago, Pittsburgh, Havana, and other cities where a large proportion of the travelers is continually gorging its sensual instincts. I suspect another reason. The psychology of suggestion, in this interjection of bare-limbed women, appeals to one who stops to analyze the methods of some Jewish producers bent not on promoting art, but on accumulating money. In the film there is a lavish show of bathing-beach, bath-room, boudoir and cabaret scenes in which gowns, bathing suits and lingerie figure prominently. And all this is an excellent advertisement for the "chic creations" of the producers' relatives on lower Broadway, New York.

When the emissaries of these producers visit the small towns and cities to sell their suggestive wares they use one distinctive New York word, "pep." These misguided salesmen declare that if a film lacks "pep" it "won't get over," to use a theatrical parlance. In plain English, the white-light definition of pep is, lewd suggestiveness. Many of the small-town managers are grievously misled by these unctuous salesmen, who try to convince everybody outside of New York that what is good—salacious is a better word—in Gotham is good for the country. But not all managers are susceptible to this influence; they are experiencing a great awakening in this respect. Last winter a New Hampshire manager told one of these salesmen that the only way to learn the true tastes of the people for pictures was to take over a theater in a small town where the majority of the working people attend the single show-house in that locality. In a fifteen-minute talk he placed before the promotor of the salacious films more facts about the likes and dislikes of the people than the young man could have learned in New York in five years. This particular salesman went back to New York very much chastened, but then he is but one of a thousand moral harpies sent out from modern Babylon to corrupt morals, for a price.

Town and city managers throughout the country are only too apt to respond to the call of the pocket-book. Obscene pictures will be excised from the film, if they affect revenue unfavorably. Thus, films already booked are often either cut ruthlessly or not used at all. An instance in point occurs to my mind. A Salomic "dance of the seven veils" was recently introduced into a well-known "movie." According to the hair-brained morality of the producer, a Catholic priest was supposed to stand horrified for ten minutes in a low cabaret in Paris while a seductive creature gave her lewd exhibition. I know, in this case, that the operator, at the behest of the manager, cut out 125 feet of film showing this weird scene. In this is a lesson.

The promoters of the indecent film have received their main inspiration from the craze for bare-limbed dances so prevalent in private and public entertainments during the past two years. The fad for these in society circles was promoted by a few restless women, led on by an English dancer with a penchant for Grecian and bare-limbed performances. Our producers in the picture-field were quick to take advantage of this.

What is the result? After seeing such films, young girls get up parties and dances and insist that such exhibitions must be on the program. The direct result is that the morality of certain well-defined society circles suffers. The passion for low-cut shirtwaists and gowns can also be attributed to picture-films in which the women are scantily clad in order to emphasize the sensual attraction.

To counteract these effects there is a national board of censorship. But what has this board ever done to restrain producers? Local boards, however, have in certain sections done good work. One such board has had a most beneficial effect in one New England city. Its example might well be copied all over the country.

After my ten years' experience in the business, and, after a constant study of moving-picture audiences, young and old, I am convinced that the manager who deliberately displays bare-limbed and salacious films satisfies the fancies of only a negligible percentage of his

audience and loses normal-minded patrons every day he shows these films. Especially is this true among his women patrons who have children, or who have been brought up in good homes. Sensible managers of film-houses listen to the suggestions of decent folk and govern themselves accordingly. The welfare of the business depends on the attendance of normal people and their moral susceptibilities must be considered. Thus, when all has been said, the solution of the movie problem ultimately rests with the audience.

Armchair Philosophy

DANIEL A. LORD, S.J.

WHEN a philosopher of the impossible or the improbable wants to be really disdainful toward the philosophy of an opponent, he labels it "armchair philosophy." The epithet is more or less common. Every once in a while you hear of some philosopher pulling up his window-shades, glancing out at the bright world that flits gayly past his door and then uttering some caustic thoughts on the subject of common-sense. That is the inevitable prelude to remarks on the subject of armchair philosophy. Or it may be that he picks up in a dark bookshop, where, as a rule, they do not deign to handle any tome weighing less than two pounds, some little volume filled with hopeful optimistic reflections on the life and destiny of man; whereupon he is sure to turn up his nose, roll his short-sighted eyes to where heaven used to be located, and mutter under his breath the pet condemnation.

The condemnation contains the quintessence of contempt. To refer to a philosophy as originating in an armchair is, in the eyes of men of this type, to brand it as hopelessly puerile, out of harmony with science and its laws, and bearing to genuine philosophy the relation of home-made fudge to bread and beefsteak. For genuine philosophy must reek of the laboratory where specimens, including the experimenters, alone are welcome, or of some library from which have been excluded all the comforts of life. It must subtly suggest test-tubes and microscopes even while it may be in opposition to any information ever gained through scientific apparatus; it must be very mysterious, technically abstruse, and, by preference, startlingly at variance with common experience. Philosophy has its natural shrine in austere studies where the light of heaven is tolerated but not encouraged, or in laboratories where the perfume of chlorine is preferred to that of the rose.

And to suggest mildly that philosophy might be suited for consumption in an armchair, to the pleasant accompaniment of light gray smoke and fur-lined slippers, is to debase the queen of sciences to the level of best-sellers and magazines with pretty-girl covers.

When you come to the rub, I rather doubt whether most men would enjoy their firesides or their good cigar or their slippers very long in company with some of our most fashionable philosophers. Fancy any man really enjoying the discovery that he actually does not see the things that he thinks he sees, but that instead he manufactures an unreal wife and "kiddies" out of his own evolving spirit. Fancy a man drawing long, satisfying puffs out of his cigar as he reads that the only positive feeling is that of pain, that "We ought to be miserable and we are so," and that the highest point of happiness is annihilation. Does it not make the gas-logs look brighter and more cheerful to learn that one has no free-will, that for a great-great-grandfather one had a chattering ape, and that one really ought to be up and fighting might and main toward the superhuman?

The one consolation about these current philosophies of gloom and contradiction is that few people are stupid enough to believe them. They are ingenious, clever bits of sophistry; but the man who attempts them from the vantage point of an armchair is more likely than not to end by knocking the ashes off his cigar, pitching the volume where the dust will be sure to find it, and going out to live his life on lines that, judged by the aforesaid standards, are most unphilosophical.

Unquestionably a large percentage of the philosophers whose writings are current today are making the egregious mistake of supposing that no truth ever came out of any room in the architectural world save a laboratory, and that any statement which can be grasped without the aid of logarithms or a series of mental acrobatics is, on the face of it, too childish to employ the cultured mind even long enough to condemn it. So the philosopher in the armchair and the reader in the armchair fall alike under their contemptuous glance. Armchairs and philosophers have no common denominator.

So let me begin with a confession. I am seated at this moment in an armchair. It is not a very handsome one, plain wood of an unclassified variety, with a leather seat which has taken an incurable sag, and an iron brace which is a concession to age and long service. In just such a chair, to complete the humiliating confession, I have studied whatever of systematic philosophy I may have acquired.

But you must not imagine that the philosophy learned in my armchair came done up in a holiday package with a red ribbon and a sprig of holly. It is the philosophy that made Aristotle's pupils gather from the ends of the

earth to fill the Lyceum. Thomas of Aquin wedded it to Christian thought and raised it to something almost sacramental. It is the philosophy that for centuries was taught wherever philosophy was worshiped, and today, after a period of exile, it has crossed once more to England with Cardinal Mercier. It is a philosophy which has eagerly taken up the best in scientific thought and discovery. It has gone farther into the essence of things than any philosophy ever synthesized by man. But above all, it is philosophy which lays its roots in an almost Divine common-sense, and which is proudly and fearlessly the champion of human nature.

As I sat in my own armchair, I have thought of the many men and many women the world over who likewise sit in armchairs. There is milady, who, when the children have been dispatched to school and the house has been set face about, sinks into her wicker basket-chair in the warm sun-parlor and reaches for a book. There is the lord and master, who, after a long day at his desk, fits his body into his favorite leather lounging-chair, and, after a long puff to assure himself that his cigar is burning properly, runs his eye over the library table for the volume he began last night. Why, after all, should there not be armchair philosophy, since so much of our life is spent in just such bless-the-man-who-invented-them comfortable pieces of furniture? Why act as if philosophy were the mind-food of an intellectual élite wearing glasses of extra thickness and afflicted with a mania for playing at jiu-jitsu with any sort of technical term? Why treat philosophy as false simply because it is simple?

Mr. G. K. Chesterton, a delightful philosopher of the armchair, has done much to reinstate in his proper dignity the man who writes all his letters before his name. To Mr. Chesterton's far-seeing mind, I'm sure, Mr. P. H. D. Brown has an intellect quite as capable of attaining truth as Mr. Brown, Ph.D. And the fact that there are so many more P. H. D. Browns than Browns, Ph.D., would make the former much more worthy of his attention.

So these papers on armchair philosophy are addressed to the ante-lettered—it is unfair to say unlettered—men and women who sit like myself in armchairs. Philosophy is, after all, an analysis of life in its ultimate causes and destiny, and these men and women are living lives of tremendous import and living them in the very midst of a riot of life. The philosophies of so many writers of the past century and a half have just this to condemn them, that they are out of touch with life. Many a philosopher holds that there is no such thing as matter in the world, largely because he does not know what it means to worry about tomorrow's supply of buns and bullion, not to mention Charlotte's new party gown and the leg Algernon dislocated in a football game. It is one thing to sit in a study, with the electric lights switched off, and concoct vast arguments to prove the theory that we have no free wills, and quite another to set one's jaws and fight off the allurements of vice or an inherited tendency to drink, for the sake of a wife and baby at home. These philosophers have looked too long through the microscopes to see anything larger than an amoeba. They have gazed so long at the stars that our little earth slips from their range of vision. It is hard to convince some of them that anything obvious, like love and babies, bricks and beefsteaks, the fact that two and two make four and that a thing cannot be and not be at the same time, is true. A little touch of nature, applied preferably in a way to rough one up, is often a splendid antidote for philosophical speculations which are spun out of star-dust and the tenuous vapors of Mars.

But men and women often sit in armchairs because they are weary with the battle we call life. They are flesh and blood and soul, not theories; their long experience has made them keen appraisers of the true and the false. Philosophical jargon they have never learned, but they can understand the language of smiles and quickly raised eyebrows, of silent lips and set jaws. They know that a philosophy which does not fit with life's necessities and which contradicts the cold, brutal facts of their experience may be as fascinating as phantoms of a heat-oppressed brain, but it offers no explanation of the riddles that underlie all life.

If, then, my armchair philosophy, which, of course, is not mine but the heritage of the great Catholic world, can do anything, it can explain the riddles at which modern philosophies vainly strain. And as such an explanation do I offer it to all who are my companions in arms.

A War Chaplain's Diary

GERALD C. TREACY, S.J., Chaplain, U.S.A

ON South Hancock Avenue, at Gettysburg, there is a bronze statue representing a Catholic priest with hand uplifted, giving absolution. It stands on a large boulder that holds a tablet with this inscription:

> To the memory of Father William Corby, C.S.C., Chaplain 88 Reg't, New York Infantry, Second Brigade, First Division, Second Corps, the Irish Brigade, July 2, 1863.

The statue commemorates a well-known incident, the general absolution given to the Irish Brigade, when it was about to enter battle with three other brigades sent by Hancock to the relief of the Third Corps, of the Army of the Potomac, on that memorable July 2. No one interested in Civil War records that bear on Catholic activities can fail to find interest in Father Corby's reminiscences. Of the Catholic chaplains serving with the armies of the North, he had the widest and longest military experience. Indeed, to follow his diary is to mark the progress of the Army of the Potomac from 1861 to 1865.

At the outbreak of the Civil War, Father Corby gave up his professor's chair in Notre Dame University and volunteered his services as chaplain. In the autumn of 1861 he arrived in Washington and went to old St. Peter's church on East Capitol Hill. The pastor did not know him, and Father Corby gives a rather amusing account of their meeting:

> The good pastor seemed at first very uneasy. He had never seen me before, but after a short time he was con-

vinced that I was not a fraud. In a short time we were in full confidence, and he asked me about my trip, where I came from and where I was going. I answered him as best I could, and told him I was chaplain of the Irish Brigade. . . . The next morning I said Mass, and in the forenoon met Father Paul Gillen, C.S.C., who drove me in his "Rockaway" across the long bridge that passes over the Potomac to Alexandria. A short distance out from the city I found the Irish Brigade in camp.

It will be remembered that the Irish Brigade was commanded by General Thomas Francis Meagher. It was made up of the Sixty-ninth, Eighty-eighth, and Sixty-third New York regiments, the One Hundred and Sixteenth and Sixty-ninth Pennsylvania Infantry, the Twenty-eighth Massachusetts Infantry and Hogan's and McMahon's batteries. The Sixty-ninth Pennsylvania was later assigned to another brigade in the same army corps. When first mustered in, the brigade had five Catholic priests as chaplains. There were six other Catholic chaplains with the Army of the Potomac. Moreover, priests were assigned to duty as post chaplains to minister to the soldiers who were in training at army posts, awaiting orders to go into the field.

Father Corby joined his command at Camp California, Alexandria, and together with Father James Dillon, C.S.C., and Father Thomas Ouellet, S.J., began his duties as chaplain. From the early fall of 1861 until the spring of 1862 the brigade was encamped at Camp California. There is little poetry in the description of the camp given in Father Corby's notes:

> I am amused when I read the works of some historians who, looking entirely on the bright side of the picture, try to impress their readers with the beauty of this camp. . . . No doubt the scenery on the south side of the Potomac where we were, is very picturesque. But let us look on the other side of this poetically described camp, when poetry is forgotten in the presence of stern reality. Our camp was laid out in streets; these streets, rained on continually, worked up by the tramping of horses and the heavy wheels of the army wagons, were a sight! They resembled exactly, except as to color, the mud-pits where clay is mixed for the manufacture of brick. One day I saw an officer attempt to cross the street in front of my tent. When he reached the center, his boots sank so deep in the tough clay that he was obliged to call a soldier to dig him out with a spade. Even then it became impossible for him to extricate himself except by pulling his feet out of his boots and escaping in his stocking feet.

The three chaplains spent the first winter of the war under canvas. They used to secure heat by means of small stoves that burned green pine, and the result was more often smoke than heat. The hardship endured in that camp may be imagined when we remember that the War Department lost so many horses that winter that an order was issued forbidding the use of horses for draught purposes. They were replaced by the far-famed army mule that "could sleep in mud and live on chips." During this season the duties of the chaplains were about the same as those of a parish, except that as Father Corby notes, they "had no pew rent to collect." There were the regular "Confession" days, the Sunday and holy-day Masses, and during the week there were sinners to look up, pledges to be given, men to be instructed, and difficulties of more or less moment to be settled. Father Corby pays a very high tribute to the personnel of the command with which he was soldiering.

> The officers were, for the most part, men of superior education, gallant beyond any around them in the army, and, as for bravery, it was born in them. The rank and file was composed of healthy, intelligent men, far above the average, and, in many cases, of liberal education. In my regiment as private soldiers there were seven first-class lawyers. Last but not least, the surgeons of this brigade were among the first in the army. Dr. Reynolds had no superior.

On March 5, 1862, the troops in Camp California were ordered to take the field. In the chill drizzling rain the columns took to the roads, which were in poor condition. Father Corby's horse gave him some trouble during this first march that he made with the Army of the Potomac. In the middle of a creek the animal paused and no amount of persuasion could induce progress. Not until a soldier by a unique use of his bayonet substituted action for words, did the chaplain's charger consent to join the marching column. The army halted at nightfall and made their camp in open fields. Now the chaplains had put their packs in army wagons, and evening found the wagons fifteen miles beyond the rear of the column, stuck fast in Virginia mud. After five days the wagons came up with the army. So, for the first night's rest there was little in the way of comfort for the chaplains. Father Corby writes:

> Some men wanted to go to confession, as we expected to be in battle next day, so I sat on the roots of an old tree and heard all who came. . . . After this I sat on some sticks the rest of the night near the fire which the soldiers had started. . . . Thus I spent that night, after marching about eighteen miles in rain and mud, with no dinner and no supper, followed by no sleep.

At dawn the march was resumed and by evening the command reached Manassas. The Confederates had hurriedly abandoned the place, leaving valuable rations after them. Toward the end of March the troops were ordered back from Manassas, and Father Corby, his fellow-chaplains and about 1,500 troops took ship on board the Ocean Queen for the Peninsula, and finally landed at Ship Point, Virginia. Here they were quartered in huts formerly occupied by the Confederate army. It is here that the chaplain's notes first mention "graybacks." They were the forbears of the modern "cooties" that torture the fighting man in his underworld life in the trenches.

> You will find some writers telling of the prancing war horse, shining swords and bright bayonets, glittering in the sun, writes Father Corby. While all this is true it is well to give some of the ordinary reality . . . sufferings from want of good fresh food, long tedious marches under scorching sun or in pelting rain, and incredible tortures from these "graybacks."

The army was now at the front not far from Yorktown, and a church-tent was erected. Mass was celebrated here every morning, prayers said each evening, and Confessions heard on stated days. Not only from this brigade, but from the other brigades of the Army of the Potomac, Catholic officers and soldiers gathered to seek the consolations of their Faith. The Northern troops were getting ready to besiege Yorktown, when it was unexpectedly abandoned by the Confederates in May, 1862. The Union army passed through Yorktown, and met the Confederate forces at Fair Oaks in this same month. From Yorktown the brigade with which Father Corby was serving went up the York River to Cumberland, and landed on the right bank of the Pamunkey. They halted at White House for a while. During this halt the chaplains were busy attending to the spiritual needs of the men about to go into battle.

> In the evening, writes Father Corby, the men went to Confession so as to receive Holy Communion in the morning. . . . With lively faith they gathered around the altars assisting at Mass, and many war States, especially Virginia, were sanctified in this way. Thousands of soldiers looking up to heaven, . . . the priest lifting up the Spotless Lamb, calling out to man and to the Eternal Father: "Behold the Lamb of God who taketh away the sins of the world." . . . A good minister met me on the march one day, and asked in all simplicity and earnestness: "Chaplain, how do you bring your men to Divine Service? I see them as I pass your quarters attending by the hundreds, if not thousands, every Sabbath, and often during the week. I cannot induce my men to attend that way; in fact, very few take any interest in religious services." "Why, my dear sir," I replied, "I do not bring them. Their faith brings them."

By the time Meagher's Brigade reached Fair Oaks, part of McClellan's army had been under fire. On June 1 the brigade went into action, and played a very vital part in making Fair Oaks a Union victory.

> During the battle and after it, as fast as our men dropped, they were seen first by the priest, at the request of the sufferer, and if the wound was fatal the priest heard his Confession on the spot, and then he was conveyed to a place called a hospital. . . . I was riding with General Meagher's staff, when the Confederates getting our range sent a perfect shower of bullets at us. . . . I confess I was not sorry when I reached the side of a log house to attend to a poor wounded soldier. . . . I could hear the bullets strike the roof, sounding like hailstones.

With our modern ideas of neat base and field hospitals, a rude log cabin seems a sorry place for wounded men. But at Fair Oaks there was no well-organized relief work. Any improvised shelter served for hospital purposes, and at this engagement old freight cars did transport service. They were run down to the river bank, as soon as they received their burdens, and then the cars were emptied as fast as possible. Dr. Ellis, of the Union army, who was in charge describes the scene:

> The wounded were lying around on the track as they had been taken out of the freight cars. . . . I found more than three hundred of them, many in a dying condition, and all more or less mutilated, and still enveloped in their filthy blood-stained clothing, as they were found on the battle-field. In many instances maggots were creeping out of their festering wounds.

After Fair Oaks the Union army was entrenched in front of Richmond, so near, in fact, that from some tall pines that fringed their encampment the soldiers could get a view of the Confederate capitol. The ground was marshy and it was not long before malaria visited the camp. The three priests with Meagher's brigade were busy not only attending the men of their own command, but Catholic soldiers of other divisions. A sick call that meant a twenty-mile ride was not unusual. Very often the regimental bands would play the "*Adeste Fideles*" in slow and measured tones. It was the favorite funeral march, and the death-rate was so high that it was played very often—many times a day, according to Father Corby's diary. In the midst of this epidemic the chaplains held a small "synod" and discussed faculties. Their deliberations closed with the resolution that in the event of death "Each chaplain agreed to say two Masses for the one who fell first." Their council had just adjourned when Father Corby fell sick, and accompanied by Father Dillon he was sent to White House Landing, put on board an army transport for Washington, and there sent to the hospital that was under the care of the Sisters of Charity. He considered himself fortunate in escaping from the malaria camp where many a Union soldier died. It was the first and only sickness that Father Corby experienced during his war service. He returned to his command in time to share in the suffering or the glory of the Seven Days' Fight.

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

Is France Catholic?

To the Editor of AMERICA:

One of your correspondents—I think it was Mr. McGrath of Yonkers, but having mislaid my copy of AMERICA which contained the letter, I cannot be sure—raised the question as to the Catholicism of France and suggested a dilemma: Either France is not Catholic or it is Catholic; it is in much the same plight as Germany, in that the people allow themselves to be governed by those whom they cannot control.

It is not to be denied that the question thus put is one that has disturbed and, I venture to think, distorted the judgments of many American Catholics upon the war. The events of the last twenty years are still fresh in our minds and if refreshment of our memories had been needed, it could have been abundantly supplied by the visit to this country a few months ago of the French anti-clerical leader who had, in a speech which was placarded through France, boasted that he and his associates had extinguished the lights of heaven. Moreover, still more recently we have had some evidence that the old venom is still abroad in France in connection with the "*Orphelinat des Armées,*" despite the "*Union Sacrée.*"

I have recently read with great interest and profit an essay by Mgr. Chapon, Bishop of Nice, "*La France et l'Allemagne devant la Conscience Chrétienne.*" Ths essay is published in a volume, to which it gives the title, by the "*Comité Catholique de Propagande Française à l'Etranger*" and it should be widely known by American Catholics, for it contains a searching and most instructive analysis of the French and the German viewpoints in philosophy and religion. Certain passages in this essay bear upon the question raised by Mr. McGrath, and I venture to translate them in the hope that they may suggest some of the lines upon which an answer to that question might be made.

Mgr. Chapon deals first with the German *weltanschauung* upon which there is no need to enter here further than to say that his dissection is a masterpiece of clear exposition. Then he comes to the French *idée,* and begins with a consideration of what he calls the *present irreligion* in France, by making an "examination of conscience." France has much to answer for in many ways, he says, but there is one thing that cannot be charged against her, and that is of having ever completely sunk herself in error and staying there. Injustice has never been able to sleep comfortably in France for long. Now it is true that there has been for a long time in France something very like a direct and deliberate war upon religion. This war has been made by men acting in the name of "liberty," men who believed that they saw in religion a principle of slavery and of submission which was abhorrent to their philosophy. This philosophy they called "laicism" in antithesis to "clericalism," which was the name they gave to religion. How have they been able to impose their ideas upon the laws of France, if France herself did not approve them? Says Bishop Chapon:

> France was never irreligious except in part. It is far from true that those who have been promoters of irreligion and those who in one way or another have cooperated in the laicizing campaign have explicitly and consciously pursued the absurd and criminal idea of banishing religion from the life of men. The fight that they have made, like all fights in this world, has been upon very confused lines. . . . No one will deny that certain Catholics merged with their religion, political, economic and scientific notions and ideas of their own which were to say the least foreign, if not actually antagonistic, to the true spirit of that religion, and then proceeded, as Leo XIII complained in his Encyclical, "*Immortale Dei,*" to proscribe the opinions and impugn the faith of other Catholics who had in the utmost sincerity submitted themselves to the teachings and direction of the Church and the Holy See. . . . As a consequence of this how many there have been who without being at the bottom of their hearts irreligious have struck hands with the open enemies of religion in aid of political institutions and scientific or philosophic theories to which these Catholics were opposed! . . . The result is that in the name of laicism many things have been done besides those exclusively anti-religious. . . . If besides this, irreligion has seemed to have taken on an epidemic character, in how many cases, shall we not say, has it not been superficial, a product of ignorance or vanity, ambition or thoughtless enthusiasm, springing from a weakness of heart or will rather than perversion of intellect? In proof of which is the fact that it is not maintained in face of the grim and solemn facts of life, especially that of death. Everyone knows that it has vanished in most of those who are fighting out there at the frontier, and that it is on Christian faith found again or reawakened that they build their trust and their strength. Finally, despite all our woes, the religious life has always been maintained in a multitude of souls in our land of France. Like it or not like it, it shone and spread itself amid its very enemies. What wonderfully significant conversions there have been every day! Were we not always the land where Christian charity spent itself in works of all kinds doing as much or more by ourselves in certain of the greatest works—the Propagation of the Faith, for example, founded

by us, schools in the East, missions, Peter's Pence—than all the other Catholic nations put together? Has not the Church in France in these last days seen rally round her a youth, ardent and pure, devoted to religion and country more numerous than ever it was in ages past, more numerous, we venture to say than in any other land? Is not Catholic thought as full of life and fertility with us as it ever was and more? Has it not penetrated all fields of activity with tireless ardor to meet the new difficulties and the new needs? Sweet it has been to us in such an hour as this, and in the face of unjust accusations to receive an earnest of the fatherly heart of Benedict XV through his eminent and sympathetic Secretary of State, Cardinal Gasparri.

"It is natural," he writes to his Eminence the Cardinal Archbishop of Paris, "that the solicitude of the common Father of the Faithful should first evince itself to those of his children who give the most convincing proof of their respect and affection for him. Among these his children in France merit especial mention, children of that nation which has justly earned the name of the Church's eldest daughter, which ever gives splendid proof of its generosity to Catholic enterprises, and which now, and for many months past, from one end of the land to the other, in the army, the ambulances, and the hospitals and down to the smallest village, has manifested a striking faith and piety which has given great consolation of the Holy Father."

We shall not labor the point, says Bishop Chapon, in conclusion. It is not for us to sound our own trumpet, and we would not have said the little we have said, being more concerned as we are to remedy our mistakes and our faults than to brag of our merits, if too many Catholics abroad had not overwhelmed us with extravagant accusations as if to justify in advance the abominable treatment that Germany had designed to make us undergo.

Whoever has a moderate knowledge of France in the last generation or so can easily put names to some of the things hinted at by Bishop Chapon. I need not here recall them further than to say that it would have been well if the "certain Catholics" referred to had heeded the voice of Leo XIII and made their peace with the French Republic when he advised them to do so, instead of dreaming their royalist dreams and giving to the enemies of the Church the chance to label them as enemies of the Republic.

That France is Catholic admits of no doubt, I think. That the French people are unable to control their own Government—the other horn of Mr. McGrath's dilemma—is something which is certainly not true in the sense in which it may be said of the German people. We shall see this more clearly when the war is over, for there will not then be the internal divisions which have enabled a minority to rule the country in the past. Bishop Chapon's paper ought to be translated into English, and circulated among American Catholics, for if my observation be correct there is great need for it.

Mt. Vernon, N. Y. THOMAS F. WOODLOCK.

The Sisters in Peace

To the Editor of AMERICA:

Apropos of Father Treacy's illuminating sketches of the mercies of our Catholic Sisters in wartime, "Aguecheek," the Devin-Adair Company's "My Unknown Chum" has this paragraph which, though sixty years old, is still pertinent:

I have been much impressed by a visit to a large but unpretentious-looking house in the Rue de Bac, the mother house of that admirable organization, the Sisters of Charity. It was not much of a visit to be sure, for not even my gray hairs and respectable appearance could gain for me an admission beyond the strangers' parlor, the courtyard, and the cool, quiet chapel. But that was enough to increase my respect and admiration for those devoted women. The community there consists of 600 Sisters of Charity, whose whole time is occupied taking care of the sick, and needy and neglected in the hospitals and asylums, and in every quarter of the city. You see them at every corner, going quietly about their work of benevolence and presenting a fine contrast to some of our noisy theorists at home. I may be in error, but it strikes me that that community is doing more in its present mode of action to advance the true dignity and rights of the sex than if it were to resolve itself into a convention, after the American fashion. I was somewhat anxious to inquire whether any of the Sisters of the community had ever taken to lecturing or preaching in public; but the modest and unassuming manner of all those whom I saw rendered such question unnecessary. I fear that oratory is sadly neglected among them; with this exception, and perhaps the absence of a certain strong-mindedness in their characters, I think that they will compare very favorably with any of our distinguished female philanthropists. They wear the same gray habit and odd-shaped white bonnet that the Sisters of Charity wear in Boston. While we praise the self-forgetful heroism of Florence Nightingale as it deserves, let us not forget that France sent out her Florence Nightingales to the Crimea by fifties and hundreds, young and delicate women, hiding their personality under the common dress of a Religious Order, casting aside the names that would recall their rank in the world, unencouraged in their beneficence by any newspaper paragraphs, and unrewarded save by the sweet consciousness of duty done. The Emperor Alexander, struck by the part played in the Crimean campaign by the Sisters of Charity, has recently asked the superior of the Order to detail 500 of the Sisters, for duty in the hospitals of Russia. It is understood that the request will be complied with, so far as the number of the community will permit.

The Sisters are the same everywhere, angels of peace and mercy.

New Orleans. E. M. QUAY.

Caring for the Child

To the Editor of AMERICA:

After reading "Caring for the Child" in your issue for October 13, I felt ashamed to think that in the past I had allowed so many deserving appeals to go unheeded. For the future I will do my part, because I too was an orphan child, though not of the class mentioned, and I owe a great debt to those good Sisters who took such excellent care of me in my infancy. I enclose $5.00 for the care of the little ones, in honor of St. Anthony, and I know it will be the best investment I ever made.

Brooklyn. J. G. H.

[This money has been forwarded to the New York Foundling Hospital. J. G. H. has invested his money right well. May he have many imitators.—Ed. AMERICA.]

A Scarlet Fever Chaser

To the Editor of AMERICA:

There is still with us a class of religious journals which accept patent medicine advertisements, advertisements of correspondence courses in nursing, Father John's holy sustainer, intensified foods, every dollar's worth of which is equal to one penny-bun, and so on through all the tricks of drug makers to separate the ignorant from their money. Last week in a journal like these I saw a prescription given for a medicine which averts scarlet fever infallibly, and when the infallibility slips a cog it invariably cures the disease; at least the editor says it does. The prescription is: Digitalis, one grain; zinc sulphate, one grain; water, four ounces; given in teaspoonful doses.

This medicine will neither prevent nor cure scarlet fever, nor anything else. It wouldn't prevent or cure a sessile wart. Someone, however, might try it in scarlet fever, as they try Christian Science, and so do damage. There is no such drug as digitalis. There are numerous derivatives of digitalis used in medicine, and no drugs require more skill in their use than just the digitalis group. There is a thirty-second of a grain of the "digitalis" in each dose, and the same quantity of zinc sulphate. That quantity of zinc sulphate is very homeopathic. Taken all in all this medicine in scarlet fever would be as effective as a mustard plaster applied to the hitching post before the patient's house. It is unmitigated "piffle," and that any editor should publish it as useful information is discouraging.

Philadelphia. AUSTIN O'MALLEY, M.D.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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More Chaplains

NO one who has met Catholics but knows the hold which religion has on them. If they are at all worthy of the name and have not been spoiled by social climbing, or political ambition, or Socialistic propaganda, the Faith penetrates into their innermost heart, and although it may not control their ordinary actions to the full extent which the Church would desire, it asserts a clamorous dominance over all their thoughts in moments of anguish and danger.

The ordinary Catholic may not always be ready to live for the Faith, but as a rule he will fight for it and die for it, and above all he is eager to die in it so that he may go to meet his God, aided by its strengthening rites. In the sordid struggle to keep the wolf from his door his eyes may be fixed on the ground oftener than on the skies; but when he meets the messenger of death, he lifts them, bright with the vision of faith, to Heaven, and if he can only have the priest to assist him, he looks with unflinching courage past the silent city of the dead into the home of his desires. As the sands of life run out, thoughts of eternity come flooding into his soul; and at the last supreme moment he wants above everything the consolations of his Faith.

This being the case, it is easy to understand that the greatest privation to which a Catholic soldier can be subjected is not the absence of comfort or the presence of hardship, not separation from home or the prospect of death, but the want of a chaplain to hear his confession and to bid him Godspeed into eternal rest. It would seem a little thing indeed, when a man is willing to lay down his life for his country, to accord him the privilege of having a chaplain near him to shrive him as he fixes his bayonet for his last charge and to anoint him as his life-blood gushes from his heart. Yet it must be confessed that the nations of Europe, which have shown such marvelous efficiency in other details of military preparation, have broken down rather lamentably in this matter of according their Catholic soldiers on the battlefield the ministrations of priests.

The following excerpt from a letter written by an Irish chaplain with the forces in France to the *Irish Catholic* emphasizes the disastrous consequences of such a short-sighted policy:

I remember a brigade, more than half Catholic, which lost its chaplain. Despite the efforts of the Divisional Command, no other was available. There was the daily toll of casualties from shell and rifle fire. Everyone was struck with the desolation of the dying. The Church of England chaplain of the brigade asked me if it would do for him to hear the Confessions of the dying and tell them to me afterwards! Good, kindly man, he had but one thought—to assuage the anguish of the dying. I heard someone lately tell the pathetic tale of a large hospital ship chock-full of wounded. One cry resounded from stem to stern, a cry for the priest, and there was none. I was witness of this myself. Not once, alás! but many, many times. Such details are harrowing. I mention them to bring out the hardships which the present shortage of chaplains entails on the Church's children in their hour of sorest trial.

To the credit of the Government of the United States be it said that there has been no disposition on its part to deny its Catholic soldiers and sailors the consolations of religion. However, for one reason or another the number of chaplains who have received commissions is still altogether inadequate, and unless prompt measures are taken to supply the deficiency there will be in the American forces many repetitions of incidents such as those described in the above citation. It is incredible that anything whatsoever should stand in the way of meeting the need of chaplains. The Government overcame all obstacles in the way of providing recreation for soldiers and sailors, it cannot do less for their far more urgent spiritual needs. More Catholic chaplains are needed for our Catholic fighting men.

Vain Regrets

"I HAD but the one. That was my folly. Now I have nothing," is the bitter lament of a French mother who has lost in the present war her only son. Another French woman who has her boy "out there" in the trenches tearfully confessed to an American acquaintance:

> We are all of us French women of a certain class so stupid when we are young. I adore children. But I thought I could only afford to have one, as I wanted to do so much for him. Now if I lose that one, what have I to live for? . . . It was silly of me to have but this one. I know, now that it is too late, that I could have done as well, and it may be better, with several, for I have seen the possibilities demonstrated among my friends who have three or four.

There are few things sadder than these women's vain

regrets. They now see a large portion of their country invaded and made desolate by a powerful enemy that could have been kept from their borders had they and all the other mothers of France only been pious, brave and patriotic enough to bear and rear large families. For then their sons would have been so numerous and strong three years ago that perhaps the Kaiser would never have dared to march his soldiers into France. But while Germany's population steadily increased, France's just as steadily grew less. Before the war there were only 775,000 births a year in all France, while the deaths were 724,000, but last year the births fell to 310,000, while the death-rate rose to 1,110,000. Let us hope that, before the war is over, some mothers nearer home will not be echoing the laments of these two French women. What a sorry spectacle birth-controllists present when the call to arms is sounded.

All Saints

THE Feast of All Saints brings home to us in a thrilling form a great dogma, the holiness of the Catholic Church. It proves to us that the Catholic Church, in virtue of the power given her by her Divine Founder, can produce and foster holiness, and that she is the mother of saints. She can evoke holiness and preserve it in the souls of her children because her Founder is holiness personified, because His purpose in bringing her into existence was to make men holy, because the means and the instruments given her for that purpose, her doctrines and morality, are essentially holy also.

The Catholic Church is also the mother of saints. In virtue of the gifts with which she has been dowered by her Founder, through the operation and the influence of her dogmas and morality, she has actually produced saints, who are the noblest and the best of our race, the world's true heroes.

The sanctity of the Catholic Church, the fact that she can produce saints, that she has been the mother of a long line of virgins, martyrs, confessors and doctors whom the world hails as the noblest representatives of humanity, is one of the strongest proofs of her Divinity. That work is surely of God. Sanctity so far transcends the ordinary powers of our fallen nature that when it is seen, the hand of God is manifest. And the manifestations of the holiness of the Catholic Church are so striking that they force the admiration even of her enemies. That sanctity of which she is the fruitful mother is of all times, of all ages, ranks and conditions of life. She counts her Saints among the rich and the poor. They come from the palace of the king and the peasant's hut, from the domestic hearth and the home, from the cell of the hermit and the nun.

Sanctity in her fold is not confined to the days of the martyrs of the Catacombs. It is not limited to one privileged class. In the Catholic Church sanctity wears with Sebastian the helmet and the sword of the Roman officer, with Ignatius of Loyola, it wields the lance of the Spanish knight. It dons the robe of royalty with Louis of France and Stephen of Hungary. It binds its brow with the queenly jewels of Hedwiges of Poland, the ducal crown of Elizabeth of Thuringia. It bends with Thomas of Aquinas over the pages of the Gospel and the writings of Greek sages. With Isidore of Seville it guides the oxen and the plough; paints immortal canvases with Fra Angelico; at the organ with Cecilia it hymns a song that the Angels might envy. With Teresa it hallows the cloister; with Xavier it conquers the East. It is an abiding sign that the Catholic Church is of God, that in the midst of a sinful world she is doing God's work.

On the Feast of All Saints we lift our eyes to the heavenly mansions where the Saints now dwell. The armies of the living God are marching past. The light of victory is on their brow and the palm of immortality in their hand. On All Saints Day the Church of God reviews her faithful troops. Their toil is over, their fight is done. God Himself is now their reward exceeding great. An echo of their triumph is borne to earth. No heart so dull as not to be thrilled by the martial call. We salute the victors. Using the same means which they employed, their loyalty to Christ and the teachings of that Church of which they are the ornament and the pride, we can obtain the same reward.

Scrapping the American Constitution

A MERE scrap of paper: such is the Constitution of the United States today in the State of Oklahoma. The abuse of politics by prohibitionist leaders to promote their campaign of religious intolerance has deprived Catholics of the right to perform their essential act of Divine worship in that State. This equally unchristian and unconstitutional tyranny, touching upon the most vital interests of human life, is a sad commentary on our boasted love of freedom and democracy. While Catholic soldiers are marching forth in the name of liberty, the worst form of oppression, religious tyranny, is triumphantly enthroned in a State that claims to be represented by a star in our national banner.

It has therefore become necessary for the Chancellor of the Oklahoma diocese to file a "Petition for Writ of Mandamus" against the public carriers who, in pursuance of the constitutional prohibition provision, refuse to accept shipments of wine for altar purposes. Such is the step that must be taken in order that a hundred Christian churches in the State of Oklahoma, numerous schools, convents, hospitals, colleges and seminaries may be able to enjoy the most ordinary rights of religious liberty provided for them by their national Constitution and assured to them beneath the flag for which even now they are going forth, ready to lay down their lives if that sacrifice be required of them.

We are proclaiming the sacredness of international treaties. Yet by this act of intolerance prohibitionist leaders, in their campaign of bigotry, have torn into

shreds, as a mere scrap of paper, the solemn treaty between the Republic of France and the United States of America, whereby the Louisiana Territory, originally including the present State of Oklahoma, was ceded to the United States with the provision that its Catholic inhabitants should be "protected in the enjoyment of their liberty, property and the religion which they profess." Mere scraps of paper, too, in the hands of these politicians were the terms of the Enabling act whereby Oklahoma was admitted into the Union and the religious liberty sections of the Constitution of the State of Oklahoma and of the Constitution of the United States. What else could we expect? What indeed are the most sacred rights and conventions of mankind to men who are blinded by religious bigotry and intolerance! Poor Oklahoma! The lesson is timely for all American Catholics. They must sleep in their armor, if they would guard their sacred rights.

Divorce's Chief Victims

TIME was when the chivalrous South, though for the most part Protestant, was considered almost as zealous for the permanence of the marriage bond as is the Catholic Church herself. But nowadays Dixieland seems to be losing that enviable distinction. For if we may judge by the recent divorce statistics of two representative Virginia towns, marriages are becoming quite as short-lived down there as in more "enterprising" northern communities. According to reports filed with the Census Bureau at Washington Richmond with a population of 154,000 had 244 divorces during the year 1916, while Roanoke, a town of some 42,000, had ninety-five. Of the latter number, desertion, unfaithfulness, intemperance and cruelty, were, in a decreasing ratio, the grounds on which the divorces were granted and forty-four children, all told, were effected by the courts' decrees.

It is those forty-four little ones, innocent sufferers for their parents' sins, who are most to be pitied. Robbed of a loving mother's care or a father's guiding hand at an age when both are needed most, what kind of citizens are those children likely to be when they grow up? Many of them, it is safe to say, will be a menace or a burden to the State, and scarcely one of them will live to be the excellent citizen he probably would have become, had he only been reared in a peaceful Christian home, where both parents took pains to bring up their boys and girls well. So the Catholic Church, in absolutely prohibiting divorce, as she was taught by her Divine Founder to do, is clearly the best protector of helpless and innocent childhood in the world today. As it is the duty of married people not only to have children but to rear, safeguard and educate them as well, the Church, enlightened from on high, has always set her face like a flint against divorce, for she realizes that when the marriage bond is broken, it is little children who are the chief victims of the sin.

Three Heroic Mothers

NOW that so many mothers in the land have nobly sent their sons off to the war, perhaps the example left us by historic mothers who have made like sacrifices will help to hearten and comfort in their loneliness these generous mothers of America. What an admirable portrait, for example, Shakespeare draws of the Roman mother in "Coriolanus" when Volumnia says:

> When yet he [Coriolanus] was but tender-bodied, and the only son of my womb, when youth with comeliness plucked all gaze his way, when for a day of kings' entreaties a mother should not sell him an hour from her beholding, I considering how honor would become such a person, that it was no better than picture-like to hang by the wall, if renown made it not stir, was pleased to let him seek danger where he was like to find fame. To a cruel war I sent him; from whence he returned, his brows bound with oak. I tell thee, daughter, I sprang not more in joy at first hearing he was a man-child, than now in first seeing he had proved himself a man. . . . Hear me profess sincerely: Had I a dozen sons, each in my love alike, and none less dear than thine and my good Marcius, I had rather had eleven die nobly for their country than one voluptuously surfeit out of action.

Nobler still was the conduct of the Machabees' mother who, when her seven sons were being tortured and murdered before her very eyes because they would not violate God's law, kept entreating them so heroically to be steadfast and faithful that she deserved to receive in the inspired pages of Holy Writ such high praises as these:

> Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day,-and bore it with a good courage for the hope that she had in God: and she bravely exhorted every one of them in her own language, being filled with wisdom and joining a man's heart to a woman's thought.

But noblest of all, and richest, too, in comfort for sorrowing mothers, is Our Blessed Lady, who stood unflinchingly at the foot of the Cross and freely offered up for the ransom of the world her incomparable Son. She made that sacrifice to free from the servitude of sin not only her own nation, but the entire world, and she made it whole-heartedly and without reserve. There never lived a mother and a son who were dearer to each other than were Mary and Jesus, no son ever died a more cruel death or for a holier cause than He, and no mother ever suffered more from the sword of grief than she. Almighty God graciously permitted this in order that Our Lady might be able to sympathize and that sorrowing mothers in ages to come might always find in her heroic example and strong intercession a stay and comfort.

In Volumnia, that high-hearted Roman matron, in the mother of the Machabees, that intrepid defender of her nation's honor, and in Mary, that unselfish lover of human liberty, all the mothers of the land who with tear-dimmed eyes have watched their sons march away to the war have patterns of patriotism that are no less inimitable than admirable.

Literature

THE JUSTIFICATION OF "VERS LIBRE"

THE main objection to the whole quarrel with the *vers libristes* may be epitomized in the question: Do they sing? do they give us music? for, as poetry might be defined as the voice of beauty, or as beauty made articulate, the world has long since decided that poetry to deserve the name must have these two qualities, namely, beauty for its content and music to express that content.

Now it must be confessed that under the banners of the new poetry there has gathered a ragged host who are makers of the most barbarous dissonance, the most unholy noise that ever assaulted a reluctant ear. But this is no new thing. Pope has told us of the mob of gentlemen who wrote with ease, and we all know the fate that befell them. Wordsworth had his disciples who were balder than their master. And did there not linger among us till only quite recently a thin echo of the Tennysonian cadence?

Setting those writers aside, therefore, we shall find that the wiser apologists for the new poetry are at some pains to tell us that though *vers libre* is devoid of formal meter, it has nevertheless a certain rhythm; and if space were at our disposal we should proceed to quote "The Evening Rain," by John Gould Fletcher, and "The Red Month," by James Oppenheim. But we have room only for "A Baby Asleep After Pain," by D. H. Lawrence, which runs thus:

As a drenched, drowned bee
Hangs numb and heavy from a bending flower,
So clings to me
My baby, her brown hair brushed with wet tears
And laid against her cheek;
Her soft white legs hanging heavily over my arm
Swinging heavily to my movement as I walk.
My sleeping baby hangs upon my life,
Like a burden she hangs on me.
She has always seemed so light,
But now she is wet with tears and numb with pain;
Even her floating hair sinks heavily
Reaching downwards;
As the wings of a drenched, drowned bee
Are a heaviness, and a weariness.

and for the following lines on "Anne Rutledge," Abraham Lincoln's dead sweetheart, which occur in Edgar Lee Masters' "Spoon River Anthology":

Out of me unworthy and unknown
The vibrations of deathless music;
"With malice toward none, with charity for all."
Out of me the forgiveness of millions towards millions,
And the beneficent face of a nation
Shining with justice and truth.
I am Anne Rutledge who sleep beneath these weeds,
Beloved in life of Abraham Lincoln,
Wedded to him, not through union,
But through separation.
Bloom forever, O Republic,
From the dust of my bosom!

In these poems we have clearly and unquestionably beauty, emotion, power, imagination, and, yes, music, and music, too, of a very fine quality. And we would submit moreover that it is a music, a movement entirely different from, essentially dissimilar to that of prose. Of course, at first it sounds strange to the ear long fed on rhyme and regular rhythm; but a fresh presentment of beauty always seems strange; novelty is never familiar; and we have no manner of doubt that the first readers of blank verse found that also strange until their hearing became used to a new harmony.

Summing up, then, we would say that the benefits wrought by the *vers libristes* have been mainly these: First and foremost they have dispelled the conspiracy of silence which for so many years here in America had borne down like an obscuring and, worse, a smothering fog on the fair form of poetry. Secondly, their innovation in rhythm has affected the regular versemen so that we may now discern in the work of the latter a quality of sound, a free movement, a subtle cadence, a lilt, a swing, a swiftness, a variety which it did not exhibit before. If the new movement had created no other effects than these two we should say that it had triumphantly justified itself; but in addition we go on and say that, thirdly, the *vers libristes* have on their own account produced fine and meritorious work in a new and more flexible form; and we are certain, moreover, that as time goes on and their mastery of their medium becomes firmer and more assured they will produce even finer and more enduring work.

And here we would make some general observations. To readers we would say: The poets make the laws of their art; the critics merely formulate them. *Vers libre* will not displace regular verse, nor does it seek to do so; there is room for both. Rhyme did not go out with the appearance of blank verse, nor did alliteration cease on the introduction of rhyme. The new poetry has music, not the music of the old, but yet music, and a music, too, different from that of prose. Judge the new poetry by its best, not by its worst; every movement has its grotesque shadows. The new manner is only apparently easier than the old; and moreover the new poets are close students of regular verse and are themselves proficient in it. When blank verse first came in, people no doubt thought that, now the necessity of finding rhymes was removed, poetry would be a facile business. We no longer think so.

And to the poets: If you really must sin against accepted canons, then in literature as in life to escape the world's censure you must sin splendidly. Only too often you sin drably, dully, unintelligibly, in a word, unmannerly; and for that the world has no forgiveness. Blasphemy is not wit, nor can sound art be reared on rotten foundations. The soul, the very breath of life of poetry is spiritual content. If you have not that, you have nothing. Don't give the rein to your loose fancy and looser philosophy in order to startle or shock us. It is bad art; it is your business to please. And besides we are not shocked; we are bored.

Cleverness is not poetry and never will be; that smart, intellectual adroitness, that thing all brain, and mostly surface brain, and no heart, that brazen, smirking, capering spirit of flippancy and irreverence: *that* is the prime sin, the capital crime, the deadly blight of American letters, which stretches its withering length from James Russell Lowell and from beyond him down to his feminine namesake of the present day. Avoid that as you would the plague.

And lastly, we would commend to your consideration a certain episode in the "Faerie Queen," that, namely, where Britomart wandering through the palace of Busyrane comes to door after door, and over each one she reads the legend, "Be bold," "Be bold," and everywhere, "Be bold"; but finally she comes to the last door and over that it says, "Be not *too* bold."

And now, in conclusion, a word to the specific reader of this periodical, the Catholic, the man who holds that his Faith is by far the most precious and invaluable of all possible possessions, which is not to be imperiled by dallying with an evil book, no matter how famous or popular, and that the purity of his soul is under no circumstance to be exposed to the influence of indecent art, however alluring or magnificent. Need-

less to say we are not here offering for his approval Masters, the blasphemer; Oppenheim, the social-evolutionist and panegyrist of naturalism; the erotic Lawrence, the bigoted Miss Lowell, or any other of the new writers in whom we may find cause of moral or philosophical offense; and we might quite simply dispose of this particular matter by saying that when we quote these writers we no more approve of the principles they represent than we approve of pantheism in quoting Shelley, paganism in quoting Keats, or indecency in quoting Burns or Chaucer.

But this does not fully answer; and we must admit boldly and at once that we have a quarrel with such writers, and a most tremendous and mortal one. But let us understand the situation clearly: this quarrel is as old as literature itself; it is spiritually speaking, as old as the world; and the plain truth is that if poetry were to be condemned absolutely and without reserve on the score of indelicacy or erroneous doctrine, then there is in all English literature scarce one major poet, if one, who would stand. And the classics would go at a single swoop—from Virgil, the delight of the Ages of Faith, to Homer himself, the very father of the art.

Where, then, are we to find secure footing? Well, as to the pagans, what is Hecuba to us, or we to Hecuba? The gods are dead, the oracles are silent, their creeds outworn are buried deep in the earth whence there shall be no resurrection; and yet across the waste of dead centuries there is still borne to us the serene music of their art, giving voice and form and substance to the great dreams that house forever in the heart of man. And as to poets in general of this we can be most certain, that they are true to their high calling, their message comes actually home to us, only when and in so far as they image forth for us their sense of that perfection which is but a dim mirror of Absolute Perfection and their vision of that beauty which is but a weak and shadowy replica of Infinite Beauty. This it is to which all poets must, and do, bear witness—Catholic or Protestant, Jew or Gentile, Pagan or Christian; however unconsciously, however brokenly and imperfectly, however partially and obscurely; for only so can poetry speak to us with power and with authority. This is its glory, this is its sanction, this is its law.

JOHN BUNKER.

BOOK REVIEWS

The Irish Home-Rule Convention. New York: The Macmillan Co. $0.50.

The heart of this little book is the excellent essay called "Thoughts for a Convention" by George W. Russell (A. E.), and enveloping it are pages dealing on "A Defense of the Convention," by the Hon. Sir Horace Plunkett, and "An American Opinion," by Mr. John Quinn. Readers of AMERICA have already had the matter contained in this volume put before them; for the contributions to its "Correspondence" department afforded abundant space to a consideration of "What Ireland Wants." George Russell's paper first appeared in a Unionist journal, the *Irish Times,* and a few days later 20,000 copies of the essay in pamphlet form were sold. It shook the Unionists in their innermost tabernacle at the time it appeared, and, no doubt, the present tendency to lay the blame for the Easter uprising at the door of Ulster-Carsonism has been inspired by this argument of Russell's. For recently articles in such journals as the New York *Nation,* articles that would hardly have been admitted six months ago, are proving to the world that the disloyalty of Carson and Ulster was the logical foreground for excessive Sinn Feinism to tread. It is not amiss to quote these passages from Russell's essay; for they are a contribution to those "views" already given in AMERICA:

> Many Sinn Feiners advocate "an independent Ireland." If by that they mean a republic, they will, in my judgment, get it only as a sequel of a revolution in England, in which no one believes. On the other hand, Americans should not be misled by the common charges against the Sinn Feiners. *The main body of them are constitutional reformers.* . . . I believe that colonial home rule would amply satisfy nineteen-twentieths of the people of Ireland. . . . I am satisfied that the majority of the convention will see to it that there shall not come out of the convention any reasonable grounds for belief that Ulster has won, that Ulster has had her way, that secret diplomacy has again come out on top, that back-stairs intrigue and private understandings are not over, but that broad statesmanship and a genuine desire to promote the interests of Ireland and of England have been the guiding motive of this convention.

Another sentence deserves quotation, a commentary upon one of the things that old Ireland lost with her old language and social life. Hear first this sentence out of Alice Stopford Green's scholarly book, "The Making of Ireland and Its Undoing," "Every Irish household was an academy of courtesy and conversation." And now this sentence from Russell: "When we lost the old Irish culture we lost the tradition of courtesy to each other which lessens the difficulties of life and makes it possible to conduct controversy without creating bitter memories."

M. E.

The Offender. By BURDETTE G. LEWIS. New York: Harper and Brothers. $1.50.

The Present-Day Problem of Crime. By ALBERT H. CURRIER. Boston: Richard G. Badger. $1.00.

In several respects these books are a decided advance upon the pamphlets that flooded the world after the popularization of Lombroso's pseudo-science. In all respects, they are infinitely superior to the productions of the more recent "Maudlin School" of criminology for which "Blackie," Miss Madeline Z. Doty, and Julian Hawthorne may stand as sponsors in triplicate. Dr. Currier sees clearly that some people are bad, not because their median incisors are hypertrophied, but because, knowing what is good, they freely choose the opposite. Mr. Lewis is certain that the little red school house is not, in itself, a perfect barrier against the inroad of crime. "Some of our cleverest and most resourceful offenders," he writes, "have been highly trained by our system of public education." Each admits that "religion" is an element of reformation. Common-sense gratefully acknowledges these concessions.

As for the rest, the philosophy of the two volumes is hopeless. Mr. Lewis is not quite sure what an offender is; Dr. Currier hedges like a New York election officer before the Grand Jury, when asked for a definition of crime. Both are unsatisfactory in treating the question of free-will; although to appraise the moral value of a human act, apart from free-will, is impossible. Consistency is a jewel which neither wears, but the philosophy of these writers seems to be Jansenism interpreted by Hume: that the power of delectation, whether for good or evil, draws the will by a necessity which cannot be resisted. When penologists balk at free-will, and petulantly ask what bearing original sin has on their theses, the future of reform looks dark. Archbishop Ullathorne, who, according to W. S. Lilly, was very successful in reforming criminals, used to say that many expedients brought forward in his day, for regenerating human nature, had one defect, but that fatal: "The nature to be regenerated was left out of the calculation." If Mr. Lewis is retailing facts, not fancies, the majority of the New York police force should be sitting on the Supreme Bench, instead of pricing eggs and counting lamp-posts; for their keen social vision, with their overwhelming hunger and thirst after justice, has but a narrow scope in Manhattan. By the initiate, Appendices VI and VII of the first volume will be read with some amusement.

P. L. B.

Poems. By JOHN MASEFIELD. Selected by HENRY SEIDEL CANBY, Ph.D.; FREDERICK ERASTUS PIERCE, Ph.D.; WILLARD HIGLEY DURHAM, Ph.D. New York: The Macmillan Co. $1.60.

If John Masefield were not so much interested in his body, he might find time for some interest in his soul, and the result would be great poetry. I judge Mr. Masefield by the present volume which three Yale professors, by pooling their genius, here brought into being; for of the man's life and previous work, I know nothing at all. This test may not be proper, for although I left poetry for other pursuits ten years ago, I still remember that both Ovid and Herrick, that genial Anglo-pagan, protested its validity. Their verse, they said, might be unfit for the perusal of the *jeune fille,* but their lives were unexceptionable. However that may be, it is clear that Mr. Masefield has studied the material part of man intensively; and, to me at least, quite as clear that he has not reviewed man's other essential part with equal care. His human beings are therefore creatures of dull clay, lacking the vital spark. The question why Mr. Masefield should be content to dabble in mud, when, if he wishes, he can touch the lofty stars with his sublime head, may probably be reduced to a question of taste, which the poet answers in a fashion that makes the world of beauty poorer. The author of "August, 1914" issues a base counterfeit that should have passed out of circulation with Kipling's early blood-and-thunder indiscretions, in "The Everlasting Mercy." Saul Kane was good at his fists and he early learned how "good ale makes floors seem like the ceiling," but he does not seem to have learned much else. No doubt, many an excellent lesson in morality can be picked up at any jail or police station; but the poetry that uses Pegasus to haul his admirers to those barred recesses, somehow seems more like penology. P. L. B.

Sumerian Liturgical Texts. By STEPHEN LANGDON; **Lists of Personal Names from the Temple School of Nippur.** By EDWARD CHIERA; **Sumerian Grammatical Texts.** By STEPHEN LANGDON. **The Epic of Gilgamish.** By STEPHEN LANGDON. Philadelphia: University of Pennsylvania Museum.

These four monographs are respectively Vol. X, No. 2-3; Vol. XI, No. 2, and Vol. XII, No. 1, of the "Publications of the Babylonian Section of the University of Pennsylvania Museum." They are all important contributions to Assyriology, especially to the linguistics and religion of the Sumerians. These ancient dwellers in Mesopotamia were not a Semitic folk; and spoke a language that, apart from a few borrowings, shows no kinship with Babylonian nor any evidence of Semitic origin. Sumerian is probably of the same family as Hungarian, Finnish, and Laplandish. From the twenty-fifth to the twenty-second century B. C., the Sumerians were at the zenith of their glory. The kings of Ur and of Isin were then deified. Hymns were composed to glorify these deified mortals, and to celebrate the advent of a Messianic age. Many of these hymns, called *zag-sal,* were discovered in the library of Nippur, and are now edited, transliterated, and translated by Dr. Langdon. They are of great worth in the history of religions, and show clear traces of the primitive revelation of a Messias. Even the deification of kings seems due to a degeneration of the revelation, given to the human race in Adam, that the Seed of the Woman would vanquish the seed of the serpent. The great importance of Sumerian documents has recently been made popular by a controversy in the London press between Professor Jastrow of the University of Pennsylvania and Dr. Langdon, Reader in Assyriology in Oxford, wherein each branded the other as ignorant of Sumerian. Meantime we welcome Dr. Langdon's fragment of the South Babylonian tradition of the famous Epic of Gilgamish; it contains 240 lines of the second book, and shows another phase of the degeneration of primitive revelation outside the tradition of Scripture. W. F. D.

On the Edge of the War Zone. From the Battle of the Marne to the Entrance of the Stars and Stripes. By MILDRED ALDRICH. Boston: Small, Maynard & Co. $1.25.

Those who enjoyed reading "A Hilltop on the Marne," one of the more notable books on the war, and favorably reviewed in AMERICA, will no doubt be eager to secure this continuation of Miss Aldrich's charming letters from La Creste to friends here. The scenes she describes in this volume are less stirring than those in the preceding, for the tide of battle has retired from her little cottage, and though the author could often hear the booming of the guns at Reims, she was left practically undisturbed for the next two years or more. The book is chiefly valuable for the vivid pictures it gives of France's indomitable spirit. To Mgr. Morbeau, the Bishop of Meaux, for example, Miss Aldrich pays this tribute:

> No figure is so familiar in the picturesque old streets . . . as this tall, powerful-looking man in his *soutane* and *barrette,* with his air of authority, familiar yet dignified. He seems to know everyone by name, is all over the market, his keen eye seeing everything, as influential in the everyday life of his diocese as he is in its spiritual affairs. . . . I hear he was on the battlefield from the beginning, and that the first ambulances to reach Meaux found the seminary full of wounded picked up under his direction and cared for as well as his resources permitted.

Miss Aldrich's letters also describe the hardships she had to endure owing to the lack of fuel, the solace she found in a family of highly gifted kittens, and the excitement she experienced when troops were quartered in her little house. The volume is illustrated with photographs of a number of the people she tells about, and with striking pen-pictures of scenes she beheld. W. D.

BOOKS AND AUTHORS

The October 22 number of the *Catholic Mind* is made up of two papers which those interested in apologetics will find very valuable. In "Joan of Arc's 'Catholic Persecutors'" Terence J. Connolly, S.J., examines the misleading notions of the Church's attitude to the Maid of Orleans which a widely exhibited photo-play gave the public during the past year. Catholic ecclesiastics were her stanchest defenders while she lived, and after her death it was the Church, of course, that first rehabilitated and subsequently beatified France's national heroine. The other article in the number is a discerning appreciation, by John C. Reville, S.J., of "James Balmes," the great Spanish Catholic apologist of the early half of the nineteenth century. "Protestantism and Catholicism Compared in Their Effects on the Civilization of Europe" was written by Balmes as a masterly answer to Guizot's misrepresentations, and Father Reville shows that it is still an apologetic work of the highest value.

The fifteen graceful little essays in Lisa Ysaye's "Inn of Disenchantment" (Houghton Mifflin, $1.25), are made up chiefly of little chats between the Lady in Blue, who is a romanticist fond of illusions, and the Gentleman in Gray, who is a realist fond of dissipating them. He well remarks, for instance, in the essay entitled "Questions," that in childhood we keep asking "Why?" in youth "Why not?" in middle life "How?" and in old age "What for?" The paper on "Facts" is also full of profound truths. The author bids the reader:

Look back and see what is left to you from the passing years that ran like sand through your fingers. Facts? Actualities? Or the flavor of one or two unforgotten hours, the haunting melody of a little song, the perfume of roses dead forever, and a last glimmer of lights extinct? So true is this, that if you want to impress a fact on the human mind, you have to do it in terms of emotion. . . . Facts are dead, mechanical and uninteresting, and because they are dead they can be repeated a thousand times; you can do the same thing as often as you may want, but you can never feel the same emotion twice.

Another excellent essay in the book is "These Degenerate Days," in which the author shows that those who are really young still delight "in the true and simple things of life."

"Physics with Applications" (Allyn & Bacon), by Carhart and Chute, is a revision of the text for high-school grades by the same authors. The clear, simple definitions of the book, in language well adapted to the average pupil, are helped by italics and the frequent use of capitals for important words. The matter is thoroughly up to date, and the presentation is a distinct advance. The treatment of mechanics is quite striking, and should keep up the interest which is often lost at the very outset of physics by those who are unable to relish dry-bone principles. It is a revision which has enhanced the advantages of the former edition; the excellent photos and the applications drawn from the great war are features worthy of special mention. It is the best high-school physics the reviewer has seen, and teachers will like it.——"Laws of Physical Science" (Lippincott), by Edwin F. Northrupp, Ph.D., has an undoubted utility. It is a handbook of fundamentals in the natural sciences. The subject-matter is more advanced than that of the ordinary "handbooks," and evidently has been prepared with much care, for the style is clear, and explanations are concise. The references show a wide knowledge of the best scientific literature, and the index is an excellent feature. It is a book for those who already know and wish to refresh a point. The title is inaccurate and is not saved by the preface. There is too much vagueness about the real meaning in science of "law" and "theory," and this book is one instance of it.

"Mental Antidotes for Many Ills" (Badger, $1.00) by George R. Wood, an ex-Baptist minister, is a little book of prescriptions for such diseases of the soul as unhappiness, social discord, forebodings, and an unbalanced mind and failure. The remedies are in keeping with common-sense.——Clarence H. Wilson has written an attractive book of "Talks to Young People on Ethics" (Scribner's $1.00). It aims to present the life of virtue as one of great adventure, with the hope of thus appealing to daring youth. The Catholic teacher will find this point of view, with its appeal to merely natural motives, quite inadequate. Father Conroy has done the thing much better. However, for those boys who are entirely ignorant of supernatural virtue the book will prove of value.——Rufus M. Jones' "St. Paul the Hero" (Macmillan, $1.00) is an interesting, reverential and picturesque little sketch of the great Apostle's career which will appeal to youthful readers.——"Selections Moral and Religious from the works of John Ruskin, with Notes and Comments by Frederick W. Osborn, Professor Emeritus Adelphi College, Brooklyn" (Badger, $1.00) is the complete title of a little volume which sets forth discerningly John Ruskin's value as a teacher of morals.

"Under Fire, the Story of a Squad" (Dutton, $1.50), which Fitzwater Wray has well translated from the French of Henri Barbusse, describes the adventures a group of poilus had in the trenches. The book is modestly styled "the greatest of all war books," but horror is piled on horror and the reader is scarcely spared a single grisly detail of what a modern battle means. If the plain speaking in such books as this will only bring home to comfortable war-propagandists what ruthless savagery and indescribable suffering characterize the present conflict and so will hasten the return of peace, "Under Fire" will not have been written in vain.——"The Clammer and the Submarine" (Houghton Mifflin, $1.25), by William John Hopkins, is a story based on such side-lights of the present war as submarines in American waters and the visit of Joffre to our country. It is moderately interesting.——"Old Man Curry" (Doran, $1.35), by Charles E. Van Loan, will be read with delight by anyone with a sense of humor and some knowledge of race-horses. Perhaps the stern moralist may lift an occasional eyebrow on examining Mr. Curry's ethical processes, and it is quite certain that some of this gentleman's Biblical quotations will not be found in any polyglot or polychrome edition.——"The Wages of Honor" (Scribner's, $1.35), by Katharine Holland Brown, is a collection of short stories. The opening tale, which gives the name to the volume, revamps an old moral in a new and interesting way; the others, with the exception of "Brewster Blood," are commonplace and rather dull.

The action of "Webster Man's Man" (Doubleday, $1.35), Peter B. Kyne's latest novel, takes place for the most part in the familiar field of revolutionary Latin America. John Stuart Webster, a breezy mining engineer with the gift of expression and a genius for adventure dominates the book. Dolores Ruey, his ultimate fate, certainly does not talk like the lady the author assures us she is. Other well-drawn characters in the story will interest and entertain readers who do not mind probabilities being considerably strained provided something exciting keeps happening.——Basil King's latest novel, "The High Heart" (Harper, $1.50), is not equal to most of his former books. The autobiographical Alexandra Adare, the central figure of the story, is a nursery governess from Canada who becomes engaged to her employer's brother. He is disowned forthwith by the masterful head of the family and the conventional results follow. A well-worked-up episode in the story is the account of Alexandra's success in heading off a disgraceful elopement. The novel peters out weakly at the end, for the account of Strangways' career is lacking in artistry.

Among the papers in the October *Month* is an appreciation of John Ayscough's novels by Father Lucas, "Socialism and the War," by Father Keating, "The New Thought Movement," by Father Thurston, and Father Pollen's proof that Simon Hunt, who taught the boy Shakespeare Latin in the village school of Stratford-on-Avon, subsequently became a Jesuit. In one of the poems in the number, Judith Carrington, after showing that none of the great women of the Old Testament "ran such a risk as she, The Spouse of God, the Mother of God, the Maid," ends with these stanzas:

Ah, but to hold Him close against her breast,
  Ah, but to have Him playing round her knee,
To lift and lay Him down for noonday rest—
  When others lifted she was there to see.
Ah, but to wash those baby hands and feet,
  To fill His little porringer with care,
To feed Him sup by sup, the helpless sweet—
  When others fed Him, helpless, she was there.
She shared His manhood's hope, she shared His loss:
  She heard her deepest faith proclaimed a lie:
Unflinching, left the Cradle for the Cross:
  She watched His childhood's sleep, she saw Him die.

Most prudent Virgin, warn His other lovers:
  "Beware, our God is a consuming flame.
Know, from the wound He wounds with none recovers,
  The Lion of Judah, whom no man may tame."

EDUCATION

Catechism in the Grades

A LITTLE girl, one of a large class, sat nervously erect, her feet dangling, her hands clenched tensely behind her, listening to an instruction on preparation for First Holy Communion.

"A child," said the teacher toward the end of her discourse, "not so old as you children, committed in one second a sin of thought. Immediately afterwards he died, and was cast into hell."

The little girl shuddered. She imagined herself in the sinful child's place. She felt sorry for him, particularly as she was convinced that he would have made his Confession had be been near a priest. Of any other way out of the trouble, she was quite unaware. No doubt when the teacher had spoken about the love of God, and the act of perfect contrition, the little girl had been inattentive. And so her little mind painfully grasped the truth, that in a second one could incur such guilt as would render one deserving of punishment in unquenchable flames for all eternity.

"A boy," continued the instructor, "made a sacrilegious First Communion. He was struck dead at the altar rail, and his soul went to hell."

The little girl almost cried aloud in horror, for she could see, not the boy, but herself, white-faced on her Communion day, in her new white dress and white veil, falling back lifeless upon the church floor, when the priest should place the Sacred Host upon her tongue.

Fear and Love

THE night after that instruction she did not go to sleep easily, as little girls should. Her head hurt because of the child in hell and because of the boy who had been struck dead at the altar rail. At length, she slept unrestfully, to wake screaming from a dream of huge, gray writhing monsters, driving down upon her. Tremblingly she stole out of her bed, and ran sobbing to her mother. Her mother attributed the nightmare to a late and indigestible supper. The little girl did not explain her tears. She knew, however, only too well, that she was afraid of God.

On the following morning began the retreat. Father Donald conducted it. When he spoke, his face lighted up with something that made the little girl fancy he must be a saint. She listened enthralled to his stories of the Sacred Life lived so long ago in Palestine. Once he talked about a mountain. Perhaps it was Mount Thabor, or the Mount of Olives, or Mount Calvary. But whatever it was, it connected itself, through some indefinable association, with two verses in her autograph album:

> Aim at the highest virtue; 'tis false humility
> To creep along the valley when the mountain calls for thee.

When Father Donald explained how, through love and good will, it was possible even for a mere child to serve God, to be one of His soldiers, to fight on His side, the little girl's heart throbbed and throbbed with the desire to be near the Divine Leader. The Kingdom of God suddenly became to her an unforgettable reality. "Thy Kingdom Come!" These words she said many times daily, as Father Donald had advised. Often, too, she would close her eyes and imagine herself trudging up the mountain, while far, far ahead of her, smiling back at her, and urging her to ascend, was the King. When this picture composed itself in her mind, she almost forgot sin and hell, and she forgot to be afraid of God. She only remembered that He loved her and that she loved Him, and that she wished to follow Him forever and ever.

In teaching catechism, whatever the methods employed, whether or not less emphasis should be placed upon the evil side of life, more emphasis should unquestionably be placed upon lofty ideals, and upon the possibility, and even facility, not merely of avoiding wickedness but, by God's grace, of achieving good. To good as well as to evil, is human nature prone from its youth. A child grows to be that which is continually in its mind. If upon that mind are stamped only harrowing pictures of sin and hell, if the *tabula rasa* is inscribed only with words of doom, the child may, indeed, work out its salvation in fear and trembling, but it will be helpless to obey that other precept, "Rejoice in the Lord." If, on the other hand, the imagination of the child is filled with beautiful, ennobling pictures; if the boy is taught from his earliest years to "line up" as a soldier with Christ; if the little girl's awakening affection is tactfully directed toward the Son of God and His Blessed Mother; if boys and girls are reminded frequently that, far from being an unpleasant duty, it is "a great glory to follow the Lord"; if, in short, the catechism study is rendered less penitential, and more exhilarating than is customary, results will be proportionately consoling. At least, the flowers of such planting will be hope and aspiration, which are ever more desirable than depression.

A Lesson from Nature

AS to the specific manner of sowing the seed, the sowers do not always agree. New methods in catechism spring up from time to time. The shred of a recollection of one such pedagogical novelty brings to mind a picture of plump little robins hopping about on the grass. Teddy, my six-year-old theological student, whose exterior semblance doth belie his soul's immensity, is to learn inferentially from the existence of the birdlings the existence of God. Subtly, cleverly, cautiously, I endeavor to lead Teddy from a consideration of the creature to a realization of the Creator. Teddy, listening, squints his round blue eyes at the care-free objects of our study and presses his lips together. He is thinking deeply. I am gratified.

"What are you thinking about, Teddy?"

Teddy glances up quickly. An overmastering idea has him in thrall. A "new-fledged hope" begins to "flutter in his breast."

"Now—now—can I *ketch* one of them robins," he sputters, "if I put salt on his tail?"

At six, or even at ten, twelve, or fourteen, the vision through nature, up to nature's God, is apt to be slightly obscured. "Earth fills her lap with pleasures of her own," and in their presence, be the occasion ever so solemn, to rise above the impulses of boyhood is hard. Much easier and more heartening is it when the teacher, in the circumscribed area of the classroom, sternly asks, "Who made you?" to shout out, loud and clear and with no distraction from fish or fowl, the wholly satisfying answer one has learned from the little blue catechism, "God made me." And when one is able to inform the teacher that "God is the Maker of heaven and of earth and of all things," one has a fuller apperception of the First Cause than if one had conscientiously observed the unnumbered descendants of every bird and beast that emerged from Noah's ark, at the subsidence of the great deluge.

The Misleading Graphs

ANOTHER new method, also perhaps of dubious value, concerns itself with graphic representations of eternal truths. God, for example, is represented by a large circle drawn on the blackboard. Sanctifying grace is symbolized by little chalk marks depicting a long chain which connects the large circle with a smaller circle, that is, the soul. Mortal sin breaks a link in the chain. (The board eraser is employed to enforce this lesson.) The soul is thus separated from God. The

method may have merits. Certainly a graphic presentation of God, a picture of God would reach the child's mind more quickly, would impress it more permanently than an explanation of what God is. The main objection to the graphic system, however, is that it pictures God to the child as a circle, or as a triangle, or as some other concrete symbol which God is not.

That the system, on the other hand, is a treasure-trove to the teacher there is no denying. It interests the children. It entertains them. It has all the charm of the contemporaneous, the charm that attaches to "language" as a substitute for grammar, and to "phonetics" as a substitute for mere spelling. But what brain-fagged instructor in college English does not lament the departure of those days when boys and girls in the grades "learned by heart" the definitions of the compound and complex sentence and the rule for doubling a final consonant before adding to a word a syllable beginning with a vowel? And what pastor, wearied out with explaining the ecclesiastical precepts to the headstrong young men and women of his fold, does not long for the return of that method which forced the pupil to repeat almost every morning that injunction of Mother Church, "Not to marry persons who are not Catholics, or who are related to us within the fourth degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times?"

Assuredly, that old method had palmary advantages. Some of them will be discussed in our next.

College of St. Elizabeth, N. J. A Sister of Charity.

SOCIOLOGY

Construction and "Camouflage"

BY favor of the correspondence page of this review, one C. Connolly rose up a few weeks ago, to exercise what Henry Watterson has called the free and untrammeled right of every American citizen to prove that he is blood-brother to the *equus asinus*. C. Connolly buzzes like a stirred-up hornet's nest over what he calls a fateful "conspiracy of silence," in which Catholics have "always been participants." He also views with alarm and with wild regret, the action of sundry "cardinals and other clergy," who have urged the Faithful to contribute to the Knights of Columbus and the Red Cross funds, while "who," he asks plaintively, "has gathered one dollar in any Church to save a girl's soul from a life too horrible to contemplate?" This is rather a large question; happily it is answered by C. Connolly himself, who says that no one has, except a "noble body of women who have recently banded themselves together." I may be mistaken, but I think that these ladies gathered their dollars not in a church, but through the columns of an enterprising New York newspaper; however that may be, I am willing to admit that none of them were Catholics.

An Audible Conspiracy

THE "conspiracy of silence" refers to the social evil. C. Connolly ought to be satisfied, for this conspiracy has of late been given as much publicity as a three-ring circus in a country village. The head of the noble band in question daily contributes a column or so to a New York newspaper, which prints just short of a million copies whenever it goes to press. That is making a "conspiracy of silence" fairly audible. A quarterly, edited in New York, treats no other subject; the same is true of a bulletin issued twice a month; few sociological journals are complete without some reference to the matter; and within the last ten years. nearly every large American city has published the results of its "investigations." Historians trace the sordid subject back to early ages; theologians, moralists, political economists, are well acquainted with it. As far as I know, it has never been suppressed by any "conspiracy of silence." Complete information on its current features has always been accessible to all who had any right to know anything about it, as well as to too many who were led on simply by hurtful curiosity. The subject is particularly in the open today, when it has been certified as a proper topic for discussion in grammar schools and at the dinner-table, as well as in university lecture-halls; and the backrooms of gin-mills in the slums. On this, as on other evils upon which the spot-light has been thrown by enterprising publishers, for the delectation of morbid curiosity, there has been talk and to spare. Talk is cheap as well as ineffective. Perhaps that explains why, on the list submitted by C. Connolly, there are no Catholics.

Beneath the Surface

CARDINAL NEWMAN explains the Church's ordinary program in his contrast between Savonarola, the fearless preacher of Florence, and the gentle Saint of Rome, St. Philip Neri. Who does not sympathize with the friar in his fierce denunciation of the evils of his day, and through the smoke that arises from the holocaust of a city's instruments of sin, hopefully look for the dawn of a new era of civic righteousness? Yet it was not Savonarola with his knotted scourge, but Philip Neri, preaching the doctrine of personal reform and sanctification through prayer and the Sacraments, who exemplified the more excellent way of regenerating a community. The Lord is not always in the whirlwind. Only in Dickens is evil overcome by some Nicholas Nickleby, youthful and valiant, who warms the cockles of our hearts by triumphantly hurling the tyrannical Squeers to the ground. But the schoolmaster resumed his nefarious operations when Nicholas walked out, and, in fact, never experienced a change of heart. The big stick and the bonfire rarely convert; except in the ring, the fist to the point of the jaw is a poor argument.

The truth seems to be, that while the rod must be laid mightily from time to time across the back of flaunting iniquity, it is the gentle nun who in her cloister lifts up white hands of prayer to Heaven, and souls like her, that speak of real victories in the warfare against iniquity. The Kingdom of God is established among men, not by societies for the promotion of this and the prevention of that, but, primarily, by the acceptance of the Gospel, given into the keeping of that perfect society, the Church. In so far as knowingly or unconsciously they are in conformity with the mind of the Church, but only under that supposition, do these associations serve a good purpose, and in this case they should, and generally do, receive the hearty cooperation of Catholics. Otherwise their efforts to check the social or any other moral evil are, at best, as futile as the attempt to cure a cancer by carefully dusting it with Mennen's violet talcum powder, and at their worst, like vitriol in an open wound.

The Real Factors

A CATHOLIC our critic may be, but not a Catholic in touch with Catholic tradition and Catholic practice. Social reform is not a matter of Billy Sundays, backed by committees and advertising space. It is a moral question, and the solution begins, not with the signing of a contract with a press-agent, but with the moral reconstruction of the individual. Men are not saved or condemned in masses; neither can they be kicked up the ladder that leads to godliness, or find salvation in a handshake at the end of the sawdust trail. If they cannot be induced to ascend of their own record, by a renewal of the interior life, brought about by personal cooperation with the grace of God, they will never rise. It is the Catholic Church alone that

preaches a gospel of restraint in a day which glorifies liberty in all things; and, whatever the optimists may profess, in a being made up of body and soul, without self-denial there can be no such thing as personal purity. Through the teachings of the Gospel, she holds up positive ideals; in prayer and the Sacraments, she gives practical means of translating these ideals into life. Does C. Connolly know what a truly Catholic home is? Or has he ever made himself acquainted with a Catholic school? In these sanctuaries, second only in holiness to precincts hallowed by Christ's sacramental presence, are nurtured the forces that in the end will conquer evil and renew a broken world in Christ. Or has he never gone into any Catholic church of a Saturday afternoon where

> the only sound was the occasional footfall of an unseen suppliant, and on the distant high altar, shimmering and white at the end of the long perspective of the empty aisle, there rested the power she believed more powerful than all on earth beside. She made her confession . . . and at its end she received not only the benediction that she traced to Heaven, but the shrewd advice that came direct from the big heart of a worldly-wise and beneficent man.
>
> "Thank you, Father," she added to the words of the ritual, as she rose to go, "I'll do me best to stick it out, but times be when it's powerful hard." The experience had encouraged her. . . .

And a similar experience has encouraged thousands of other girls to pass as Una, innocent and unafraid, through a world of cunning and iniquity. Yet when, and O, the pity of it! wickedness has worked its way, there are those sanctuaries in which the revivifying love of Christ for the lost sheep is given visible expression, the Houses of the Good Shepherd.

Catholic Apathy

AT this point, for the first time, I begin to feel myself in sympathy with C. Connolly. "We are apathetic," says the critic. Touching the parochial schools, it is hardly true to say that we are "apathetic"; but we have scant reason for self-congratulation as long as more than half of our children are in schools that either flout the name of Jesus Christ, or are ashamed, or afraid, or too indifferent, to acknowledge Him. Possibly the parents of these unhappy children are working by day and toiling by night to counteract the influence of this godless education; but I advance the proposition with some doubt. Few acts entail graver consequences than that so easily assumed by the pseudo-Catholic parent who deprives the child of the right to a Christian education; and these consequences will be felt in after years, first by the individual, then by the community. The greatest constructive force at work today among our young people, exercising an influence that will make them law-abiding citizens, because of their training in religion, is the parochial school. To weaken that influence is to deprive the State of a defense of incalculable value. Had C. Connolly raised a protesting voice in favor of our schools, and of such reconstructive factors as Christianity reduced to practice in the Houses of the Good Shepherd, I would gladly have sung second, and made the strain a duet.

Catholic Snobbery

CANON SHEEHAN says somewhere that in these homes the teachings of Jesus Christ are given their most perfect interpretation. They reconstruct, not by ignoring sin, but by teaching repentance, and by supplying a motive for a new life. Today in many cities their work is impeded by bigots who find the Cross a scandal, by "uplifters" who will uplift anything, if the process holds out a financial recompense, and by sciolists who prefer the 'cottage system" to Christianity. Among their other foes are Catholics who, seeking the favor of social and financial barons, patronize whatever uplift society will give a *quid* of advertising in return for the *quo* of a donation. Surely, there is something rotten in the inner state of Catholics, who pass by our own efficient works, to tail in with the procession that begins in the office of a trust company, and ends in a social cult.

The Catholic's neglect to call attention to the "conspiracy of silence," by beating a tom-tom at Forty-second and Broadway, is of little consequence. That corner is always crowded. His neglect of the parochial school, and of such reconstructive powers as Houses of the Good Shepherd, may become a matter of serious consequence, both to the Church and to the community.

Paul L. Blakely, S.J.

NOTE AND COMMENT

Ministers and Mates Together

CONGREGATIONALISM is progressing very fast in England. The London *Tablet* offers the following interesting items taken from the *Daily News:*

> At King's Weigh House Church, Duke Street, Oxford Street, last evening, Mr. Claud Coltman, M.A., and Miss Constance Todd, B.D., were ordained as Congregational ministers. The ceremony was remarkable in that both a man and a woman were ordained at the same service, and additional interest was provided by the fact that they are to be married this morning.

Perfectly lovely! But what of St. Paul's "Suffer not a woman to teach"?

Eucharistic Peace Volunteers

THE *Lamp* has conceived the excellent idea of raising a Regiment of Eucharistic Volunteers, pledging themselves to receive Holy Communion frequently and to pray for peace. The daily communicants are called "volunteers" and the companies of weekly communicants, who find it impossible to receive Our Divine Lord each day, are known as "auxiliaries." In an editorial written in the earlier part of the year and suggesting daily Communion for peace, the *Lamp* wrote:

> How can the Catholics of this great nation more certainly and infallibly move to mercy and compassion God the Father Almighty than by crowding the tribunal of penance and flocking to Holy Communion *daily* in every individual case where that is possible, and weekly in those instances where daily reception is beyond their power.

This idea will not conflict with the novena for peace, and might well be taken up in our parishes and schools. The novena itself might be made a novena of daily Communions as well as of prayers wherever this is possible.

A Great Benefactress of the Church

THE death of Mrs. Thomas F. Ryan, noted for her extensive Catholic charities, took place October 17 at Suffern, N. Y. She had cherished a great devotion to the Blessed Sacrament, which found its practical expression in the erection of Catholic churches and chapels throughout a large section of the United States, from North Dakota to Texas and from New York to Virginia. She was likewise instrumental in establishing at Washington, D. C., the Nuns of the Perpetual Adoration. Educational institutions, hospitals and other works of charity were remembered in her benefactions. It is impossible to discover the number of buildings erected, bought or reconstructed by her, whether Catholic churches, chapels, hospitals or schools, and how many she supported or made self-supporting. Mr. Ryan, too, has been most generous in his donations. A gift of

$1,000,000 is said to have built the Cathedral at Richmond, and a gift of $1,000,000, recently made by him, erected the Church of St. Jean Baptiste at New York. Among the notable benefactions of Mrs. Ryan are the school and hospital for the Sisters of Charity, Richmond; St. Thomas Church, Plymouth, Va.; St. Michael's Church, Danville, Va.; St. Agnes' Church, Fall Church, Va.; Ryan Hall, Georgetown University; Church of the Sacred Heart, Suffern, N. Y.; Hospital for the Sisters of Charity, New York City; fifteen chapels in Arizona, New Mexico and Oklahoma; altars and windows in a score or more of churches in New York City; rooms in many hospitals for special purposes, and more than one hundred other chapels, schools, hospitals and homes for children and the infirm. A chapel was likewise erected by her at the Jesuit novitiate of St. Andrew-on-Hudson. Here, therefore, was a wealthy Catholic who gave freely of her wealth, and generously devoted all her donations to entirely Catholic interests. She was a practical business woman, who did not build for display, but knew her purpose and skilfully adapted her work to the special need that had attracted her attention. She is said never to have given her name to public subscriptions, but desired that it should not be mentioned in connection with the deserving charities to which she contributed. Hence the impossibility of ascertaining the full extent of her donations. In one point, particularly, her example can be imitated by all Catholics, whether rich or poor, in that they bestow upon Catholic interests the alms they are enabled to give. The special honors conferred upon her by Rome were well deserved.

Bishop Beaven's Jubilee

ON October 18, the Rt. Rev. Thomas D. Beaven, D.D., Bishop of Springfield, observed the silver jubilee of his consecration. In a modest letter of greeting he sent to his clergy, religious and laity, he gives interesting statistics of the growth of the see since its erection in 1870. There were 43 priests in the diocese then, now there are more than 400. There were scarcely a dozen Sisters then, but there are now more than 1,200. Against some 45 parishes in 1870, they now number at least 200, and the Catholic population of the diocese has increased during those 47 years from 80,000 to more than 300,000. The special object of Bishop Beaven's zeal has been the equipment of his diocese with all kinds of charitable and educational institutions. He has established homes for the aged, and for orphans, excellent hospitals and sanatoriums have been erected, working girls have homes provided for them and there is also a House of the Good Shepherd in the diocese. These "institutions are completely unlimbered of burdens," the Bishop reports, "with only exceptions that suggest not even a passing disturbance." The Springfield diocese is also fully equipped with institutions for the Catholic education of its children and young people. There are 30,000 boys and girls in its parish schools, and Bishop Beaven's zeal for higher education is shown, to give but one instance, by his erection of Beaven Hall at Holy Cross College. It was his wish that there should be no dioscesan celebration of the jubilee. Only "offerings of prayer and devotional practices in thanksgiving" for all the spiritual and temporal blessings the diocese of Springfield has enjoyed during the past twenty-five years. AMERICA unites with Bishop Beaven's countless friends in wishing him and his diocese many more years of even greater blessings.

Is Esperanto a Failure?

CONSIDERABLE attention has of late been given to the Esperanto language. The recent death of Zamenhof, its inventor, naturally called forth many discussions, favorable and unfavorable, in the daily press. The Rochester *Post Express* believes that Esperanto, the first and most successful of artificial languages, has clearly demonstrated the fact that "No such made-to-order tongues have any important uses in the world." Jargons like Hindustani and Yiddish, it admits, serve a purpose, but deliberate attempts at language manufacture are a failure.

> Languages grow, and there is about as much difference between a natural tree and an imitation tree as there is between English and any of the invented tongues. All of them without exception, Esperanto, Ido which attempted to improve upon it, Volapuk, Bolak, Ro and the rest of them, are inherently, incurably crude and grotesque. The noblest passage in the literature of any people is a joke when rewritten in any one of these gibberish tongues. All the glorious past of words, their associations, suggestions, their beauty and romance are lost in these hodgepodge, dog-Latin languages. The Lord's Prayer, a Milton sonnet, a Burns song lose as much by reproduction into Esperanto as the forests would lose if all their boles and branches were made straight and their infinite diversity of leafage reduced to round, square and triangular forms.

On the other hand there is a letter by Joseph Silbernik, New York delegate of the Universal Esperanto Association, which appeared in the New York *Sun* and indicates without any doubt that Esperanto is at all events not a "dead issue." It tells of the Esperanto movement in France and suggests the consultation of a Parisian telephone directory.

> Nearly half a column of this mystic book is devoted to Esperanto groups, Esperanto classes, Esperanto clubs, Esperanto societies, Esperanto periodicals, Esperanto institutes, Esperanto Gospels and Esperanto Catholic prayer books. There are Esperanto lead pencils, Esperanto stationery, Esperanto watches, and last but by no means least Esperanto whisky, called *viskio*.

Esperanto, the writer continues, counts among its devoted promoters the Archbishop of Paris, who presided in person at two Catholic international Esperanto congresses, both held at the Catholic University of Paris and to both of which the Pope sent his blessing. The "awful Esperanto virus" has attacked one "immortal" and several Senators, while shortly before the outbreak of the war there were forty Esperantists in the Chamber of Deputies. Worse than that, "it attacked Rollet de'Isle, the chief engineer of the French navy, who—if you have tears, prepare to shed them now—has been afflicted by the Esperanto virus to such an extent as to become the secretary of the *Scienca Asocio*." He is likewise assistant editor of the *Scienca Gazeto*, the Esperanto organ, to which General Sebert, member of the French Academy of Science, is a regular contributor. Even the hardheaded mathematician, Professor Charles Bourlet, whose text-books are used in the French academies to the exclusion of all others, was not proof "against the bacillus of this silly cult."

> Of course after seeing the havoc played by Esperanto in the ranks of the matter-of-fact scientists, what chance had mere litterateurs? So publicists, novelists and playwrights just caved in at the first whiff, the worst victims having been poor Tristan Bernard, poor Abel Hermant and poor, poor Alexandre Hepp, who, before the war, assisted by a hundred or so of other victims used to be let loose once a month in the Sorbonne, and used to make the nights hideous with their Esperanto ravings.

So the Esperantist delegate blithely proceeds with his clever defense and shows how the virus crossed the Atlantic and attacked such men as Dr. D. O. S. Lowell, headmaster of the Roxbury Latin School; Henry W. Fisher, superintending engineer of the Standard Underground Cable Company; Dr. Frederick G. Cottrell, chief metallurgist, Bureau of Mines, and other "weaklings." He has proved his point, that Esperanto is not an abandoned cause, but has its banners and its lances in the field.

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Chronicle

The War.—During the past week General Haig delivered two serious attacks against the German lines in Flanders. The first was along the Ypres-Staden railroad; the second along that line and along the Passchendaele Ridge as far south as Gheluvelt. On both sides he made substantial gains. On the Ypres-Staden line, the British efforts centered especially about Houthulst Wood, complete possession of which will eliminate the semicircular German line running from Dixmude to the wood and endangering the German position on this part of Belgium. The northern end of the arc rests on Dixmude, the Yser River and canals, the southern end on the Houthulst Forest. The forest is the main strength of the German line north of Passchendaele. The British are on the outskirts of the southern tip of the forest and have mastered a part of its eastern slopes. On the Ypres-Gheluvelt line they have reached as far north as Polderhoek Château. Futhermore the Allies have succeeded in occupying the Mercken Peninsula south of Dixmude, thus weakening the Germans' defensive.

Bulletin, Oct. 22, p.m.-Oct. 29, a.m.

On the line from Soissons to Laon, with Laon as their objective the French have also won considerable success. On October 23 attacking on a six-mile front they threw back the German forces north of the Aisne, about seven miles northeast of Soissons. They carried Malmaison Fort on the center of their offensive, and the villages of Alemant and Vaudesson on the left, seized the positions dominating Pargny-Filain and pushed on to Chavignon, the furthest point of their advance on the first day, about two and one-fifth miles. They subsequently extended their gains to Monkey Mountain, east of Vauxaillon village and the Forest of Pinon and Froidmont farm. The French claim to have taken more than 12,000 prisoners and about 150 guns.

The most tragic event of the week took place on the Italian front. By a terrific drive like the one on the Dunajec in 1915 which rolled back the Russians, German and Austrian troops broke through the left of the Italian army near Tolmino and Flitsch (Plezzo), and in the northern part of the Bainsizza plateau. They forced the crossings of the Isonzo at two weakly defended points, Santa Lucia and Santa Maria, carried the attack to the western bank of the river, captured Gorizia and Cividale and took 100,000 prisoners and 700 cannon. At this date the Italian second and third armies are in retreat and the Germans are preparing to attack Udine.

On the Russian front, the Germans in the beginning of the week landed troops on the Werder Peninsula at the northern end of the Gulf of Riga, thus making a way for an advance on Hapsal. Another attempt made by them north of Werder, east of Moon Sound, was not successful. According to reports from Petrograd, the Germans have left their advanced positions and have retired about fifteen miles in the Riga region, near the Pskoff highroad in the sector of the Little Jaegel River.

The American Headquarters in France have officially announced that in continuation of their training a contingent of American troops is already in the first-line trenches of a quiet sector on the French front, supported by some batteries of American artillery. The first shots have already been exchanged with the enemy.

At Rio Janeiro, October 26, by a vote of 149 to 1, the Chamber of Deputies declared that a state of war exists between Germany and Brazil. The vote was at once followed by the approval of the Senate and the official proclamation of the President. Brazil revoked her decree of neutrality last June. The trouble between the Republic and Germany reached a climax in April when the Brazilian steamship Parana was torpedoed by the Germans. The German Minister received his passports, and anti-German riots broke out in several cities. A large number of German vessels in Brazilian ports were seized. Recent dispatches from Buenos Ayres reported disclosures of German intrigue to bring about a conflict between Brazil, Argentina and Uruguay. These reports and the news of the torpedoing of the Brazilian steamship Macao in the Bay of Biscay greatly inflamed the public mind, and the final break between the two countries was only a question of time. The day after the official proclamation of the existence of a state of war between the Republic and Germany, Germans set on fire and sank the German gunboat Eber, a vessel of 984 tons, which had been interned in the port of Bahia. This was in anticipation of the seizure of the gunboat by the Brazilian authorities.

Brazil at War with Germany

Canada.—The coalition Union Ministry, recently formed under the leadership of Sir Robert Borden, is making preparation for the oncoming elections. The program of policies outlined includes vigorous prosecution of the war, immediate enforcement of the Military Service act, thorough cooperation in all matters pertaining to the war, civil service reform, abolition of patronage, extension of the franchise to women, adequate taxation of war-profits, increased income-taxes, a strong progressive policy of immigration and colonization, effective arrangements for demobilization and for the care and vocational training of returned soldiers, the development of transportation facilities, cooperative management of railways, encouragement of ship-building industries, reduction of public expenditures, avoidance of waste, prohibition of hoarding and of excessive profits, cooperation in industries, adequate consideration of the needs of labor, general development of all Canada's resources. This appears an impossible program, but the statesmen are apparently in earnest about it. To help in its realization a new portfolio of immigration and colonization is proposed, as well as a new permanent committee of the Cabinet for the prosecution of the war. The papers are divided in opinion about the program. The Ottawa *Journal,* the Vancouver *Province,* the Montreal *Star* and the Toronto *News* speak approvingly of it; the last-mentioned paper thinks it a worthy successor of Magna Charta, the Quebec act, the Constitutional act, the British North America act. Other papers condemn and even ridicule the policy. *Le Soleil* declares:

A New Policy

> The real spirit that animates the coalition Cabinet is quite devoid of real enthusiasm. Already the famous win-the-war is relegated to the background, and in that vote-trap it is the bid for the Canadian vote that takes the first place. Hence the list of questions of exclusive Canadian interest inserted in the manifesto.

The Toronto *Telegram* says:

> It is seldom, indeed, that a political manifesto is regarded as a contribution to humorous literature. It is because of this novelty that the Union platform of 1917 is destined to find a place in political history. The folk who know the component parts of the Cabinet from which said manifesto emanated absolutely refuse to take it seriously.

The Halifax *Chronicle,* viewing the platform from a political standpoint, writes:

> Cooperation with a Union Government does not require a Liberal to leave his party or a Conservative to leave his. In these circumstances, and for these purposes, this paper believes that the Liberal party of Nova Scotia should give its cooperation to the new Government. We believe further that the Liberal party of this province should accept the invitation of Sir Robert Borden to name a representative of that party to sit in the Cabinet of Ottawa, and by so doing further strengthen the claim of the new Government to be in name and fact a Union Government.

Important men like the Attorney General of Alberta "predicts a majority of forty for Laurier in the new House" and *Le Canada* is of opinion that

> The bartering taking place between a few Liberals who are not in the first ranks of the party in no way engages any one but themselves. Whatever may happen, Sir William Laurier rests the undisputed representative of Liberal ideals and the Liberal cause, he being the inveterate enemy of the grafters, the trusts, and being the one man able to restore harmony throughout the Dominion. In fact, this coalition of special interests, the one absolutely opposed to the other, is completely dominated by the Tory autocratic military and protectionist party. It will, in fact, be a strange union of forces. As for the Liberal party, it keeps its interests and principles intact as well as its organization.

The Unionists hope to carry the election by a lively campaign.

France.—The Painlevé Ministry has just weathered a severe crisis. Dissatisfaction openly expressed led the members to the decision that they ought to retire. The Premier tendered the resignations of his Cabinet to President Poincaré. The latter refused to accept them on the ground that tradition and usage did not justify him in doing so, because the Chamber of Deputies, after a debate on the policy of the Government, had passed a vote of confidence. The only course left to the Premier was to readjust his Cabinet, a step which his Ministers gave him a free hand to accomplish. At first, it is said, he intended drastic reorganization, and invited several Socialists to join the Cabinet. It appears that both René Viviani and Albert Thomas, among others, refused to enter it and that for this reason Premier Painlevé kept the Ministry practically as it was, making but one change.

Reorganization of Ministry

M. Alexandre Ribot resigned the Foreign Portfolio, and M. J. Louis Barthou, previously Minister of State and a member of the War Council, was recommended in his place. President Poincaré signed the decree, and the Ministry as thus reorganized, but without a new Minister of State having been appointed, received a vote of confidence which stood 288 to 137. In spite of this, the Ministry has not been received with enthusiasm, and it is doubtful if it can survive very long.

The main cause of the crisis was the disagreement between Premier Painlevé and the Socialists. *La Victoire* says that the blame for the trouble is to be traced to the presence in the Cabinet of Ribot, the ex-Premier and ex-Foreign Minister, who had gravely offended the Socialists by refusing them permission, while Premier, to attend the Stockholm conference, and had dismissed Albert Thomas, one of the leading Socialists of France, from the post of Minister of Munitions. M. Albert Thomas himself has declared that he was influenced in refusing to join the Cabinet, not by the fact that Ribot was a member of it, but by his disapprobation of the entire composition of the Cabinet its want of an effective plan of reorganization and the weakness of its war committee.

Le Temps ascribes his refusal to cooperate with Painlevé to the ambition of Thomas, who had set his heart on the Portfolio of the Minister of Foreign Affairs or the

Minister of War, and preferred to wait for another Cabinet in which he would have a place of greater prominence. The *Gazette de Lausanne,* quoting Gompre-Morel, one of the leaders of the Majority Socialists, takes the same view as the writer in *Le Temps.* The Minority Socialists, he says, were absolutely opposed to cooperation with Painlevé, whereas the Majority Socialists were in favor of cooperation. When, however, Albert Thomas declared his stand, his party, the Majority Socialists, determined to support him and lined up with the Minority Socialists. The withdrawal of M. Ribot has placated the Socialists to a certain degree and somewhat restored friendly relations between them and the Government, but the agreement does not rest on a very secure foundation.

Ireland.—On October 23 Messrs. Dillon, Devlin and Redmond crossed swords with Lloyd George on the Irish question. At the outset of the discussion Mr. Redmond offered this motion which was defeated by a vote of 211 to 78:

Home Rule and Sinn Fein

This House deplores the policy which has been pursued by the Irish Executive Government and the Irish military authorities at a time when the highest interests of Ireland and the Empire demand the creation of an atmosphere favorable to a successful result of the deliberations of the Irish convention.

In the course of his remarks Mr. Redmond criticized the Chief Secretary for Ireland for such irritating acts as the prohibition of Swedish gymnastics, the arrest of boy scouts for drilling and the search of "every house and hall in Ireland where national volunteer arms could be found," this last despite the fact that "no attempt had been made to seize Sinn Fein or Ulster arms." The Chief Secretary defended his policy on the score that the Sinn Feiners were endeavoring to stir up revolt. These men, he claimed, had been told that "they had a considerable store of arms and would have more before the fateful day arrived." He quoted De Valera as saying:

We have arms and we shall use them when the time comes. We are ready and you will be more successful than you were the last time. If anybody offers us a helping hand from France, America, or Germany we shall take it.

Continuing he asserted there were people in Ireland who, at the very time that the success of the Convention seemed assured, were bent on making government impossible. All this necessitated vigilance and drastic action. Asquith, sometime Premier, pleaded for harmony, hoping that in a few months there would be presented a scheme of government for Ireland, satisfactory to a large majority of the Irish people. Lloyd George declared that incitement to rebellion would not be permitted, nor would organization for rebellion, nor, on the other hand, would England ever consent to Irish independence. In answer to a question from John Dillon the Premier said: "I have no hesitation in declaring that so far as the Government is concerned it will use all its power to press the House to put into legislative form the conclusions reached by the Convention." Meantime Sinn Fein, 700 strong, has met in Dublin and elected De Valera chairman. The Secretary reported the existence of 1,000 clubs with a membership of 125,000. The conference has already adopted a provisional constitution aimed at securing international recognition of Ireland as a republic and providing for the convocation of a constitutional assembly.

Italy.—After a precarious existence of sixteen months the Italian Ministry has resigned. Premier Boselli, it will be remembered, formed his Cabinet, in June, 1916, after the Austrian successes in the Trentino had precipitated the fall of the Salandra Government. Recent Teutonic successes along the Isonzo together with the great losses of many thousand soldiers, while not altogether responsible for the fall of the Boselli Ministry, brought to a climax the dissatisfaction which has long been felt in official quarters over the manner in which the economic situation was being handled and especially the administration of food. A vote of confidence was asked for, but the result was unfavorable to the Government, only ninety-six out of 410 deputies signifying their approval of the Premier's policy. In face of this overwhelming expression of lack of confidence, Boselli and his Cabinet handed their resignations to the King.

Boselli Ministry Resigns

Some of the reasons for the dissatisfaction which culminated in the Cabinet crisis, apart from the advanced age of M. Boselli, are as follows: Italy failed to assume control of foodstuffs until June, 1915; intensive culture of the soil was not recommended, nor was sufficient supervision exercised over the distribution and consumption of supplies. Added to this was the fact that the recent harvest was below normal. As a consequence Italy has been subjected to considerable suffering owing to lack of food. The people felt that the Ministry has not made sufficiently explicit and insistent representations to the Allies concerning Italy's needs, and in general that it had shown itself incompetent to deal with the situation.

Just before the vote was taken, Baron Sonnino, Minister of Foreign Affairs, made an important speech in which he emphasized the fact that Italy entered the war because the people wanted it and was prepared to make any sacrifices that were needed to bring it to a successful termination. He called attention to the fact that the Allies were in perfect accord and expressed his confidence that the Russian democracy, to which the Allied Governments had pledged their support, would eventually triumph. Greece, he said, was now ready to take her place with the nations fighting the Central Powers.

Sonnino Discusses Papal Note

Taking up the note of the Pope, he said that Italy was in sympathy with its general purpose, but found it too vague for practical utility; the Allies were ready to

discuss any serious proposition tending toward peace, irrespective of the source from which it emanated, but the recent notes of the Central Powers made it clear that they were not prepared to bind themselves on any point whatsoever. The purpose of the Central Powers was to sow dissension among their enemies, and untimely peace propaganda would only further this design.

Disarmament, arbitration, abolition of compulsory service, and the freedom of the seas, advocated by the Pope, theoretically commended themselves, he declared, to every one, but the difficulty was to find a practical application of them, in view of Germany's continued disregard of the obligations of international law and the repeated violation of its solemn word. He drew a distinction between damages inevitable to war and "damages purposely inflicted against all the rules and conventions of international law and of the Hague Conference"; and concluded that it was impossible to speak of "reciprocal condonation of indemnities."

On the question of restoring conquered territory the Baron said that to "consider the case of Belgium violated and invaded on the same basis as a justified warlike enterprise would amount to the same as to proclaim solemnly the right of brute force against all the principles of international law."

Carranza and President Wilson

Mexico.—For some time past the Carranzistas have been rejoicing over the recognition of the First Chief by our Government. Under the title "*Texto de la Carta del Presidente W. Wilson.*" *El Universal* recently published this document which, it asserts, is a reproduction of an autograph letter written by Mr. Wilson to Carranaza:

My Great and Good Friend:

I have received the letter of May 1 last, in which Your Excellency communicated to me your exaltation to the First Magistracy of that (*sic*) prosperous country. Cordially gratified by this event, I take the liberty of expressing to Your Excellency my best wishes for the happiness of that (*sic*) people, now confided to Your Excellency's rule. Making vows (*sic*) for your personal good fortune and subscribing myself Your Excellency's cordial friend,

W. WILSON.

Internal evidence seems to indicate that the author of this version of the letter has a chair in *El Universal's* office.

Despite General Obregon's statement to the contrary, conditions in Mexico are altogether bad. This is evidenced by a debate recently held in the Mexican Congress; portions of this debate will be reproduced in a future issue of AMERICA.

Internal Conditions

At the very time that Obregon was declaring that there was general satisfaction with the *First Chief*, this dispatch was sent out from Mexico City:

MEXICO CITY, Oct. 25.—Suspension of the thirteenth article of the new Mexican Constitution was considered today by the House of Representatives at the request of President Carranza, who informed the members that action was necessary to enable the Government to deal adequately with offenders against the public peace and constitutional order. What is purposed to be done corresponds broadly to a suspension of the habeas corpus in the United States.

It is explained that the Government intends to deal more rigorously with members of the Catholic clergy, especially in Guadalajara and Guanajuato, who are accused of inciting rebellion. The anti-Government press also will be regulated with a heavy hand, and plotting groups in the large cities will be prosecuted if the power asked by the President is granted him.

Those who know the tactics of the Mexican revolutionists will perceive that, amongst other things, a new pretext is sought for persecuting the clergy. Moreover, last week more than 200 prominent Mexicans were exiled by Carranza. They were sent into the United States by way of Laredo, an incident that seems to confirm the report that the railroad between Mexico City and Vera Cruz is under the control of counter-revolutionists. The subjoined abstracts from letters written in Mexico by Mexicans will give a fair estimate of the state of affairs:

(1) You will have meditated on all the information I gave you about the political situation and the condition of the Church in this unhappy land. There does not seem to be much hope here. The revolution having completely exploded, everybody is disposed to accept some transition system which would bring about peace and order and stimulate business so that all classes might work again. (2) The greatest disaster suffered by the troops which General Alvarado was leading against the Felicistas was the complete loss of his artillery, due to the nature of the ground and the mud. The loss of the artillery was responsible for the collapse of the expedition. (3) The Felicista General, C. Perez, is complete master of the rich territory of St. Andrés, Tuxtra. The planters and merchants willingly pay the taxes he imposes, for he is everywhere giving them protection, and under him business is thriving. The town of St. Andrés alone is in the power of Carranza. General Galan, at the head of a Felicista brigade, has his headquarters about two miles from Penuela Station, whence he practically controls all traffic on the Mexican railway between the City of Mexico and Vera Cruz. A few days ago he captured a train carrying a Carranzista paymaster, and 41,000 pesos. The Felicista generals, Cejudo and Corona, at the head of a strong column, are operating around Jalapa and are in practical control of the Interoceanic Railway, just as Galan holds the Mexican Railroad. Carranza has practically lost control of all communications with the first port of the Republic. General Caraveo, who was thought to be in the State of San Luis Potosí, is actually not far from Puebla and has united his forces to those of the ex-Zapatista commander, Ayaquica. The two commanders have defeated a Carranzista column under General Arenas. The latter was killed in the fight. The Carranzista troops that survived the battle went over with all their arms and equipment to Caraveo. (4) A few days ago proclamations from General Diaz were posted in the City of Mexico calling upon all the leaders of the former Federal army to rally around him in order to put an end to the Carranza régime. Only one of the newspapers of the capital was bold enough to refer to these proclamations, which had been posted in a mysterious manner. The police hastened to do away with them as speedily as possible. Before they were able to do so, they had been read by thousands.

This hardly bears out General Obregon's contention that peace and order have been restored.

Religion on a Silver Platter

CHARLES DAWSON

AS I look down the street from my study window, I see at the corner our parish church. It is a squat, factory-like building of pressed brick, of the combination type, ever more serviceable than attractive, with the auditorium on the first floor, classrooms on the second and a "hall" for gatherings in the basement. When I walk three very short blocks west and four somewhat longer squares north I come to the church of St. Giles, an architectural gem with a still more marvelously beautiful parochial school on the opposite corner. Again, by walking scarcely a mile from my home, I can reach three other churches, St. Maur's in a northeasterly direction, St. Bede's directly south and St. Brendan's almost due west.

By way of explanation permit me to state that I live in a suburb of a great mid-western city which is likewise an archdiocesan see. I am on the outskirts of a thickly-settled area and about a mile and a half from my home are truck farms that supply the tables of the city with greens. A few years ago our suburb was without a Catholic church, was reputed, in fact, to be contemptuous of Catholics. Now within its confines are three of the churches I have mentioned, while the remaining two and several others are just beyond the limits.

Our pastor has an assistant. So have the pastors of St. Giles and of St. Maur. St. Bede's and St. Brendan's have but one priest. Then there is a Catholic hospital nearby with a resident chaplain who has been known to answer sick calls. Thus in all there are nine priests who could quickly reach my bedside, were I suddenly stricken with serious illness. Were they to walk the entire distance none would be longer than twenty minutes on the way.

All this occurred to me as I sat this evening with a copy of our diocesan paper in my hand. Four articles, on as many pages, had attracted my attention. The first was in the nature of a news item, telling of the falling off in attendance at our theological schools. The number of seminarists, it seems, has been considerably reduced in this the first year of our participation in the war. The second article was an editorial emphasizing that the chronic shortage of priests in America will be grievously aggravated by this reduction in the ranks of the seminarists and by the enrolment of the many necessary military and naval chaplains. The third article was grouped with the foreign correspondence and told how 5,000 French priests, out of a total of 23,000, have fallen in the war. The figures were attributed to the Vicar General of Paris and have an authoritative ring. The last article is of the same order and asserts that there are, today, ninety-three vacant chaplaincies in the British expeditionary forces in France, while the English troops in Salonica and Mesopotamia are wholly without priests. There are men falling every day on "No Man's Land" who have but a dozen breaths to gasp and they spend these in an unanswered plea for a priest. There are men borne back to the trenches and the dressing stations, who scan the groups about them searching for a gun-metal cross pinned to a khaki shoulder strap. And those eyes soon close without having found the object of their last desire, the priest. Then there are the base hospitals back of the lines, where men die every hour, and there are the huge ships that carry their cargoes of the shattered soldiers across the Channel, always reaching port with fewer souls than were aboard at sailing time. Those souls went to judgment unshriven and unanointed, because there was no priest. This it is that made me reflect and count those nine of God's ordained within my beck or call.

I know, of course, that were our Archbishop to take a curate either from our parish or from the adjoining one, to send him to France to replace one of the fallen 5,000 there, or to minister to the British troops in Flanders, Salonica or Mesopotamia—why should some not go?—a delegation of parishioners would visit his Grace, complain of the hardship he was forcing upon them and insist that the absent priest be replaced by another.

At present we have at our church four Masses on Sunday, at intervals of an hour and a half, between six-thirty and eleven o'clock. I frequently attend the first Mass. Even in summer, when the hour is the most charming of the day, the attendance is scarcely one-eighth of the auditorium's seating capacity. The second Mass is said for a somewhat larger congregation. At the nine o'clock Mass there is a throng. But at the last Mass, which is followed by Benediction, you will again have a wide choice of seats.

The Confessions of the parish are heard almost entirely on Saturday evening. Except during Easter time, there will rarely be more penitents than can be heard by one confessor in the course of three or four hours. To be liberal, set six hours as the combined total time that the priests must spend each week in the confessional. Surely that is no hardship, unless perhaps the six hours happen to fall on Saturday. Then there are the sick calls, but I have never heard the curate, who answers practically all, complain of their number.

I am not stupid enough to imagine that this constitutes the sum-total of the work of our two priests. My little boy tells me that the curate came into school today and

gave catechetical instructions in preparation for Confirmation. My wife returned from the afternoon meeting of the Married Ladies' Sodality and reported that the pastor was present and expressed his gratification over the gift of the new altar-cloths made by the society. I have a daughter who is tonight attending a social given by the St. Cecilia's Young Ladies' Band, and I am certain that she will report that the group was chaperoned by one of the priests and some elderly laymen. Even so, I always meet either my pastor or his assistant when I attend the Holy Name Society meetings.

Former classmates of my oldest son have been ordained, some this last June. One is stationed at St. Giles, so he comes over occasionally in the evening for a smoke and chat. By the way, he is the first curate at that church. I attended High Mass there a year ago, when the pastor was still unassisted and when there were but two Masses on Sunday. I doubt whether there were 300 people in the church though its seating capacity is 800. This young curate had a complaint to make last evening. It was, I admit, a most unpleasant October day, a chill wind was driving and there was a disagreeable drizzle. He said that he had gone out to the cemetery in the morning with a funeral. The deceased was a boy of twelve, whom the curate had visited twice weekly during a lingering illness and to whom he had at last administered the Viaticum and Extreme Unction. There was a Solemn High Mass at the church and then the priest, as I have already said, went to the cemetery to offer a prayer as the body was lowered into the grave. The curate had spent the remainder of the day in taking the parish census.

Somehow all these thoughts force themselves upon me tonight when I know that many of those who fell in Haig's advance had gone into battle without even the consolation of having received Absolution. They were not, of course, Americans, but they were Catholics and English-speaking Catholics at that.

I do not intend to blame. If I have uttered a word of censure it was when I made mention of the delegation of parishioners that would go to his Grace with a protest, were our curate sent abroad. Still, I know that if, as a consequence of the curate's absence, we had but two Masses on Sunday, one at seven and the other at nine, the first would be very poorly attended, while from the second people would actually be turned away. I know, too, that if the pastor were alone to hear Confessions and would announce that to avoid a press he would be in the confessional on Friday as well as Saturday, on the first evening scarcely a dozen pious old grandmothers would come, while on the second evening there would be grumblers at the delay and some would sooner turn away with a bushel of sins on their souls than wait an hour for an opportunity to confess. I suspect that, with the curate gone, our pastor would be quite busy and that one of the school Sisters would have to give the Confirmation instruction. Possibly, too, there would not be a priest at every sodality meeting. I suppose that were the pastor to plead that he be excused from going to the cemetery with a funeral, because of other more pressing obligations, the bereaved would feel grieved and perhaps show how deeply the slight affected them by reducing, if not omitting entirely, their usual contribution to the monthly collection. I know all this well enough. I am certain that these would be the conditions consequent on the departure of our curate for France and on the failure of the Archbishop to appoint a successor. But somehow I dismiss all these things as trifles as I think of the unchaplained men in Flanders, in Salonica and in Mesopotamia, of the dying heroes of No Man's Land and of the dressing stations, of the base hospitals and the Red Cross ships.

There hangs before me a photograph of my grandfather. He had a broad sweep of high forehead and a wide, firm jaw. The picture is sadly faded, yet the eyes have a piercing sternness. He seems impatient of the few moments he must idle while the camera man finds the focus. He was a convert to the Faith. I wonder how that came about in an almost priestless land? I do know that, after his conversion, if a missionary offered up the Holy Sacrifice within seventy miles of his dwelling, he was numbered in the congregation. I ask myself now, is he as proud of his son's son, as I am of him and his son? He would not have objected, if one or two or three or four of twelve nearby priests went "off to the wars."

Incidentally, there was another item, bearing on the point, in that issue of the diocesan weekly. The announcement was made of the appointment of the young priests recently ordained for our diocese. One went to St. Benedict's church to replace Father Mars, long curate there. Father Mars has lately been appointed to a special work, editing a paper published for the benefit of an orphans' home. A layman held this position with credit for a number of years. I met him the other day. He said he considered the appointment of Father Mars quite fortunate for the little monthly because, being a priest, the new editor had been able to secure the interest and cooperation of some local pastors in the work. The ex-editor held no hard feelings. He had made far better connections, at least financially, and his sole word of complaint was that now he was working only for the almighty dollar. This matter, too, is forced on my mind with the thought of half-empty seminaries, of 5,000 priests dead in the trenches and of soldiers dying in Flanders, in Salonica and in Mesopotamia, with an unanswered plea on their lips that the words of Absolution be the last to sound in their ears. Will the small and unimportant paper keep a priest from the front, where he is so much needed?

One is likely, these days, to grow foolishly sentimental over soldiers and their woes. Witness the women who compelled the ministers to tolerate knitting during Sunday service. Perhaps I have been like these women. But

with so many near relatives who will shortly join Pershing, I must plead your tolerance and beg for priests for our fighting men.

A last thought occurs to me. I have no head for figures. I cannot remember the population of Jerusalem in Christ's day. I wonder whether that city was more populous than the four square miles or so that I might map out around my home, and in which there are six parishes with a total of at least twelve priests. Christ instructed but twelve Apostles and these were to work not the conversion of Jerusalem alone, but of the entire world. When the Apostles threw their cloaks about their shoulders and took their staves in hand for missionary journeys to far countries, did their converts of Pentecost come in protest to Peter?

Religion served on a silver platter by a dozen priests is our demand today, and "over there" are thousands of soldiers who will die unshriven and unanointed. Who will be to blame? This is a question worth earnest, prayerful consideration.

Marriage and a Novel

J. HARDING FISHER, S.J.

MR. HUGHES, in his novel, "We Can't Have Everything," having completed his entirely erroneous historical discussion of marriage, essays to show, through the medium of his lawyer, that divorce is permissible on purely Scriptural grounds. He says:

> According to St. Matthew, Christ allowed divorce on the ground of adultery. According to Mark and Luke he made no such allowance. New York State follows St. Matthew. The Catholic Church follows Luke and John. Old Martin Luther said that marriage was none of the Church's business. And that is what I think.

There is no need of discussing the futility of the statement that New York State follows St. Matthew. It does nothing of the kind and makes no pretense to do so. Whatever may have been the reasons which led jurists and legislators to legalize divorce in New York State on the ground of adultery, they were not guided by St. Matthew nor did they base their action on his teaching.

Why the name of St. John is brought into the controversy is hard to see, for he is not usually quoted on the subject of matrimony, nor is there any text of his which throws light on the doctrine of divorce. It would be a distinct contribution to the subject if Mr. Hughes would indicate the passage in St. John on which the Church relies, for it has hitherto escaped the attention of the controversialists on both sides. The truth of the matter is, that St. John has not left in writing anything which settles the question one way or the other.

What "Old Martin Luther" thought on any subject is not of interest to Catholics. Luther himself was not very clear as to what he did think on marriage. A variety of reasons, some of which are rather obvious, led him in the end to say equivalently what Mr. Hughes credits him with thinking; but he did not make his pronouncement secularizing marriage, until after he had written, and this subsequently to his break with Rome, that "Marriage is a Sacrament, an external sign of the most high, holy, noble thing that ever was or ever will be, the union of the Divine and human nature in Christ." It is to be noted in passing that the sign is like the thing signified, and that therefore the union of man and woman in marriage should be like the union of Christ's Divinity and humanity, that is, inseparable. Later, stress of deplorable circumstances caused Luther to say: "It is not forbidden that a man should have more than one wife. I could not forbid it today." (Erlangen Ed., Vol. XXXIII, p. 324). For the sake of public decency Mr. Hughes should popularize the Reformer's former opinion; he will hardly agree with the latter. In all events he should be cautious about following Luther's theology. Even Protestants make large reservations in doing so.

Mr. Hughes is very dogmatic in his statement about the teaching of the synoptics. As it happens, he is correct in saying that according to St. Mark and St. Luke, Christ made no allowance for divorce on the ground of adultery. He might have added St. Paul's name to theirs, for the Apostle is no less silent than they. But he is in error in stating that "According to St. Matthew, Christ allowed divorce on the ground of adultery." Divorce in the sense intended by the novelist was not permitted by St. Matthew for any reason whatever. St. Matthew deals with the subject in two passages, chapter v:31 sq. and chapter xix:3 sq.; and in each passage Christ is recorded as forbidding divorce, the very opposite to what Mr. Hughes says St. Matthew represents Him as teaching.

The passages from St. Matthew are as follows:

> And it has been said: Whosoever shall put away his wife, let him give her a bill of divorce But I say to you that whosoever shall put away his wife, excepting for the case of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery. (V: 31, 32.)
>
> Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth

adultery; and he that shall marry her that is put away, committeth adultery. (XIX: 7, 8.)

If these passages were obscure, which they are not, they should be interpreted according to the recognized principle of exegesis by parallel passages which are clear. Now St. Mark, St. Luke and St. Paul writing on the same subject do not admit divorce for any reason whatsoever. St. Mark says:

> And he said to them: Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband and be married to another, she committeth adultery. (X: 12.)

St. Luke says:

> Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery. (XVI: 18.)

St. Paul says:

> For the woman that hath a husband, whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law. Therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man; but if her husband be dead, she is delivered from the law of her husband; so that she is not an adulteress, if she be with another man. (Rom. VII: 2, 3.)

Here we find absolute unanimity on the subject, an unrestricted prohibition of divorce. St. Matthew is recording the same doctrine as they. There can be no opposition between them, his meaning cannot contradict theirs. Therefore according to the laws of exegesis the words of St. Matthew, were they doubtful, should be understood in the sense made clear by the other inspired writers, if indeed the words are susceptible of such a sense. That they are susceptible of such a meaning is clear from a reading of them.

Moreover that sense is their natural, obvious sense. The only reason for questioning whether or not that is their natural sense is the presence of the exceptive phrase in chapter five, and the exceptive clause in chapter nineteen. To what does the exception concerning fornication refer? In both cases the exception gives a man the right to put away his wife, should she be guilty of violation of her marriage vows, but in neither case is there any permission given for the divorce for which Mr. Hughes argues.

That the bond of matrimony still persists in spite of the separation appears from the context in both passages. Christ says that if the man who has put away his wife marries again, or if the woman who has been put away marries again, or if any other man marries the woman who has been put away; they all alike commit adultery. He could not say this except on the supposition that the relation of husband and wife remains. The meaning, therefore, of Christ's words, as recorded by St. Matthew, is as follows: A man may separate from his wife if she is unfaithful. If he separates from her for any other reason, he exposes her to temptation and is partially responsible for sins she may commit. If he separates from her on account of her unfaithfulness, the responsibility rests wholly with her. He may not, however, marry again, nor can the woman who has been put away marry again. If either of them attempts to do so, they will be guilty of adultery.

A difficulty has been raised concerning the passage in chapter nineteen, some claiming that the exceptive clause refers both to the words which immediately precede it and to the words "and marry another" which follow it. But the laws of logic forbid such a supposition. An example will make this clear. In the sentence: "He who eats meat on Friday, without a dispensation, and becomes intoxicated, commits sin," there is an exceptive clause similar to the one in St. Matthew; but obviously it can refer only to what precedes it. The same is true of the clause, "except it be for fornication."

Another reason for holding that St. Matthew does not mean to say that Christ allowed divorce is the fact that His disciples found His doctrine extremely hard. "The disciples say unto Him, if the case of a man with his wife be so, it is not expedient to marry." (XIV: 10.) Evidently Christ was promulgating a new doctrine; but the doctrine which Mr. Hughes says St. Matthew attributes to Christ was not a new doctrine, for it was the current teaching of the school of Schammai in Jerusalem at the very time Christ was preaching.

Besides the Pharisees used the doctrine of Christ in order to "tempt him," to set him in opposition to the law. But the doctrine according to which divorce was permissible on the ground of adultery was not in opposition to the law. Christ has explicitly said in the Sermon on the Mount that the doctrine of the Jews on the question of putting away wives must be different from that of the Pharisees; and the context in chapter nineteen shows that Christ was doing away with concessions and restoring the ancient custom, which he formulated in the law: "What God has joined together, let no man put asunder."

Sensible men do not write on subjects of which they have no knowledge. This is a counsel of ordinary prudence, which is absolutely imperative where the matter treated is one of proverbial difficulty. Popular novelists, it would appear, have not learned this lesson. Without special training in exegesis, which is an admittedly difficult subject and requires very special training, they essay to determine the meaning of certain texts of Sacred Scripture, the most difficult of all subjects of exegesis; and not content to hazard an amateur's judgment on matters which are properly restricted to specialists, they propound an opinion which runs counter to the views of men who have given their lives to the study. They do this without so much as hinting that there are literally thousands of pages, written at various times, in many centuries, in many languages and in many lands, with exhaustive commentaries, which demonstrate the very contrary of what they assert.

The Liberty Loan and the Army

GERALD C. TREACY, U. S. A.

WITH the second Liberty Loan a matter of history, it may prove interesting to recount how the Army rallied to the call of the Government and supported the war with its money as it is supporting it with its blood. As soon as the $5,000,000,000 drive began, the commanding generals of the different departments were notified to start the Liberty Loan campaign among the soldiers. The department commanders notified the different camps and posts within their jurisdiction, and each regiment got to work. The method followed at the Syracuse mobilization camp was typical of the way in which our fighting forces were lined up for a financial campaign.

Three days were set aside for Liberty Loan meetings, October 11, 18 and 24. On October 10 Col. Wm. S. Bennett called the officers of the 39th Infantry and informed them of the Government's plan to interest the soldiers in the second loan. After this meeting the Colonel, the Adjutant, and the Chaplain met to confer on the details of the regimental campaign. It was decided that the Chaplain should direct the efforts of all the company commanders who were nearest to the men. We began by putting up a tent, the Liberty Loan headquarters of the 39th Infantry, and from this tent we sent out Liberty Loan literature, and information was furnished there to officers and men. There were three enlisted men assigned to the Chaplain as clerks, all of them high-school graduates. They kept record of all company returns, and each day posted the regimental returns on all company bulletin boards. At the end of each day the Chaplain made his report to the Adjutant, who in turn reported to camp headquarters. At the end of each week camp headquarters telegraphed the camp totals to the officers' exchange at Governors Island, headquarters of the Eastern Department.

At our first rally on October 11, the Liberty Loan Committee of Syracuse sent out to the camp Mr. Hudson, a Syracuse banker, who spoke to the regiment and explained the Liberty bond as an investment. The method of procedure at this rally was as follows: The regiment was assembled on the parade grounds, and after a very good concert by the band the Colonel addressed the troops. Then the Chaplain did likewise and introduced the speaker of the occasion. At the close of the meeting the band played popular airs, the troops singing the choruses. "Over There," George Cohan's popular marching song, has been the "hit" with these soldier-singers, and very few of the civilians present heard this rousing soldier-chorus without a touch of the spine-tremor.

After the rally, the real work of getting subscriptions had to be done through the Liberty Loan headquarters and the company commanders. Between drills the orderly rooms on the different company streets were busy places with men coming in to sign for the best investment they could make this side of heaven. We urged the purchase of them more as an investment than as a duty. Their khaki was proof sufficient that they were doing their duty. Now we asked them to help the Government by helping themselves. They were offered as security the total credit of the Government and the people of the United States, and as interest four per cent, payable May 15 and November 15. They could buy for cash, by instalment payment, November 15, December 15 and January 15, or by the army allotment plan. While the Government might call the bond for payment in ten years, it would be due in twenty-five years. But they could sell the bond at any time in the Army or out of the Army. When paid for, the bond was theirs, and the banks would lend them money on it, if they needed money. They would not have to worry about taking care of the bond. The Government would do that, whether the bond-buyer was overseas or at home. And the Government would deliver it to them or to any person they designated.

We were handling the bonds for the men by the Army allotment plan, and this is the way it was managed: The enlisted man may allot a portion of his pay each month to a relative, dependent, etc., and he does it by signifying the amount of money he wishes to go to the person designated. His allotment blank goes to Washington, while the money is sent by the Government to the person he has named, and just that amount of money is deducted from his month's pay. Under the allotment system the blanks were to be executed not later than October 25, in favor of the Federal Reserve Bank. For each fifty-dollar bond subscribed five dollars were assigned each month for nine months and four dollars and seventy-five cents for the tenth month, commencing October 1 of this year and expiring July 31 next year. On the back of the allotment blank the purchaser signed his name and declared whether he wished the bond to be delivered to him personally, to be sent to a person designated by him, or to be held for him in trust by the Government. The original allotment was mailed to the depot quartermaster in Washington and a duplicate filed in the company records. In the event of the purchaser's separation from the service the bond will be sold at its market value and his share of the proceeds turned over to him, or his legal representative in case the separation is due to death. On October 25 the amount of money subscribed for bonds in all the camps and posts in the Eastern Department was telegraphed to Governors Island and bonds were held to satisfy the amount of money designated by wire.

By privilege the allotment system was extended to officers and permanent civilian employees of the military establishment for the purchase of bonds for the Second Liberty Loan. I believe Secretary of War Baker put the Army viewpoint splendidly when he declared that he was delighted that arrangements had been made so

that the fighting forces at home or abroad might have ample opportunity of purchasing Liberty Loan bonds: "It is a magnificent tribute to the fine spirit of our fighting forces when they not only choose to lend their minds and bodies to the support of their Government and its principles of democracy, but are actually helping to finance their own campaign and that of their allies by the purchasing of these bonds."

Intellectual Harakiri

DANIEL A. LORD, S.J.

SCEPTICISM, like flowing whiskers or Grecian fillets, has its periods of vogue. The phrase, "Really, I believe in nothing, don't you know," carries with it a dashing hardihood that has fascinated more or less intensely certain types of mind from the ages lost in Egyptian darkness to our own days of colleges and cabarets. Pyrrho and Arcesilaus made universal doubt the smart philosophy among the élite of Greece. Montaigne, whom our own O. Henry refers to as his bully old pal, spun this theory through the pages of his fascinating essays. In England, David Hume held positively that one can be positive about nothing, and a sceptical attitude toward all truth is not at all uncommon even in this present day.

Yet modern science, with its positive assurance that immutable laws underlie all things, has done much to make ridiculous the man who doubts about everything, who doubts that he doubts, and is not quite sure that he doubts that he doubts. Ibsen could hold that *perhaps* on the moon two and two make four; but if he went the inevitable step further and doubted if anything be true, he would be considered to violate what is at present philosophical good form. The universal sceptic is not uncommon, it is true, but he is rather a curious relic of a past age when men spun long arguments to prove that an arrow shot from a bow cannot by any possible chance move toward its target. Modern siege guns somehow do not fit in with theories like that.

Yet it is absolutely necessary to begin our essays in "Armchair Philosophy" by assuring ourselves that we are certain about a great many things. With this once established, we have a clear space with a fine bedrock foundation for our structure.

The most cursory glance is enough to convince us that we act all our lives on the supposition that we are certain about any number of things. The man who acted otherwise would be worse off than the man who stood still. We arise in the morning certain that the sun will give forth light, and we put our feet out of bed in the calm assurance that they will find a floor under the bed. We splash around in our bath assuming with certainty that the water will not suddenly burst into flames. We eat our breakfast in the certainty that eggs and bacon and cereal and rolls are a necessary condition of our bodily strength. The conductor returns us twenty cents from our quarter, and we are certain that twenty cents plus five cents make the fourth part of a dollar.

Downtown, we dodge a swiftly moving car because we are sure that a heavy object hurts when it hits. We enter our office-building certain that our office has not moved itself to a higher floor nor dropped down the elevator shaft. All day we labor at our desk in the certainty that the earth will revolve without our worry, that the letters we read have a real significance, that our answers to them will be intelligible to their recipient, that we are serving our loved ones with each tick of the clock, and that the night is coming when no man can work. When we return in the evening, we are certain that food is not poison, that armchairs are not to be used as tennis rackets, and that books are intended to be read and not smoked in a pipe. Life, even in its most commonplace aspects, is grounded on a certainty which the average man would never be stupid enough to question.

Not so my grave philosophical sceptic. He doubts everything. He is certain, or says he is, about nothing. Perhaps when he puts his feet out of bed, they may hang over the brink of the universe. The water may turn his bath into a miniature inferno; life may be sustained without food; twenty cents plus five cents may, by some trick of elastic currency, total a dollar. The oncoming trolley may pass over his form with the lightness of a zephyr. How is he to be sure? Poor chap, he lives in a continuous mental tremble for fear that the world may suddenly crumble beneath his feet; for who knows but that, like the children's moon, it is made of green cheese and honeycombed with mice?

Certainly if any theory ever deserved the title of intellectual harakiri, it is this theory of universal doubt. Like some Japanese suicide, it rips itself open with its own knife. One likes for the good name of human kind, to believe that it is after all a mere mental pose. Our philosophical sceptic fights against all the patent facts of life furiously and with all his subtle acumen. "I am certain of nothing," he summarizes. Argument with such a man is like foxtrotting with an eel, but you attempt it. "Are you quite sure of that?" you inquire ingratiatingly. "Absolutely," he answers. "There," you retort in triumph, "at least you are certain that your theory is correct, so you really do not doubt everything." He stammers. "That was a slip," he says. "I should rather say, I am not certain even of my theory." "Yet you are certain that you have a theory, and you are certain that you doubt it; you are sure that such a person as yourself exists to doubt the theory, and quite sure that other peo-

ple do not hold that sort of nonsense. Anyway, how dare you fight for a theory which you are sure is only doubtful? As one of Father Benson's young Londoners would say, "Isn't it all dreadful tush?"

As a working hypothesis or a theory of life, universal doubt would make the Mock Turtle smile. Be sure you are right and then go ahead, would be revamped by the sceptic to read: Be sure you are right, and since you never can be sure of anything, do not dare to move. In the quiet of his room the universal sceptic is quite sure he is certain of nothing; but just dare him to leap from an aeroplane on the supposition that he might fall up and not down. Hand him a red parasol and invite him to walk in a pasture where grazes a bull blessed with sharp horns and a vicious disposition. Suggest that he try doing without food on the supposition that food may not be necessary for life. Pay him for fifty dollars' worth of goods with two ten-dollar bills, explaining that you are not sure but what they may make the desired amount. In an instant his fine theorizing evaporates like alcohol left in the sun. Life and his theory lie in different planetary systems.

Philosopher of the armchair, I am not waging warfare on tin soldiers. Men have existed and do exist who persuade themselves that they are certain of nothing. And their theory undermines the whole edifice of philosophical certainty.

The chief difficulty in the way of the universal sceptic's sanity is his unwillingness to accept the obvious. To his mind, philosophers are the only ones with any claims to knowledge. In the past, man has made some rather large mistakes, believing, for example, that the world is flat; in consequence, he doubts the value of all the truths grounded in human experience. On the contrary, the sane philosopher is not the one who rejects and derides the obvious; he examines it further, discovers the foundations on which it rests, and drives it to its ultimate conclusions. He does not claim to be an intellectual Balboa standing on the shores of a hitherto unknown sea. He knows that we are certain about many things, and he goes further in his efforts to prove the sanity of this conviction. The philosopher who in the pursuit of truth spurns the natural certainty of all men is simply diving into a cave open only at one end.

Universal doubt is, then, contradictory as a theory and as a practical basis for action about as useful as are handcuffs on a juggler. We are so certain of some facts that we build our lives upon them. The amusing part of it is that the most blatant of sceptics is ultimately forced to do precisely the same things as the rest of mankind.

Another point to be insisted on is that any philosophical theory that would lead us back to the point where we could be certain of nothing is on the face of it false and destructive. Men make mistakes, it is true, when without sufficient reflection they form snap judgments; they are often inclined to give a ready assent without investigating the reasons which should lie back of every affirmation. But for all that, our minds are blessed with a certainty that no intellectual sleight-of-hand can ever cause to disappear. Any theory, then, that endangers the certainty without which we cannot so much as raise a finger, pet a baby, or converse with a friend, must find its way to the philosophical scrap-heap. By its side, an ox team or a high-wheel bicycle is a tremendous vehicle of progress.

The Work of an American Catholic Artist

VICTORIA A. LARMOUR, M.A.

TO the average person perhaps the most striking difference between the art of our day and that of previous ages is the almost entire absence of sacred themes in our contemporary art. Most persons take this as a matter of course. The faith that produced Christian art is to the non-Catholic a thing of the past. The skill that produced it is to the mind of the Catholic similarly a thing of the past. The conception and execution of any important original work in religious art by an artist in our own day in our own country comes, therefore, as a surprise. A frieze in four panels, characterized as "An Allegory of Learning," recently completed by Adelaide Magner is, in view of these facts, a notable achievement.

The artist, a native of Minnesota, received her early education from the Sisters of St. Francis, and obtained her professional training from the best masters, first in the Minneapolis School of Fine Arts, and later in the New York art schools. Travel abroad, and study of the great works in the galleries and churches of the Netherlands, France and Italy, exerted a broadening influence on the work of the already earnest and promising artist. She exhibited professionally first at the National Academy of Design in New York and at the Fellowship of the Pennsylvania Academy of Fine Arts, Philadelphia. Since then, her work has appeared at art exhibitions in St. Paul, Minneapolis, and Portland, Oregon.

The frieze referred to was conceived as a decoration for the library of a Catholic institution for the higher education of women. Franciscan saints and scholars are emphasized. The four panels represent a series of figures, some historic, and others symbolic of steps in learning and achievements in learning. The panels are characterized by the artist as follows: First panel—First Steps or Stages of Christian Education. Second panel—The Fine Arts. Third panel—Heroic Women. Fourth panel—Great Saints and Scholars.

The first panel represents the first steps or stages of Christian education. A mother teaches her babe to pray, and a group of children of varying ages start on their way to school. The youngest of these is being led or sent forth, but innocently turns back to babyhood and play, an item indicated by the tiny flower in her hand and the butterflies which float above her head. An angel guards and directs this group. A boy, still indifferent, but going forth obediently, is listening to an older youth who has been roused to enthusiasm by the sight of the scholars next in order. A young man, in the dress of a medieval student, seeks learning at the hands of the friars, represented by Roger Bacon, a thirteenth-century English Franciscan friar, still acknowledged as the father of natural science, shown in his friar's gown, and with a worn face as of the scholarly ascetic. The last group on this panel is of three young women of the Italian universities, Elena Cornaro, a doctor of philosophy of the University of Padua in the seventeenth century; Maria di Novello, professor of mathematics at Bologna University in the

thirteenth century; Laura Bassi, a doctor of philosophy in the University of Bologna in the seventeenth century.

The second panel contains figures symbolic of the fine arts. Literature is represented by two figures, Dante in the Florentine hood and cloak of the Bargello portrait, and a female figure in blue with a green veil, representing Poesy. Two figures represent Music, one in yellow with a violin, is Instrumental Music, a singing figure in lavender robe, Vocal Music. Dramatic Art is represented by a figure in rose, bearing the tragic and comic masks and being drawn forward by Mirth, peeping from under her cloak. Three figures represent the plastic arts, Painting, a woman in a gown of the renaissance, the great period of color; Sculpture, one of the Pisani who revived sculpture in the thirteenth century, shown looking at a small statue of the Madonna; lastly, Giotto, the first great master of the Florentine renaissance, pictured holding in his hands a sketch of the beautiful Campanile of Florence, which he designed.

The third panel portrays heroic women. St. Teresa, the great Carmelite nun of the sixteenth century, the Saint of the interior life, whose scholarly and saintly writings are reckoned among the masterpieces of literature, is represented as writing the manuscript of the "Castle of the Soul." St. Clare, the first Franciscan nun, who drew to her foundation, made under the direction of St. Francis of Assisi, great numbers of Italian noblewomen, is shown receiving a young woman, who kneels at the feet of the Saint, asking to devote youth, beauty, and wealth to the service of God. St. Catherine of Siena, called the Joan of Arc of the Papacy, is shown holding in her hands the Papal crown. Blessed Joan of Arc, an ideal of purity, loyalty, and whole-hearted devotion, in armor and bearing her battle standard, is the central figure of this panel. To her left is a group centering around Queen Isabella of Spain, who promised, if necessary, to pledge her jewels to furnish Columbus the means to pursue the voyages which resulted in the discovery of America. A page presents the casket to her. Columbus is being presented by Father Perez, the Franciscan Prior of La Rabida, who had from the first befriended Columbus, and procured for him the interest of the queen.

The fourth panel represents great saints and scholars. St. Thomas Aquinas, an ideal for all Christian schools, is shown in the habit of the Order of Preachers; a dove hovering close to his ear symbolizes the inspiration of the Holy Spirit. St. Francis of Assisi, an ideal of saintly charity and gentle tolerance, is displayed with the wolf of Gubbio. St. Bonaventure, representing the humility so befitting a saintly scholar, is pictured wiping the dishes, and waving aside, until he has finished his humble task, the biretta and insignia of the cardinalate which are being presented to him by two prelates. The last group centers around St. Elizabeth of Hungary. In the costume of a German princess of the thirteenth century, she gives bread to two poor children; her page holds back her cloak. St. Elizabeth has been described as the first settlement worker, and she, with St. Francis of Assisi, form the Catholic ideals for the new movement for social service.

To appreciate fully the significance and importance of such a work as Miss Magner's, one must view it in relation to what has been done with the religious theme in the plastic art, and the church architecture of this country. Due to the fact that sacred art has been so great in the past, it has been customary in the United States to copy, or at least to adapt, older models of painting, sculpture, and architecture. Considering the history of the Catholic Church in the United States it could hardly have been otherwise.

The history of the Church, for our purposes, may be reviewed in three stages concomitant with the natural periods of (1) exploration, (2) colonization and national development, and (3) further growth through immigration.

During the period of exploration, when the congregations consisted of nomadic Indians, and when the missionaries themselves were explorers, any attempt at stable architecture was, of course, impossible. Gradually, as the priests, usually monks or friars, established themselves in fixed abodes, fostered civilization among the natives, and encouraged the building of villages, there arose the need of churches and schools. The conception and execution of architectural plans naturally devolved upon the missionaries. These men brought with them memories and traditions of the glorious art of the Old World. To erect in the new country a house of prayer like those of his native land was then, as it is today, the fondest dream of the missioner. Difference in available materials necessitated modification, adaptation. In the mission houses of old California we find still standing examples of this virile readaptation of old art ideals to new conditions. The result in such cases was a fresh creation.

In the colonies founded and settled by non-Catholics, the Catholic population, up to the great period of nineteenth-century immigration, remained a small minority. Where Catholics were so few and scattered that one priest often had jurisdiction over a wide territory, when Mass was celebrated more frequently in a private home or a public hall than in a church, there could scarcely be any serious architectural production. In these States there came a great change with the tidal wave of immigration during the latter half of the nineteenth century. Especially in the cities, congregations that numbered a few score now numbered hundreds or even thousands. More churches and larger churches had to be built; and they had to be built quickly. It was an age when the engineer and the manufacturer usurped the realm of the architect and the artist, and foisted upon the American public bridges and buildings dripping with steel filigree and wooden garlands, which, factory owners triumphantly and boastfully proclaimed, could be produced at so many thousand an hour. He who, in those days, resisted the spell of cheap and quick production was a rare soul indeed. Hard-pressed bishops and priests followed generally one of two courses. They might let out a contract to a local builder, perhaps entirely lacking in artistic sense, who made futile attempts to cover up the barrenness of his architectural foundation with the tawdry multiplicity of manufactured ornamentation. Or, recognizing the inferiority of such architecture to that of Europe, the bishop or pastor might choose to copy an Old World model. Shipping and manufacturing facilities made it possible to reproduce in a few months a structure that had taken decades or generations to produce. Though every stick and stone often bore the stigma of machine work, the total effect was, in many cases, good. And, withal, the characteristic American Catholic church in Romanesque, Gothic or Renaissance style has had no mean influence upon its congregation; it has been usually the best, and often the only, art-appeal in the lives of its parishioners; it has familiarized American Catholics with some of the finest types of architecture the world has produced. Considering, on the one hand, the pressure of the demand for rapidly built and spacious churches, and, on the other, the unintelligent aims and ideals of the day, we cannot but be grateful to the men who chose, under those circumstances, to copy the art of Europe.

In the matter of painting, sculpture, and mural decoration, similar practices prevailed in our churches and schools. Isolated examples of original work may be found in the Paulist church, Fifty-ninth Street, in New York, where fine and distinguished work by the American artists, John La Farge, Stanford White, Bela L. Pratt, Frederick MacMonnies, and William Laurel Harris, help to create the ensemble of a beautiful and inspiring church interior. The general custom, however, has been to copy Old World models.

Thus, during these decades of her phenomenal growth in numbers and in strength, the Church in our country has produced almost no new art. Secular art, meanwhile, has developed gradually and steadily. The combined force of the Protestant attack upon images, the Puritan condemnation of all art, and the Catho-

lic veneration of the past to the neglect of the present, have resulted in the divorce of art and religion.

Only by positive and definite encouragement of new and fresh art creation can the Church restore the old relation between religion and art. Condemnation and neglect of present art is, at best, only negative, and produces no positive results. Even the veneration of past art can accomplish little, as it still leaves the impression that religious art is of the past, and not of the present. This only reaffirms and strengthens the prevalent exclusion of religious and spiritual themes from art productions. On moral grounds, therefore, there is need that the Church should aim at fostering original Catholic productions in art.

From the point of view of art, this need is very urgent. At best, a reproduction is a mechanical achievement, never an art creation. At worst, by long abuse of once living sweetness, it may become mere triviality. In the words of Alice Meynell, "Nothing can look duller than the future of a second-hand and multiplying world." Similarly, referring to these conditions, Robert Henri writes that American institutions should "look forward rather than backward for their art. The past is a great experience. It should be estimated and used. But we have our own record to make, and our record will be a shame, if it is only an echo." No longer can the Church in our country plead poverty or distress. No longer does she need to build churches over night. In art, no less than in letters, men and women of talent and experience are to be found among her children. Is it not the duty of churches and schools to do all in their power to turn Catholic talent in the direction of Catholic art?

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Soldiers and Scapulars

To the Editor of AMERICA:

We are indebted to some very respectable authorities for the statement that we are living in a materialistic age. I suppose that this means that many are prone to be more solicitous for the welfare of the body than for the needs of the soul; that they exhibit a generous zeal in their efforts to keep the outside of the platter clean, regardless as to whether the inside is always fit for inspection; and that the energy expended by some in striving after their material welfare is often to the partial or complete prejudice of the supernatural end of man's existence.

This materialism, if that is what we should call it, manifests itself as a genuine cult, in what is known as sanitation. It will be observed that individuals or peoples who neglect the cultivation of the supernatural are ardent advocates of having everything very sanitary. Not that there is any necessary conflict between cleanliness and godliness, as some might illogically deduce from the preceding sentence, but that human limitations are such that, in the struggle for human happiness and creature comforts, on the one hand, and the glory of God and the salvation of the soul, on the other, one is apt to be favored and the other to be slighted, according as the agent views the relative values of the abovecited terms of human conduct. The Gospel story of the futility of trying to serve God and mammon makes this fact very clear. And that such a result is natural is borne out by the theories of the schoolmen, regarding what they call *conatus*.

This struggle for ascendency between the spiritual and the material would present a hopeless condition were it not possible to combine them in such a way that both will serve the same high object, and the law of the spirit always supersede the law of the members. Christ did not condemn keeping the outside of the platter clean, except when it exceeded the bounds of propriety and was to the detriment of the final attainment of the "one thing necessary." And St. Paul, the *maximus theologus*, advocates what we commonly call practical ideas or the use of material things and conditions to promote spiritual ends, as is evident from his injunction to be "all things to all men, to bring all men to Christ."

Therefore, there are many instances of the prudent indulgence of the Church towards the weakened condition of human nature, of the tact with which she meets the halting progress of mankind and of the ingenuity with which she bridges over many natural obstacles. And eminently among these was the authorization by Pope Pius X of the scapular medal.

Soldiers are required to wear an identification tag, which consists of an aluminum disc on which are inscribed the name and organization of the wearer. The scapular medal is likewise of aluminum. Let the scapular medal form the center of the identification tag, with a sufficient margin for the necessary inscription. If there be an incongruity in combining the identification tag and the scapular medal, both might be worn, suspended from the neck by an aluminum chain.

I am averse to bringing in the coroner on the case of the scapular medal for soldiers until some further attempt is made to save its life. Let the matter be taken up by the Chaplains' Aid Association or by the War Committee of the Knights of Columbus and let them include "Scapular Medal Identification Tags" in the supplies which they are sending to Catholic chaplains.

Fort Rosecrans, Cal. EDWARD F. BROPHY,
Chaplain, U. S. Army.

Dr. O'Malley and Osteopathy

To the Editor of AMERICA:

I wish to bring to the attention of all osteopathic physicians and their patients who read your paper, the insulting attack of Austin O'Malley, M.D., on one of the foremost of the new scientific means of therapy. It was embodied in an article of his in your issue of October 13, entitled, "Euthanasia and the Quack." What he said about euthanasia was nothing new, nor particularly enlightening: it only expressed the views of any high-principled physician of any school. But listen to his attack on osteopathy, which he calls, "one of the vagaries of our lofty American civilization":

> These professions are taken up lucratively by ambitious barbers and bankrupt druggists, and legalized by legislatures. These doctors strut in high places; they have suites in office-buildings which a real physician could not pay for; they foregather in what they call medical congresses. They stroke and pummel the tremulous awnings on alcoholic and gouty pillars of Church and State commendably, after the manner of any rubber in a Turkish bath house. They manhandle women who have strange notions of decency, they maltreat defenseless children, they rob the ignorant, they are a disgrace to Christianity.

I can imagine a small-minded bigot in any profession condemning another, but he should at least have respect for his own. This is what Dr. O'Malley says about allopaths:

> In the *Journal of the American Medical Association* for June, 1913, was a list of post-mortem examinations reported from a leading eastern city where the diagnoses had been made by men with a reputation for fair work. In 100 cases of acute inflammation of the kidneys, 84 were false; in the same number of abscesses of the liver, 80 were false; in 100 cases of inflammation of the sac in which the heart lies, 80 were false. . . . In small towns the diagnoses are much worse. . . . The ordinary man goes on through a lifetime of gross errors and calls his homicides medical experience. . . . These ordinary men are not quacks; they are called our reputable physicians; but what they do not know in medicine is appalling.

It takes some courage in the face of this exposure, to criticize the work of earnest and educated men and women who are making their successes from the failures of such "reputable physicians" as Dr. O'Malley speaks of. Who is this man above men? I believe I find the answer where he says: "Some internists are practically always correct in their diagnoses; but these men are very rare, there are about three in Philadelphia." He doesn't mention the names of the other two.

Atlantic City. J. S. LOGUE, D. O.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, NOVEMBER 3, 1917

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A Faithful Guardian

MEN are naturally hero-worshipers. They too often, however, restrict their homage to the great and the powerful. The splendors of a throne dazzle the eyes of the multitude; the luster of martial achievements, the accomplishments of genius in the field of literature, science and art easily win its admiration. But the world pays scant homage to the countless heroes unclassified and unknown, whose epic has remained unsung. It neglects or despises the men who occupied but a small space on the stage of life but who, in simplicity and lowliness and unfaltering loyalty to duty, give the world one of its most needed lessons.

The Church of God is not like the world. In her eyes man's true worth must be gaged not by his wealth or his position, not even by his heroic achievements. His worth, his dignity and beauty are in his soul. Though the world may never have heard of him, once she is sure that a man has kept his soul stainless, she reveres and celebrates his memory and his name.

When just 300 years ago this very month an humble Jesuit lay brother, Alphonsus Rodriguez, died in the Jesuit college of Majorca, but few had heard his name. It is true that for forty-six years generations of students coming and going with their books under their arms had seen him in his porter's lodge. They had watched the gentle old man ceaselessly telling his beads, rapt in prayer before the Tabernacle or the image of Our Lady. They had seen with wonder and awe the light of another world beaming on the face of that faithful guardian of their college halls. Viceroys and magistrates had come to ask for his prayers and his advice. His brethren in religion knew of his extraordinary obedience, of his heroic penances, of his gift of prayer, of his angelic purity, of his never-failing patience. A saint, Peter Claver, had sat by the old man's side in the garden of the college under the shade of the palms and had been told by him in prophetic accents that beyond the western main souls were waiting for him as their apostle. In after years when toiling for the slaves in Carthagena, Claver never forgot the humble brother whose words had kindled in his soul the love of the suffering and the outcast. And the disciple was worthy of the master.

Yet the busy world heard little of Alphonsus Rodriguez. For six and forty years he opened and closed, and kept faithful ward over the college gates. He played no part in the world's life. He was lost to its activities. But he kept guard over his own soul. He had done so in the world as a merchant, with all the honor and integrity of a Spanish gentleman. As a father and a husband he had guarded its tenderest affection for his loved ones. He had purified and sanctified it with a Christian's resigned sorrow when God took them away. Called later to religion he unreservedly gave to God his service and devotion. He became in the Society of Jesus the embodiment of the rule, of devotion to small and commonplace duties. When she lifted him to the honors of the altar, the Church glorified humility and canonized fidelity to duty. Alphonsus Rodriguez is the Saint of the hidden life, of the household tasks, of the virtues of the home. Commonplace in the eyes of the world, in the eyes of the Church and of God his life is truly sublime. The world may forget the tercentenary of the Jesuit lay brother, but the Church of God, better inspired and with a nobler vision, asks her children to embody in their conduct the simple but heroic virtues of which he gave example.

For the Nation's Gaiety

THESE are dismal days portentous of great struggle and sorrow, and anything that promotes the gaiety of the nation should be welcomed, even by the venerable directors and members of the Bona Mors Society.

It was this patriotic idea, no doubt, that prompted the National Teachers Agency, Inc., to send the following circular, not only to sprightly Calvinists and dancing Methodists, but even to dour, gum-shoed Papists, who cannot distinguish Ash Wednesday from a New York New Year's Eve:

October 12, 1917.

VACANCIES TODAY.

WOMAN.

Bethlehem, Pa. First year Algebra and Physical Geography.

Apply to Wm. G. Cleaver, Supt. Salary, $850. Protestant. To begin at once.

Mt. Jewett, Pa. Spanish, German and French. Apply to D. W. Morrison, Prin. Salary, $750. Protestant. To begin at once.

MAN OR WOMAN.

Bethlehem, Pa. Higher Algebra and Trigonometry. Apply to Wm. G. Cleaver, Supt. Salary, $1,000. Protestant. To begin at once.

Lackawanna, N. Y. Science. Apply to A. H. Mathewson, Supt. Salary, $1,100. Protestant. To begin at once.

Tunkhannock, Pa. Mathematics. Apply to S. H. Shook, Sec. School Board. Salary, $1,000 or more. Protestant. To begin at once.

Uniontown, Pa. U. S. History, Algebra and a class in Commercial English. Salary, $125 per month. Apply to C. N. McCune, Supt. Protestant. To begin at once.

MAN.

Asheville School, Asheville, N. C. Physics and Mechanical Drawing. Salary, $1,400 and home. Apply to C. A. Mitchell, Prin. Protestant. To begin at once.

Kittanning, Pa. Algebra, Caesar and Cicero and coach athletics. Salary, $900 to $1,150. Apply to T. C. Cheeseman. Protestant. To begin at once.

Calvin smiled once in his life; he would have smiled twice had he seen this document, and under the same circumstances Luther would have thrown his beer-mug not his ink-pot at the devil. Of a truth the nation should offer the National Teachers Agency, Inc., a vote of thanks for its comedy, and pedagogues—ladies and gentlemen who talk psychology all their lives and three days after they die—should pray it God's blessing, for enriching their science. Come to think of it, so should athletes, too.

Now for the first time in the history of this hoary old world the *pons asinorum* will be crossed by the Old Two Seed in the Spirit Predestinarian method, Spanish will be lisped with a Pentecostal Church of the Nazarene accent, German will be spoken, as it should be, with a Schwenfelder guttural, Italian will drop from lips made unctuous by a Winebrennarian pose, the distance from the top of a tower to the ground will be found in Holy Roller fashion and history will be illustrated by Pillar of Fire means. As for athletics, there will be a Soft Shell Baptist punt and a Hard Shell Baptist kick, and when the scrimmage is fiercest, the Quaker shiver and the Shaker quiver will be most useful.

There is only one difficulty about the remarkable circular, it does not provide courses enough for the 200 or more sects of the country. Perhaps the National Teachers Agency, Inc., could increase its patronage by suggesting a course in bathing according to Free Colored Methodist standards, and a course in diving by a Six Principle Baptist. But whatever else the Agency does, may it never issue a call for 1,000 Protestants to defend dangerous positions at the front. If it should do so, hardy superintendents and principals of the kind mentioned will either lose their molars overnight or forthwith fall in love and wake up a justice of the peace at two in the morning. Exemption at all cost.

Reflections on Secretary Daniels' Speech

LAST week the Secretary of the Navy spoke to a clinical congress of surgeons of North America on moral conditions in the navy, and pious people over seventy-five years of age were shocked beyond repair by the "revelations." But in the first place there were no revelations, the Secretary recounted facts that most people already knew, and in the second place, deplorable as are the conditions in both arms of the service, they are scarcely worse than those that obtain in civil life. Our nation is sick, very sick indeed, from vice. And the saddest feature of the problem is that the only sure remedy, Christ, is rejected by a majority of our citizens.

Mr. Daniels approaches the difficulty with verbal strenuosity, but the heart of man is still untouched.

The remedy? he asks, There is but one, continence. It must be preached in the home, in the school, in the marts of trade, in the pulpit and military camps and among shipmates afloat. The eradication of the evil effects must be thorough, but the teacher who will be heard and heeded when the teachings of all others will fall on deaf ears is the word of authority from the medical profession.

That is all very well. But how get continence? Preach it, of course. Excellent. Cry the word in the home, in the school, in the marts of trade, in the camp, on the ships, from the pulpit, and men will probably be just as they were, not better surely, and maybe a bit worse. Unlike Mesopotamia continence is not a magic word. But Christ is, and better still His doctrine is the sovereign remedy against an animal life. Religion is the only safeguard of man's purity and woman's honor. He who thinks that the advice of medical men is more potent than the saving grace of God, does not know history or human nature or religion. Why not face the problem manfully and apply the remedy bravely? Why not? That would mean the systematic teaching of religion to our boys and girls, and "Rome must never conquer."

The Awakening

"HE has awakened from the dream of life," was the felicitous epitaph written on the tomb of one who had ended a turbulent career with a peaceful death. The shadows that had long been the object of his feverish quest had passed away, and for the first time he saw only realities. The truths that he had understood but dimly, as in a glass darkly, were now of crystal clearness. In retrospect life seemed to be a fitful dream from which the bright dawn of eternity had awakened the sleeper. A like change has now come over those who only a little while ago were our fellow-dreamers here. The instant they died their eyes were opened by a sudden vision of God. Judgment was as quick, and each disembodied soul at once received its deserts: the

perfect, everlasting bliss, the unrepentant, endless woe; those whose sins had not been fully expiated were "confined to fast in fires" till all was atoned for.

It is these last who, particularly during November, are the special objects of the Church's concern. They themselves can do nothing to hasten their deliverance from the prison of the King. The duration of their banishment from heaven depends to a large extent on the mindful piety of their relatives and friends on earth. If Masses, prayers, alms-deeds and other good works are generously offered for the souls in purgatory by those on whose loving remembrance the holy dead have the strongest claims, the close of November will doubtless find myriads of these patient sufferers, their purgation ended, singing grateful alleluias in the courts of heaven.

Because charity is perfect there, when the Holy Souls at last are made God's courtiers, they will never forget those whose intercession hastened the coming of that joyful event. Without question they will be particularly eager to gain for their earthly benefactors the gift of true discernment. For these new-made saints behold with compassion their fellow-men in this world, mistaking like dreamers, shadows for realities, and carelessly letting golden opportunities of increasing their heavenly inheritance slip by. Souls that have been detained in purgatory have learned there to understand so clearly the high value every moment of their sojourn here possessed and they have regretted so keenly while in their prison-house all their failures, when they also were pilgrims, to shun sin and practise virtue, that they now plead unceasingly before God's throne for an abundance of enlightening grace for their relatives and friends still on earth. By their efforts perhaps we shall all stop our dreaming and awake forthwith, long before we die, to the tremendous importance of the everlasting realities.

Editors at Bay

EDITORS, like other professional men, good, bad and indifferent, fall from brotherly love now and then, and after a bout or two, one or other puts his head in the sand, and explains to his opponent that the origin of the difficulty is inadvertence or inaccuracy or the office cat or the printer's devil. All explanations are equally plausible and satisfying, and the opponent throws up the sponge and blushes at his stupidity in not seeing the point before manly blood had been spilled.

It so happened that some weeks ago the Editor of AMERICA deprecated a fanatical movement to keep tobacco from our soldiers in the following words:

> This whole incident would not be worthy of notice, did it not point to a growing tendency which is working itself out in various forms of fanaticism, like absolute prohibition of alcoholic beverages and tobacco. A persistent and unwise minority, forgetful of the rights of the majority and oblivious of the fact that men cannot be dragooned into virtue, clamor for executive orders and legislation that defeat the purpose in view. Unfortunately such men triumph in the end, only to take to cover when the inevitable reaction against unnecessary and unpopular laws sets in. Let the soldiers smoke cigars, if they can get them; cigarettes, if they like them; pipes, if nothing else is at hand. And let the poor workman drink a glass of beer at lunch. It will cheer his heart and probably save his wife from many a gruff rebuke.

Absolutely nothing was said or insinuated about the excellent governmental order forbidding alcoholic beverages in the camps. Despite this, however, the Methodist *Northwestern Christian Advocate* of Chicago, under date of September 19, 1917, wrote as follows:

> AMERICA is the name of the Roman Catholic weekly. It is supposed to reflect the mature judgment of that Church. What does AMERICA think about the battle for the elimination of intoxicating liquors? The answer must be found in the following editorial expression:
>
> > The movement *to keep drink* (italics inserted) and tobacco from the camp would not be worthy of notice had (*sic*) it not pointed to a growing tendency which is working itself out in various forms of fanaticism, like absolute prohibition of alcoholic beverages and tobacco. Let the soldiers smoke cigars, if they can get them; cigarettes, if they like them, and let the poor hard-working man drink a glass of beer at lunch. It will cheer his heart and probably save his wife from many a gruff rebuke.
>
> By the insertion of some words and the suppression of others the "editorial expression" was given a sinister significance, and AMERICA asked an explanation as follows:
>
> October 6, 1917.
>
> To the Editor of the *Northwestern Christian Advocate:*
>
> The *Advocate* for September 19 carries an article entitled "Roman Catholic Church Favors Prohibition?" in which occurs the following passage attributed to AMERICA:
>
> > The movement to keep drink and tobacco from the camp would not be worthy of notice, had it not pointed to a growing tendency which is working itself out in various forms of fanaticism, like absolute prohibition of alcoholic beverage and tobacco.
>
> I wrote the editorial expression which you pretend to quote *verbatim,* and I did not insert anything about the "movement to keep drink from the camp." Nor does the printer appear to be at fault, for the words do not occur in any of the hundred or more copies of AMERICA now in our office. An editor myself, I am naturally interested in the ethics and psychology of the sanctum, and I would be very grateful to you if you would let me know how you managed to attribute these words to me.
>
> I am, Sir, Very respectfully,
>
> R. H. TIERNEY, *Editor.*
>
> The *Advocate* parried this way:
>
> 8 October, 1917.
>
> *Editor* AMERICA:
> Champion (*sic*) House,
> 39 West Eighty-sixth Street,
> New York City.
>
> My dear Sir: I have your letter in which you call attention to the apparent error in quoting an editorial from your publication in the *Northwestern Christian Advocate* of September 19. I have had the copy which I prepared brought to my desk, but am unable from the excerpt to judge of the correctness or incorrectness of my use of the expression, "The movement to keep drink and tobacco from the camps," as a preface to the other part of your editorial which I quote and which you, of course, are responsible for, since I see it is clipped from the

body of the editorial. I have not the rest of the editorial at hand and therefore cannot know the context. If you would kindly send me the entire editorial I think I could prove my case. In the excerpt which I quote and which you admit was your own, you do say: "Let the soldiers smoke cigars if they can get them, cigarettes if they like them," etc. An editorial expression of this sort would, I think, be in entire harmony with the sentiment that begins the quotation, which you disclaim, "The movement to keep drink and tobacco from the camps would not be worthy of notice," etc. However, if you will kindly send me the entire editorial I should be glad to study it and, in the spirit of absolute fairness, make any amends that a full reading would demand.

Thanking you for calling my attention to the matter, I remain,

Sincerely yours,

E. ROBB ZARING.

To this AMERICA countered:

October 11, 1917.

To the Editor of the *Northwestern Christian Advocate:*

In accordance with your request I am forwarding to you the copy of AMERICA for which you asked. As you seem to be under some misapprehension about the point at issue, I shall take this occasion to restate my difficulty. The *Advocate,* pretending to quote my very words, attributes to me this expression, amongst others: "The movement *to keep drink* . . . from the camp would not be worthy of notice," etc. As I never wrote such words I am asking you why you set them down as a quotation. For the rest I beg to thank you for informing me that in your opinion "Let the soldiers smoke cigars if they can get them, cigarettes, if they like them," etc., is "in entire harmony" with "The movement *to keep drink* and tobacco from the camp would not be worthy of notice," etc. Should I undergo an intellectual or ethical evolution I may arrive at an appreciation of this harmony. Meantime this particular point may be dismissed as irrelevant to the problem at issue, which concerns a pretended literal quotation from an editorial, and only that. I am, Sir,

Very respectfully,

R. H. TIERNEY,
Editor.

Finally the *Advocate* delivered itself of this confession:

17 October, 1917.

Editor AMERICA:
Champion (*sic*) House,
39 West Eighty-sixth Street,
New York City.

My dear Sir: I am in receipt of the copy of AMERICA containing the entire editorial from which you state I made an imperfect quotation. I have gone carefully over both the editorial and my quotation and am willing to confess that your contention is correct and that the quotation made reference only to tobacco. I have begun a statement calling attention to the inaccuracy, which I am hoping to insert in as prominent a place as the original quotation. I remain,

Very truly,

E. ROBB ZARING.

That is very sweet, as the ladies say, but it is an explanation which does not explain. From the very beginning the inaccuracy was patent even to the blear-eyed; but the cause of the "inaccuracy," a happy word indeed, is still a mystery and will probably remain so till the Day of Judgment, but not thereafter. Meantime it is pertinent to remark that of late these inaccuracies are multiplying with singular rapidity, and, strange to say, they always score a good point against the Papist, an effect which, in the ordinary course of events, is the fruit of careful thought.

Normal Dogs and Abnormal Women

DOGS are always normal, principally because they are led by unerring instinct to a preordained end; some women are generally abnormal, for their crass emotions rise high and sweep them from one vulgar diversion to another. An illustration of the latter fact is found in this news item taken from the Baltimore *Evening Sun* under date of September 22:

Colorado Springs, Col., September 22.—Miss Dahlee Winks Chin Chin, daughter of Nowata Li Cho and Pekin Chusan, of Peking, China, is Mrs. Rufus of Bulmer today. The couple were married by ceremonies more elaborate and in surroundings more opulent than have graced any wedding of the élite in Colorado Springs in years.

Rufus of Bulmer is a blue-blooded Pekinese spaniel and his bride is a canine lady of equally high degree. The wedding was performed in the residence of Mrs. John Frederick Huckel and her sister, Miss Sybil Harvey, both of Kansas City.

The bride and groom were bedecked in gorgeous canine raiment, including such habiliments as diamond-studded collars, ropes of pearls, georgette crepe gowns with bodice low cut and other costly finery.

The ceremony, approved by the London Pekinese Spaniels' Club, was read by Mrs. Huckel and the bride and groom responded, as good dogs should, in barks well modulated and low. After the ceremony a wedding dinner of biscuits, bonbons and cream was served on silver platters and from rare Haviland china mugs.

Allowing for all exaggerations the central fact of this narration is a scandalous travesty on a ceremony held sacred by civilized nations. Moreover, it is past understanding how women whose chiefest protection lies in the holiness of matrimony can bring themselves to a degradation so absolutely inhuman. Is their nature perverted? Be that as it may, one thing is sure, the ultimate effect of dog-marriages and all such brutish ceremonies arranged and carried through by women, is disregard not for the dogs but for the women. The brutes go up a peg, the women move down many a peg. And man goes with them, but the latter always remains the stronger creature, the wolf maybe, or the lion made doubly ravening by woman's conduct. For the rest, kind Providence may yet send to the washtub or to the scullery those persons who, at a time when the poor are ill-clad and ill-fed, deck dogs in "costly finery" and serve them a wedding breakfast of biscuts, bonbons and cream, on silver platters and from rare Haviland china mugs. The mill of God grinds slow, but well, and before the end it separates the wheat from the chaff. In that day costly finery, silver platters and rare Haviland china mugs will avail nothing to protect from God's discerning wrath silly women who shame their sex by a travesty on holy matrimony.

Literature

A CATHOLIC SOLDIER-POET

AMONG the twenty-eight fine lyrics that make up Mr. Joyce Kilmer's latest volume, "Main Street and Other Poems" (Doran, $1.00), there is one called "The Proud Poet," which is an excellent commentary on an important step recently taken by the author of the book. For he answers thus a "Devil" who came to tempt and taunt him:

When you say of the making of ballads and songs that it is woman's work,
You forget all the fighting poets that have been in every land.
There was Byron who left all his lady-loves to fight against the Turk,
And David, the Singing King of the Jews, who was born with a sword in his hand.
It was yesterday that Rupert Brooke went out to the Wars and died,
And Sir Philip Sidney's lyric voice was as sweet as his arm was strong;
And Sir Walter Raleigh met the axe as a lover meets his bride,
Because he carried in his soul the courage of his song.

Because Mr. Kilmer also belongs to that high-hearted company of warrior-poets, when the call to arms sounded, what could he do but enlist? He was just above the draft age and consequently had no hope of being conscripted, so instead of going to an officers' training camp, he entered the ranks of the Seventh Regiment, New York Infantry, last summer, and then in the hope of reaching France and the firing-line all the earlier, he asked to be transferred to the 165th New York Infantry, formerly the renowned Sixty-ninth. As Mr. Kilmer's request was granted, no doubt his next book of poems will contain many a stirring lyric inspired by the life of the cantonments and the trenches. For as he sings in the "Apology," one of the best poems in the present volume:

For nothing keeps a poet
In his high singing mood
Like unappeasable hunger
For unattainable food . . .
Lord Byron and Shelley and Plunkett,
McDonagh and Hunt and Pearse
See now why their hatred of tyrants
Was so insistently fierce.
Is freedom only a Will-o'-the-wisp
To cheat a poet's eye?
Be it phantom or fact, it's a noble cause
In which to sing and to die!

Besides the more martial lyrics in the book, there are other poems which are fresh examples of that Wordsworthian gift Mr. Kilmer has of giving the human touch to the seemingly commonplace and of idealizing realities. "Delicatessen," "Twelve-Forty-Five" and "The Apartment House"; in his earlier volume entitled, "Trees and Other Poems," are striking instances of this rare faculty, and in the book under review "Main Street," which he finds "humaner than any other street," and "The Snowman in the Yard," appropriately dedicated to Thomas Augustine Daly, have those same charming characteristics. In proof let us quote a stanza from each:

God be thanked for the Milky Way that runs across the sky,
That's the path that my feet would tread whenever I have to die.
Some folks call it a Silver Sword, and some a Pearly Crown,
But the only thing I think it is, is Main Street, Heaventown.

But I have something no architect or gardener ever made,
A thing that is shaped by the busy touch of little mittened hands;
And the Judge would give up his lonely estate, where the level snow is laid
For the tiny house with the trampled yard, the yard where the snowman stands.

One of Mr. Kilmer's recent reviewers, though he discerningly recognizes our poet's skill at casting a glamour over the things of everyday life, bids "dour Protestant" readers pay little attention to Mr. Kilmer's carols, prayers, etc., for they are only the "gestures" that every Catholic poet is expected to make, and consequently, the reviewer would have us infer, are of trifling lyrical value. Among the poems thus lightly dismissed, however, would have to be classed, no doubt, "The Robe of Christ," "The Singing Girl" and "Gates and Doors," which most critics would consider the best in the book, and which on being reprinted in these columns gave great pleasure to the readers of AMERICA.

Even free verse in Mr. Kilmer's hands becomes something quite distinctive, as is evidenced by his poem called "A Blue Valentine," and dedicated to his wife, the last stanza of which runs as follows:

Monsignore,
I have never before troubled you with a request.
The saints whose ears I chiefly worry with my pleas are the most exquisite and maternal Brigid,
Gallant Saint Stephen, who puts fire in my blood,
And your brother bishop, my patron,
The generous and jovial Saint Nicholas of Bari.
But, of your courtesy, Monsignore,
Do me this favor:
When you this morning make your way
To the Ivory Throne that bursts into bloom with roses because of her who sits upon it.
When you come to pay your devoir to Our Lady,
I beg you, say to her:
"Madame, a poor poet, one of your singing servants yet on earth,
Has asked me to say that at this moment he is especially grateful to you
For wearing a blue gown."

In the sonnet to "Father Gerard Hopkins, S.J.," there are a perfection of form and crystallized beauty of phrase that are admirable mediums for Mr. Kilmer's fine tribute to that poet-priest; in "Easter Week" he melodiously describes what took place in Dublin a year ago last spring, and in "The White Ships and the Red," he gives us the best stanzas that were written on the Lusitania disaster. Indeed, in this third volume of poetry from Mr. Kilmer's pen he maintains the same high standard of artistry in execution and forcefulness in thought that characterized his former books. As has been the case with so many other converts, it was not till he entered the Church that his muse really found her wings. It only remains for Catholics to see that this gifted young poet's work is properly appreciated. For now that this singer of the sanctities of home and of the nobility of faith, this discerner of the beauties hidden in the commonplace has gallantly marched away to fight for his country, we can say of him in a fuller, truer sense than he sang it of another:

This man has home, and child and wife
And battle set for every day.
This man has God and love and life,
These stand: all else shall pass away.

WALTER DWIGHT, S.J.

REVIEWS

Life and Letters of Maggie Benson. By Her Brother, ARTHUR CHRISTOPHER BENSON. New York: Longmans, Green & Co. $2.50.

Here are 444 more pages about the Benson family. Most American readers will doubtless agree that the subject has been somewhat overworked, but as Mr. Arthur C. Benson, it seems,

cannot well avoid turning out a new book every few months, the death of his sister, Margaret, in June, 1915, necessarily occasioned the writing of this life. It is safe to say that many another English woman of our time has deserved a biography no less than Miss Benson did, but the latter happened to have a prolific literary brother to undertake the work. The author says of his sister: "She was not in the least degree or at any time ordinary," yet a good number of Miss Benson's letters that he quotes so lavishly could not be called at all extraordinary, considering what her education and environment were. Though an invalid during a large part of her fifty years of life, Miss Benson appears to have been a person of strong will-power, of great intellectual activity, and of a very winning disposition. She had intended to write a book on the relation of philosophy to religion, and "The Venture of Rational Faith" is what came of it, and she busied herself with excavations and Egyptology and read the Greek Testament constantly.

A good letter she wrote to a cousin, whose faith was weakening, contains a forceful presentation of the advantages even modern unbelievers have derived from Christianity, and she had a delicate sense of humor which flashes out in many of the letters written to her brothers. "I think it's hard," she once complained, "that with three brothers there should be nary a new book ready for me this week," but finds an explanation of the phenomenon in the fact that "it must be self-denial week," as "Mr. A. C. Benson refrains from publishing a book." On the sudden death of her brother, Hugh, Miss Benson wrote that "He was the only person in those [last] years who gave one any sense of religion—and one felt the love of God was the essence of it, and the love of humanity came next." Miss Benson's own religious convictions seem to have been quite as vague as the average Anglican's of today. "She did not set much store by formal doctrine," her biographer attests, but she was very prayerful. With regard to Catholicism she seems to have borne with composure her brother Hugh's conversion, and owned in one of her letters to a "weakness for confessionals," but found "unsurmountable . . . the place of the Virgin in worship." W. D.

Tennyson. How to Know Him. By RAYMOND MACDONALD ALDEN, Professor of English, Leland Stanford Jr. University. Indianapolis: The Bobbs-Merrill Co. $1.50.

We are very far now in ideals, thought and tendencies from the Victorian age. Many waters have flowed under the bridge since "The Brook" was written. There is a wide gap between John Masefield and Alfred Tennyson. One result of Professor Alden's study of the most representative poet of the Victorian period will be to make us realize that we are living now under a literary economy quite different from that which prevailed when Ladies Clara Vere de Vere and Ladies of Shalott were popular. But his book gives us also a reliable study of Tennyson himself.

The volume begins with a short review of the poet's life, character and training. Then follow chapters on Tennyson's "Lyrical Poetry," his "Arthurian Epic," his "Interpretations of Character," his "Interpretations of Contemporary Thought," and finally an interesting study, "Tennyson, the Victorian and Ourselves." Professor Alden knows his Tennyson, and with his gift of clear, easy, methodical presentation succeeds in transferring his knowledge to the reader, as far as the limited scope of the book allows. In the final estimate of the poet, he is inclined to believe that his permanent place will be with poets like Milton, Pope, Keats, the artist-poets, rather than the great poetical thinkers, with the men who derive their inspiration from contemporary movements, rather than with those who strike out a new and original path for themselves. As a lyric poet, says Mr. Alden, the great Victorian, when at his best, need fear comparison with "no other poet whatsoever," a judgment which some perhaps would like to see qualified. He concludes with the statement that some of the things which at the present, owing to quite different currents of thought, obscure the worth of Tennyson's poetry are the very ones which will secure it a permanent place in the future. Judicious readers will, we think, accept in its main lines this verdict. J. C. R.

The Catholic Encyclopedia and Its Makers. New York: The Encyclopedia Press, Inc. $2.50.

Hilaire Belloc called "The Catholic Encyclopedia" one of the most powerful influences working in favor of truth, and the *Dublin Review* styled it the "greatest triumph of Christian science in the English tongue." Many thousands now have a set of this indispensable work of reference in daily use throughout the world, and, no doubt, they have a justifiable curiosity about its making and its makers. This information is supplied in the present volume, which details the literary and mechanical evolution of the enterprise that enlisted the joint labors of 1452 Catholic men and women, representing the clergy, the laity, the professions and the various lines of scientific and literary activity in forty-three different countries. Such an aggregation was never before accomplished, and biographical data and the portraits of most of these contributors are given. The compiler of the volume very truly remarks that "The list of contributors to each volume is in itself an object lesson; it shows in a concrete way the intellectual forces that the Church has developed and animated with her spirit." Not the least of the merits of "The Catholic Encyclopedia" is the fact that it has located and made available this legion of sturdy champions of the Faith.

T. F. M.

A Harmony of the Synoptic Gospels, for Historical and Critical Study. By ERNEST DE WITT BURTON and EDGAR JOHNSON GOODSPEED. New York: Charles Scribner's Sons.

Twenty-three years ago, Dr. Burton, cooperating with Dr. Stevens, published his "Harmony of the Four Gospels." He now throws out the Fourth Gospel; it is not rated as history by the critical school of Chicago University. How that university is evolving! What a nondescript agglomeration of free-lance, wild opinions are being foisted on the market of Biblical vagaries by Foster, Burton, Matthews, Soares, Goodspeed, and other up-to-date, *à-tout-prix* Baptist clergymen, who deform rather than inform the future Baptist ministers that study at Chicago University! One wonders why such men bother their heads about the Bible. Why does Dr. Burton, for instance, remain a Christian? He tells us, in the *Biblical World* for December, 1909. He remains a Christian, because Christianity is what you will! "Christianity is a religion of intellectual liberty. . . . It is able to appropriate to itself truth from whatever source it comes, and, what is even more difficult, leave behind its own out-lived elements." And what is truth? Whatsoever is "of spiritual power"! Whatsoever is worth the while now! In keeping with such pragmatist-ideas of truth and Christianity, the three synoptic Gospels are now carved up and served by Dr. Burton, according to the so-called historical and genetic findings of the two-source theory. Besides Mark, we have *Q*, the *Logia*, as a source to Matthew and Luke. But Burton and Goodspeed find that we also need a document, *PL*, which Matthew unfortunately did not lay hands on; and *PM*, which Luke never dreamed of; and several other documents, which Burton and Goodspeed would have used if either of them had been the author of Matthew or of Luke. All these vagaries are avoided, if one admit, as the sources of the synoptics, the various catecheses, written or oral or both, which Matthew, Peter and Paul likely enough used in their Christian communities. W. F. D.

BOOKS AND AUTHORS

All our Catholic teachers, let us hope, are regular readers of the excellent *North American Teacher,* a new monthly published from September to June, inclusive, by the North American Teacher Publishing Co., Room 223, Old South Building, Boston, and ably conducted by Denis A. McCarthy, formerly an editor of the *Sacred Heart Review,* and by Mary C. Austin. The October number contains a number of papers which are full of practical counsels for teachers in the grade schools. "Preparatory Geography," "How to Find the Key Note," "Second Grade Arithmetic," "An Outline for Studying a Poem," and "Teaching I Have Observed," being the titles of some of the articles. The monthly's subscription price is $1.00 a year.

The dozen papers that make up "The Foes of Our Own Household" (Doran, $1.50), Colonel Roosevelt's latest book, appeared during the past year in the *Metropolitan Magazine* and vigorously express his well-known opinions on such subjects as preparedness, anti-Germanism, social justice, race suicide, etc. The two last chapters, "The Parasite Woman" and "Birth-Reform" contain a great deal of common-sense regarding the family with which all right-thinking people will agree. He well says, for instance:

> If Americans of the old stock . . . are afflicted by that bare fear of living which, whether for the sake of themselves or of their children, forbids them to have more than one or two children, disaster awaits the nation. . . . It is utterly futile to make believe that fussy activity for somebody else's babies atones for failure of personal parenthood.

Exempting large families from taxes, as Colonel Roosevelt suggests, would no doubt be a partial corrective of this evil, but the universal practice of vital Christianity would be the only effective remedy. In the appendix is the interesting correspondence about the author's volunteer division.

Though the well-known Emma McChesney appears in Edna Ferber's new novel, "Fanny Herself" (Stokes, $1.40), the central figure of the story is an enterprising Jewish girl who grows up in a western town and then becomes a power in a big Chicago store. The chapters describing Fanny's girlhood are the best, but there are good characterizations throughout the book, and shop-talk without end about "the trade." Father Fitzpatrick is clearly a non-Catholic's portrait of a priest.——J. C. Smith's "The Coming" (Appleton, $1.50), is an uninteresting story which is made positively objectionable by the irreverent way Our Lord is introduced. He is supposed to return in order to bring peace to the warring world through the medium of the stage.——"The Fortunes of Richard Mahony" (Holt, $1.50), by Henry Handel Richardson is a story of Australia during the pioneer days of the fifties. The leading character is a young physician who gives up a modest practice at home in order to make a fortune in the colonies, but failing to do so returns in disgust. The story is well told and would have been timely in England sixty years ago.——"Tomorrow Morning" (Houghton Mifflin, $1.55), by Edith Barnard Delano, is a slight but pleasantly told tale of a married couple whose happiness is menaced with disaster owing to the invasion of their home by a "clinging-vine" young woman. But through the wife's adroit behavior the situation is saved.

That silent deeds of heroism are daily done on the torn fields of the war is a fact that we well should credit, but it is just such books as William Yorke Stevenson's "At the Front in a Flivver" (Houghton, Mifflin, $1.25) that give that belief a concrete realization and assurance. These acts of heroism done by the ambulance drivers gleam like stars in the darkness of horrors that the book has to tell, as here a trench caves in on a poor soldier and his life goes out, here a soldier, shot high into the air by his own exploding shell, is wounded before touching earth by a shot from an enemy gun, here a fallen aviator burns to death before the helpless onlookers. The author has only words of praise for the priests and says of them, among other things: "All the priests at the front are an exceptional class of men, and many carry the *Croix de Guerre.*——"The Coming Democracy" (Dutton, $2.00), by Hermann Fernau, a German, is a scathing arraignment of the German Government. His aim is to exonerate the German people from all blame for the present war by showing how they are misled and misinformed by their rulers. In assigning the causes at work in the past which made for the upbuilding of the present Hohenzollern despotism, the author speaks of the pure emanation from Protestanism as though it were a medieval institution. But for Machiavelli and Luther it never could have existed. In his condemnation of Bismarck and others, he overlooks the fact that Luther was the first great "Realpolitical" thinker Germany had (Cf. Grisar III, p. 514).

In a masterly pamphlet called, "No Small Stir" (The Society of SS. Peter and Paul, London, sixpence), "Diplomaticus," a High Church clergyman of England, tells his countrymen "What the Pope really said about the great war." He takes up in order and triumphantly refutes the following charges: (1) The Pope had no right to remain neutral in the present conflict; (2) It was a neutrality favorable to the Central Powers; (3) He has plotted against Italy; (4) He is intriguing to restore the Holy Roman Empire, and (5) His ideals are in harmony with the theories of Prussia. He concludes with a "Word to Anglo-Catholic Circles," saying:

> Painful circumstances may have severed them [High Anglicans] from the communion of the Holy See in England, but they do not for that forget that every blow at the Papacy today is a blow at the common faith. You do not tire of telling us, and rightly too, that the delinquencies of Protestantizing authorities threaten the Church in this country with a crisis. We earnestly warn you of a crisis of another kind. If communion with the Anglican Episcopate is to be made the badge of a dishonorable warfare against our Catholic brethren of the West and against the See we have most reason to revere in Christendom, the crash will come and will not be long delayed.

As the truths fearlessly spoken in "No Small Stir" regarding Pope Benedict's attitude in the present war are from a non-Catholic source, they should come home to all.

Edwin L. Sabin, the author of "Opening the West with Lewis and Clark" (Lippincott, $1.25), cleverly dovetails a historical fact, true in the main, with many imaginative and picturesque details of fiction. Dangers, trails, sicknesses, encounters with Indians, encounters that made the explorers' "scalps feel mighty loose" on their heads, elk, bear and buffalo hunting, and rapid-shooting add charm and variety to the narrative, and hurry the reader "to the smell of salt water," to "the sound of the surf," to the Pacific itself, where appeared "gray swells as far as the eye could see, rolling in to burst thunderously upon the white sand and the naked rocks." The book is wholesome reading for youths interested in early American history.——"The Newcomers" (Houghton, Mifflin, $1.25), by Elia W. Peattie, a pleasant, clean story for older girls about the coming of a family of young people with their devoted mother into a "mean little town," disrupted by feuds and jealousy, and of what they achieved there. The book is full of lively dialogue

and clean-cut characterization, and teaches a good lesson regarding the value of faith, hope and charity in the trials of life. ——"The Raccoon Lake Mystery" (Lippincott, $1.25), by Nevil Monroe Hopkins, has enough incipient plots in it for four novels. The reader is lost in its mazes. The character-drawing is also unsatisfactory, but the author's vivid portrayal of woodland life and scenes makes the book worth reading.

BOOKS RECEIVED

Benziger Brothers, New York:
Lucky Bob. By Francis J. Finn, S. J. $1.00. New Hymn Book for Church and School. Edited by Hans Merx.

Boni and Liveright, New York:
Utopia of Usurers and Other Essays. By Gilbert K. Chesterton. $1.25. The History of Tammany Hall. By Gustavus Myers. Second edition, Revised and Enlarged. $2.50.

Catholic Foreign Mission Society, Maryknoll, Ossining, N. Y.:
The Martyr of Futuna, Blessed Peter Chanol of the Society of Mary. Prepared from the French by Florence Gilmore. $1.00.

Catholic Truth Society, London and Brooklyn:
The Gospel According to Saint Luke. With Introduction, Text and Notes. Compiled Chiefly for Use in Schools by Robert Eaton, Priest of the Birmingham Oratory.
Pamphlets: The Compleat Protestant. Some Dialogues by John Ayscough, 6d. The Date of the Anglican Schism, by Adrian Fortescue, 1d. Old England and Her Church, by the Rev. V. Hornyold, S. J., 1d. Authority or Private Judgment, by Herbert E. Hall, M. A., 1d. Shakespeare and the Catholic Church, 3d. Dont's for Students in Science and History, by G. S. Boulger, F.L.S., F.G.S., 1d. Pope Joan, by Herbert Thurston, S. J., 1d. God's Truth, by Herbert Lucas, S. J., M. A., 4d. Authority and Religious Belief, by Joseph Rickatz, M. A., S. J., 3d. His Greetings, Simple Meditations for Easter-Tide, Part II, by Mother St. Paul, 1d. A Little Book for Mourners, by Allan Ross, 1d. God's Will and Suffering, by Dom Roger Hudleston, O. S. B., 1d. War, Loyalty, Defense, Three Meditations, by Father Bede Jarrett, O. P., 1d. St. Paul of the Cross, by F. M. Capes, 1d. The Ursulines, 1d. The Sisters of Charity of St. Vincent de Paul, 1d. Simple Prayer for Soldiers, 2d. On Active Service, a Prayer Book for Soldiers, by Bertrand Pike, O. P., 4d. Pacifism, a Word with Conscientious Objectors, by Adrian Fortesque, Ph.D., D.D., 1d. The Catholic Chaplains in the Great War, by A. Hilliard Atteridge, 1d. A War Pilgrimage, by M. E. M. Young, 1d. The Peace of God, by the Right Rev. Bishop of Northampton, 1d. Marriage and Divorce, by J. E. Kendal, O. S. B., 1d. The Kulturkamp, by Humphrey Johnson, B.A., 1d.

George H. Doran, New York:
The Freaks of Mayfair. By E. F. Benson. Illustrated by George Plank. $1.50.

Doubleday, Page & Co., Garden City, N. Y.:
A Journal from Our Legation in Belgium. By Hugh Gibson, Secretary of the American Legation at Brussels. Illustrated from Photographs. $2.50. Great Possessions. A New Series of Adventures. By David Grayson. Illustrated by Thomas Fogerty. $1.30.

Ginn & Co., Boston:
Psychology. General Introduction. By Charles Hubbard Judd. Second Completely Revised Edition. $1.80.

Harrigan Press., Inc., Worcester, Mass.:
Ballads of Peace and War. By Michael Earls, S. J. Paper, $0.50. Cloth, $1.00.

B. Herder, St. Louis:
The Mediator. Jesus Christ in the Scriptures the Model of the Priest. By Rev. Peter Geiermann, C. SS. R. $1.50.

The Holy Name Bureau, 871 Lexington Ave., New York:
Very Rev. Charles Hyacinth McKenna, O. P., P. G., Missionary and Apostle of the Holy Name Society. By Rev. V. F. O'Daniel, O. P., S. T. M. $2.00. Luther and Lutherdom. From Original Sources. By Heinrich Denifle. Translated from the Second Revised Edition of the German by Raymond Volz. Vol. I. Part 1. $3.50.

Houghton Mifflin Co., Boston:
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EDUCATION

II. Catechism in the Grades

AFTER all, the old method of making the child memorize question and answer from the catechism and of limiting explanation to what is essential, has distinct advantages. Not the least of these is that the child is storing up treasures of knowledge and wisdom for future years, despite the circumstance that he may not understand fully each day's lesson. Nor is it necessary that he should at first understand all. If the words are fastened deep in his memory, their meaning will gradually unfold itself, as his mind develops. The old questions and answers, indeed, that we learned "in concert," that we sang in a pleasing rhythm and to a melody of our own hearts' composing, will ring forever in our ears.

First: I am the Lord, thy God: Thou shalt not have strange gods before Me.

What matters it that the chanted words conjured up in our childish imaginations a picture of grotesque graven images, seated in rows on rows "before" the throne of the Almighty?

The Newer Vision

AS the years grew upon us, that mistaken vision faded imperceptibly, inevitably, and the "strange gods" were surely recognized in every creature that would lure us from our allegiance to the King. It was as if we had borne with us a mystic charm, the power of which we could not know until the special occasion of employing its arose. Who, moreover, that has been obliged by an adventurous grade teacher to pronounce "cov-et-ous-ness" over and over, can forget that second of the seven deadly sins? And *covetousness* was not hard to realize, when Sister had illustrated its heinousness by explaining that one must not wish to possess, instead of one's cheap little wooden pencil-holder, the more aristocratic lacquered receptacle flaunted by Maysie McCann. Besides if in childhood one has been schooled not to covet Maysie's Japanese pencil box, in later years one will not be strongly tempted to covet Maysie's motor-car, as one trudges wearily though bravely to the scene of daily toil. How strengthening it must be, too, at sixty, how consoling, when men all about us are wailing for the "world's wrong," to recall, with renewed confidence in the Creator, that question and answer learned when we were six, "Who made the world? God made the world." If God made the world, why worry? It is no "rat-pit." Our lots are in His hands. And how more than grateful we should be to the little five-cent catechism, when we can answer today's poignant "*Cui bono?* What's the use of living?" with, "God made us to know Him, to love Him, to serve Him in this life, and to be happy with Him forever in the next."

The Capable Instructor

SUCH words of wisdom, such sources of spiritual strength, are the invaluable possession of pupils trained under what is regarded in some quarters today as an antediluvian system. Its advantages extend also to the instructor. Few grade teachers are persons speaking with authority on the subject of religion; few are theologians; few are priests. In the case of those who are not priests, that is, in the case of the large majority, lack of the grace of ordination and of special training would seem to be the most forceful argument for the retention of the old method. For the old method, with its insistence upon memory work and its restricting of explanation to what is absolutely essential, removes from the instructor both the temptation and the risk of infringing upon ground which belongs alone to the interpreters of God's law. That priests may become the only teachers of Christian doctrine is a consummation devoutly to be dreamed of, however improbable of realization. Yet

special training in philosophy and theology, and the grace of ordination are not necessary to the efficient grade catechist; they are no more necessary, indeed, than are a study of advanced English, and high creative gifts, to the teacher of grammar. Familiarity with the technique of the novel or of the short-story, poetic inspiration equal to that of the author of "The Hound of Heaven" would scarcely assist the teacher of grammar to impress upou her pupil's memories the definition and nature of the complex sentence; neither are Holy Orders and a knowledge of all the proofs for the existence of the Creator, and for the immortality of the soul, indispensable in the catechist's task of fixing deep in the minds of the little ones the Commandments of God and of His Church.

In Parables

THE average catechist in the grades, then, will be wisely true to his or her name, that is, "one who teaches by question and answer." He or she, however, would surely not overstep bounds in supplementing the memory work with an appeal to the child's imagination. And the appeal to the imagination is best made through story-telling. Was there ever a child who did not love a story? Was there ever a child who did not live the stories that he loved? How many tiny Robinson Crusoes walk the earth, and we purblind adults all unaware of their existence? As you sit at your desk some morning, looking down at rows and rows of shining round faces, call suddenly upon Jack the Giant Killer or Cinderella, to rise. If your ferocity does not instantly frighten them away, they will stand there before you. You will think them merely tow-headed Dannie McKeon or that listless-eyed wisp of humanity, Anna Maria Zabriski. Yes, Dannie is embarrassedly shifting from one foot to the other in the aisle there, and Anna Maria is nervously smiling up at you, and twisting the corner of her freshly laundered apron, into an ugly tight little ball. You know them both. But what you do not know is that Dannie is also Jack the Giant Killer, and that Anna Maria has been Cinderella this many a day; in fact, ever since with a well-earned penny, she bought the story of the famous lost slipper in the dingy candy shop around the corner. And if you were to call upon Buffalo Bill, and George Washington, and Little Red Ridinghood and Pocahontas, you would have them all there before you, a trifle shamefaced, perhaps, at your discovery of their presence in your classroom, but just as worthy of your consideration as are all the other little men and women, who try your patience to the breaking-point from nine to three each day. For almost every child is, in imagination, some one else besides himself. Then why not use this faculty of make-believe *ad majorem Dei gloriam?* Stories from the lives of the Saints will offer to the children food for dreams such as were never suggested by the gems of fairy lore, or by the most thrilling tales of the Wild West. An account of a bear hunt in the Rockies, the narrative of the pigmies, or of the golden fleece, or of the minotaur, will become insipid in comparison with the dramatic story of Sebastian shot through and through with arrows, or of Saint Lawrence tortured on the gridiron, or of Saint Paul boldly claiming his right to decapitation, or of Saint Peter begging to be crucified head downwards, since he was all unworthy to die a death like that of his Master and Lord. Not altogether fruitless are those moments in which a boy imagines himself in the arena, like that brave young Pancratius, with folded arms and eyes raised to heaven, calmly waiting the attack of the hungry leopard; not wholly unrelated to her spiritual growth is the little girl's identification of herself with the gentle Saint Cecelia dying on the rack, or with the tender child, Saint Agnes, whom one must always and inevitably picture as standing before her pagan judge in her long white flowing robes, the aureole gleaming round her innocent fair head and the martyr's palm already in her hand.

The Source of Power

BUT, though "a dream in a sea of doom sets surely the ultimate isles," he who would suggest that dream to others must himself be a dreamer of high and glorious things. Any effort to stimulate the pupils' imaginations in relation to religious subjects will be ineffectual if the teacher himself does not possess a sincere enthusiasm for the cause of God. It would be a truism to say that personality, ideals, secure results more certainly than any method fabricated in the labyrinthine ways of the pedagogical mind. If that mind, instead of troubling itself with the myriad methods of today, is centered upon the Divine Teacher, upon His kindness and His love for the little ones, the catechism period will be the most exhilarating, as it should be the most important, of all the periods from nine to three. Love of the Divine Master, not anticipation of the diocesan examinations, is for the earnest instructor in catechism, the motive power of each hour's work. And love of the Divine Master, not mere scientific acquisition of truth, is surely the end of all catechism teaching. Love of the Divine Master, not alone fear of His just judgments, is the fruit that those priceless souls, hidden in tiny, sometimes unattractive, little bodies of clay, should gather from their years of religious instruction in the classroom. If these little ones of Christ are inspired by their teacher with an admiration for virtue, if they are prompted not only to shun evil but to do good, if they are imbued with a right idea of God, who is Love, if they are led to the foot of the mountain that slopes heavenwards, and are directed to look up to the Divine Leader far ahead of them, but smiling back at them and urging them to follow, they will bravely begin the ascent, and, one may dare to hope, whatever storms arise to dim that glorious vision, will chant always, even if it be but feebly, with their lips and with their hearts, "My God, Thy Kingdom Come!"

A Sister of Charity.
College of St. Elizabeth, New Jersey.

SOCIOLOGY

Sentimentality and Sentiment

THERE is a hill city in the eastern United States where many of the streets stand with heads rearing into every rain cloud that passes. The houses cling to the streets like bronco-wranglers, and in moments of relaxed attention they slide down into mine caves. Near the heels of one of these streets lived Tommie, a small boy. His father was a laudanum drinker, and in rare moments of sobriety he was a pathetic, faded, human wisp, blown along the world. Between sobriety and intoxication he was a professional ex-Romanist for revenue. Tommie's mother, like Micky Free's, took whisky in her tay, and on other opportunities. Between father and mother the little lad had few chances for ethical culture. He appeared in a Methodist Sabbath school shortly before Christmas annually, and listened to the young lady as she pointed out on the map just where Jerusalem lies, traced the genealogy of Herod Agrippa, or got other such profound and practical religious truths out of her system; but after the Christmas tree Tommie disappeared.

His First Appearance

ONE wintry night when the city hills were sheeted with frozen sleet, Tommie climbed, with broken shoes slipping, to the pinnacle of the topmost street. The arc hissed and clicked on the deserted corner, but the wind covered the sound, and shuttled black shadows over the icy pavement. The police had long settled into sleep. Tommie took a steel nut from his pocket, cracked the glass on the corner firebox and pulled the alarm. Then he cowered under a garden wall out of the wind, and watched with glistening eyes down the long hill.

Presently through the wind he heard the first clang of a

fire engine, and far down the hill he could see the glint of trailing sparks from the fire box. He danced out on the icy hilltop, his head tossing, his thin arms beckoning. Up the cruel hill the horses plunged and fought, slipping, stumbling, dragging the great creaking engine yard by weary yards, the froth freezing on the bits, the steam lifting from their heaving flanks, fire flashing from the strokes of their big hoofs. The man on the driver's seat shouted to the agonizing grays, and two firemen clung on the footboards, and one stood behind the fire-box, all leaning out sidewise and peering upward into the dark.

At last the gasping beasts won the top of the hill, and stood a moment trembling. The men could find no fire. There was none—Tommie wanted to see the engine run. The driver saw Tommie and shouted: "Where's the fire, kid?" Tommie pointed down the far slope of the hill.

Over the crest the man urged the horses. Within twenty feet of the start the engine skidded, rolled over on the horses; then the engine, the screaming horses and the four silent men were ground into a dim tangle of smashed machinery, smoldering coals, steam, broken bones and blood.

Tommie slunk away like an alley cat. The four men who had seen him were dead at the foot of the icy hill, and could tell no tales. The newspapers reported the catastrophe, the false alarm, and the customary information that the detectives were working on a clew as usual.

The "Sob-Sisters"

A WEEK later Tommie struck an alarm on another icy hill; a patrol wagon and a fire engine collided, and two men were crippled for life. The detectives began to work on another clew. Finally, Tommie began to boast so openly that even a detective could detect him, and he was arrested. He was taken to a comfortable room under the charge of the matron of a station-house.

The newspapers spread the story vehemently, and a sob-sister wrote in moist relentment of Tommie's bonnie blue eyes and tousled locks. Then the lady dog-fanciers began to crowd into the station house with bonbons and roses; even the "white-chokered" pastor of the annual Sabbath school gave interviews; and Tommie had the time of his life. They hired an Irish lawyer, who could squeeze tears out of a lime kiln, to defend the sweet child, and went before a judge. Tommie, bathed and combed, in a white sailor blouse and pressed trousers looked like a barbered angel. After the Irish lawyer had set all noses blowing, Tommie fell on his knees at what is called the psychological moment, and began to plead with the judge. The judge blew his nose a second time and discharged Tommie with glory, after apologizing for the policeman that arrested the young rat.

A week later, Tommie stole a big touring car, ran it twenty miles from the city, and wrecked it. Unfortunately he escaped without even a scratch. He had killed his four common firemen with impunity, but he erred in judgment in this automobile joy ride because the car belonged to an influential citizen. Even the dog-fanciers and the preacher deserted him, and the same judge incontinently hustled him into a State reformatory to be reformed in vice and crime, after the learned man, *laudator temporis acti,* had delivered an oration on the degeneracy of the time.

The treatment of Tommie is an example of sentimentality, of sentiment overblown. Sentiment under the control of reason is good, often virtuous; sentiment running loose from reason is sentimentality, and at best it is untimely braying; commonly it is grave crime.

The Lady and Mary Mulhearn

IN the same hill city there was a lady. The term lady is used here with absolute literalness. She was so fearless that the buzzing of her friends at the bridge table did not arise far enough to amuse her. She was a big, auburn Celt, with level eyes that could soften and quiet starved babes in an orphan court, or glint over her outthrust chin and cow a snarling souper into fawning and train-wagging. Her chief amusement was plucking souls back from the lintel of hell for the love of the God of the Irish.

There was a group of eminently respectable Catholic women who called themselves her friends. These women played bridge assiduously. Their mothers had played forty-fives-asthore. The bridge players were quite sure the lady's court rescue-work was a little too much. One woman assured the bridge players that the lady's conduct was "altogether *outré.*" Just like that, avic. The *outré* woman's mother used to say, "Push over thim petaties, alanna."

Late one wintry night, a night that would be chosen by Tommie for pulling the fire alarms, a woman court-probationer went to the lady with the word that Mary Mulhearn had left husband and children again, and was living with Cutthroat Harry, a cocaine-addict, in the worst slum of the city. Harry got his funnny-paper name from an abortive attempt at suicide. Mary Mulhearn was past sixty, fat, frowsy, permanently drunk, and she had white hair after an arrest and the accompanying bath. She had a respectable daughter, and this daughter wanted to have her taken out of the slum. The probation officer was frankly afraid to go to Murderer's Row, and would the lady help her? The lady would.

The Street and the Convent

SHE put a fur coat over her gown, and got into a taxi with two armed detectives. The lady waited under a street lamp at the edge of Murderer's Row. Presently the detectives returned with Mary between them, and a pair of very cold and altogether unnecessary automatic pistols against her swollen face. The foul old derelict was shuddering with cold and fear, and the detectives were assuring her that if she gave one peep they would blow, and so on. The bridge players were all asleep piously.

Within a minute, by a kind word and an Irish tongue, the lady had Mary's dirty hand within her own costly muff, and the taxi was going toward the Convent of the Good Shepherd. The lady left the detectives with their field guns without and went in with Mary Mulhearn. The office clock struck one.

Then the Mother Superior glided in, white, tired, wraithlike, with quiet eyes. She looked at Mary Mulhearn. Mary's draggled hair had fallen, her lower jaw drooped, and she stared with red-rimmed eyes at the White Nun. The color surged up into the face of the White Nun; her eyes softened, grew wet. Then she spread her arms wide in the form of a cross. Mary Mulhearn stumbled into the outstretched arms, and her dirty hair and tears fell over the White Nun's guimpe.

The big red Celt blew her own nose, and went home. Mary Mulhearn is still at the Convent of the Good Shepherd.

That is what I call sentiment as opposed to sentimentality.

Austin O'Malley, Ph.D., M.D.

NOTE AND COMMENT

A Protestant Minister and Martin Luther

UNDER the above heading the Boston *Herald and Journal,* for October 20, publishes a letter from Roland D. Sawyer: While we do not profess to be in sympathy with the social theories espoused by this writer in previous years, there can be no doubt that he has here taken the only scientifically critical and historical attitude than can be assumed towards that "sadly over-estimated figure in history," Martin Luther. Many other causes, "rather than Luther's ninety-five theses," as he rightly

says, are accountable for such progress as the world has made. As for Luther himself, the only final word that our century can consistently pronounce upon him, as a century deeply interested in economic questions, is foreshadowed in the following passage:

> In his attitude toward the peasants Luther shows himself either a traitor or a brutal monster, who used them as dupes to his own end and then deserted them. One cannot plead ignorance for him, for his earlier pamphlets show that he appreciated the injustices done the peasants.
>
> Luther's pamphlet issued in 1525 "Against the Thieving and Murderous Bands of Peasants," and his harangues against the Jews, quite put him outside the lines of those men whom we must look upon as truly great. His words are directed against the poor peasants struggling to redress their wrongs, and waging one of the most unequal and grave battles against injustice; of them this Luther says, "In the case of an insurgent peasant, every man is both judge and executioner. Whoever can, should knock down, strangle, stab, stamp upon, either secretly or publicly, all such. Nothing is so venomous, pernicious and devilish as an insurgent peasant. So wonderful are these times that a prince merits heaven by bloodshed better than a peasant by prayer." Toward the Jews Luther preached: "Burn their synagogues and schools; what will not burn, bury with earth that neither stone nor rubbish remain. Break into their houses, forbid their rabbis to teach on pain of life and limb. Take away their prayer books and Talmuds, in which is nothing but cursing, lies, godlessness."
>
> Such was the man that conventional history honors as a great hero, and that conventional Protestant churches will soon honor as a saint.

These facts have already been placed before the readers of AMERICA, but it is well to hear them repeated by one who presents them from a strictly Protestant point of view, and in a setting that is far from Catholic.

The Autovan Catholic Truth Campaign

THE first season's work of the Catholic Truth Gild, established at Boston with the consent and blessing of his Eminence Cardinal O'Connell, deserves the closest study and consideration on the part of American Catholics. It demonstrates the fact that a public explanation and defense of the Church's doctrines, in the streets of our modern cities, are not merely possible, but eminently practical. Why, indeed, we always wondered, should this be less feasible now than in the days when the Apostles first preached Christ in Jewish villages or pagan towns? Over 150,000 persons were addressed, in eighty open-air meetings, from a specially constructed autovan. In all this time there were practically no disrespectful interruptions or jeerings on the part of the random, non-Catholic audiences attracted by the discourses dealing with the fundamental teachings of the Church. How deeply, moreover, public interest was aroused is plain from the many thousand volumes of Catholic literature sold at these meetings. Socialists themselves have never been more successful in this regard. Mr. David Goldstein, Mrs. Martha Moore Avery, and others connected with this new venture have done a distinct service to the Church in thus demonstrating beyond all cavil the practicability of open-air Catholic truth campaigns. Accompanied by Sergeant Arthur B. Corbett, Mr. Goldstein will begin a three months' tour in California on the first of January. Thence they will direct their way home to Boston, over the Lincoln Highway, speaking in the leading cities en route. Dates for the itinerary are now being arranged by the Catholic Truth Gild at its quarters, 468 Massachusetts Avenue, Boston. Those, therefore, who are interested in introducing into their own cities the autovan outdoor campaign, as it has been conducted in Salem, Beverly and Boston, can avail themselves of the present opportunity. Protestants have not neglected this work, and their series of automobile religious services along Broadway averaged, during the Summer months, an attendance of 396. A grand total of 1,219 meetings were held by thirty-two speakers, seventeen of whom were laymen, chiefly business and professional men. Nine were secretaries and six ministers. Evidently there is here a splendid field for the Catholic apostolate.

The Haven of Irish Immigrant Girls

A SWEET charity is that which for forty-four years has been performed by the New York Mission of Our Lady of the Rosary for the protection of the Irish immigrant girls. During that period it has received, free of charge, 100,000 of these strangers arriving on our shores, and has secured places of employment for 12,000 of them.

> While comparatively few come to the Mission now, there is no change in its attitude toward the immigrant. The priests of the Mission make frequent visits to the landing piers and to the immigrant hospitals and are at all times ready to render any assistance in their power. The Mission continues to employ a representative at Ellis Island to look out for the Irish immigrant's interest. It uses its influence to protect Irish girls on shipboard and examines the claims and fitness of the relatives or friends who call for the immigrants discharged to the Home. It receives, free of charge, such girls as are discharged to the Mission by the immigration authorities. It tries to locate relatives of those who bring indefinite addresses. It secures positions in good families for those ready to go to work. And, in keeping with a rule observed since the founding of the Mission, the service in whatever form is gratuitous.

The expenses of this work are met by the kind and generous people of the parish of Our Lady of the Rosary, by donations of a few friends outside the parish, and by the Rosary Society. The dues of the latter are twenty-five cents a year, and in pious return three Masses are celebrated weekly for the members, living and dead. It is neither a work of philanthropy nor of social "uplift," but of Divine charity, such as the Church has unostentatiously practised through all the centuries.

Exploiting Women for Profit

THE disastrous effects of the entrance of women into men's occupations, where this can possibly be avoided, are thus excellently summed up in *Il Giornale Italiano* of New York:

> Woman's work tends to the disadvantage of man's work. The competition of woman in the field of labor has upon the wages of men an influence more disastrously harmful than the competition of negroes, Chinese or Hindus. The enormous number of women who are working to withdraw themselves from household affairs depreciates female labor. For every woman who works—at a ridiculous wage—there is a man who cannot get himself well-paid and thus is obliged to send his wife also to work. The pay of a man and woman in the same family combined does not exceed what ought to be a fair wage for the man alone, if so many women, with their work, did not depreciate male labor, to the profit of greedy manufacturers and to the detriment of society. The work of women destroys the children.

The truth of these words is thoroughly comprehended by the American Federation of Labor. Its efforts deserve our earnest support, where it is honestly fighting this abuse. A correspondent to a New York paper refers to a factory that discharged 150 men, not one of whom had been drafted, and substituted cheaper woman labor with the calamity cry: "The war has taken our men." We may not overlook the obvious necessities created by war conditions, nor the need of women who must earn their own livelihood in occupations suitable to their sex. But anything that destroys the ideal of Christian womanhood or of the Christian home, whether it be capitalism or Socialism, must be fought to the death.

AMERICA

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Chronicle

The War.—In the beginning of the week the Austro-German troops of the Fourteenth Army, after having taken Cormons and Udine, pressed forward toward the lower reaches of the Tagliamento River, while another army advancing from the Carnic Alps reached Italian soil, took Gemona and swept toward the upper courses of the stream. The Italians were everywhere forced to yield, in the mountains, on the Friuli plain, and along the Udine-Codroipo railway. They halted at the Tagliamento, but the strong bridgehead positions at Codroipo and Dignano were carried against them by the Bavarian and Wurtemberg troops while those divisions which were maintaining their lines on the eastern bank of the River near Pinzano and Latisana were either driven back or taken prisoners. By November 2, the Austro-German armies were in complete control of the eastern banks of the Tagliamento from the Fella Valley to the Adriatic. In their drive, according to the Berlin War Office, the Austro-Germans have taken more than 200,000 prisoners and 1,800 guns.

Bulletin, Oct. 29, p.m.-Nov. 5, a.m.

On the Western front, while the British have made considerable advance in the Ypres district, the most important gain has been on the French front north of the Aisne. The whole section of this front extending from the Oise-Aisne canal on the west to Corbeny on the east, a distance of thirteen miles, comprising the western end of the Chemin des Dames, has been evacuated by the Germans who retreated one mile to the north bank of the Ailette River. The French followed and are now on the south bank of the river, after occupying the villages of Courtecon, Cerny, Ailles, and Chevreux, all of which are about eight miles south of Laon, the present French objective.

In Palestine the British have captured Beersheba forty miles south of Jerusalem, taking almost 2,000 prisoners. The capture of Beersheba was followed a few days after by an advance of almost three miles on the western and southwestern defenses of Gaza.

The rumors rife during the week that Dr. Michaelis was to be retired from the post of Imperial German Chancellor have finally been confirmed by the official announcement that Count George F. von Hertling, Prime Minister of Bavaria, has been selected and that he has accepted the position. He also assumed the duties of Prussian Prime Minister. Dr. Karl Helfferich, Vice-Chancellor and Minister of the Interior, and Herr von Waldow, Food Dictator, have resigned. The progressive leader in the Reichstag, Friedrich von Payer, will, it is said, become Vice-Chancellor, and Herr Friedberg, national Liberal leader, Vice-President of the Prussian Ministry. Admiral von Capelle's resignation as Minister of Marine has not as yet been accepted.

The New German Chancellor

Count George F. von Hertling is a Catholic. He is seventy-four years old and has long been prominent in the councils of the Empire. He is widely known as a writer. Books of his authorship are "John Locke and the Cambridge School," "Matter and Form and the Definition of the Soul," "Beyond the Borders of the Mechanical," "The Principles of Catholicism and Science." He was born at Darmstadt, and was educated at Munich, Berlin and Bonn. In the latter university he became a professor extraordinary in 1880, and in 1882 a regular professor. In 1876 he founded the Goerres Gesellschaft and became its President. He was made a life member of the Bavarian Chamber of the Reichsrat until 1912, when he became Bavarian Foreign Minister and Cabinet President. He opposed the last policies of von Bethmann-Hollweg when the latter was Chancellor, and once before was offered the post by the Kaiser but declined it, recommending Dr. Michaelis, who was appointed. Reports have declared that Count von Hertling favors an immediate peace without indemnities.

Norway Protests

In a note presented by the Norwegian Minister at Berlin to the German Minister of Foreign Affairs, Norway has protested against the sinking of Norwegian steamships in the convoy of neutral merchantmen attacked by German cruisers in the North Sea last month. The note calls attention to the fact that a year ago, after the destruction of Norwegian ships in the Polar Seas, Germany was notified that the Norwegian people would consider any new case of the kind a violation of the laws of humanity. Among other things the note says:

> The Norwegian Government will not again state its views, as it has already done so on several occasions, about the violation of the principles of freedom of the high seas incurred by the proclamation of large tracts of the ocean as a war zone, and by the sinking of neutral merchant ships not carrying contraband.
>
> It is owing to various measures of this kind that Norwegian ships, as well as those of other neutral countries, have been

compelled, in order to procure for Norway her essential imports, to seek protection in the past, as they will in the future, by allowing themselves to be convoyed by warships belonging to Germany's enemies. The Norwegian Government bears in mind that in the memorandum addressed to the German Government on October 20, 1916, occasioned by the sinking of Norwegian ships in the ice-cold sea by German submarines, it called attention to the fact that the Norwegian nation considered in the light of a violation of the laws of humanity the last fresh case in which the death of Norwegian sailors was caused or their lives or health exposed to danger. On that occasion the Norwegian Government once again requested the German Government to take measures so that the commanders of German submarines should not expose the lives of Norwegian sailors to danger, whether by negligence or error of judgment.

It has made a profound impression on the Norwegian people that not only have German submarines continued to sink peaceful neutral merchant ships, paying no attention to the fate of their crews, but that even German warships adopted the same tactics. The Norwegian Government decided to send this note in order to bring to the attention of the German Government the impression these acts have made upon the Norwegian people.

The note of its Government has met with the approval of the Norwegian people.

Great Britain.—The London *Times* is, or pretends to be, seriously agitated over the danger of revolution in England. According to the aforesaid paper, revolutionary propaganda is widespread. The movement appeals especially to discontented workmen who are intent on making "demand upon demand," on causing "strike after strike," on hitting "blow after blow," until the capitalistic State is destroyed. In general, according to the statement, there are two classes in the nation, the working class, which is progressive and Socialistic in tendency, and the unprogressive Old England class, composed of landed proprietors, members of the learned professions, merchants and so on. At the outbreak of the war the total income of the former class was about £600,000,000; this has increased to £1,000,000,000. Despite this apparent prosperity the workmen are not content; they are anxious to possess the whole product of industry, and protest moreover that the military burdens are not equally distributed. Things have proceeded so far that the workmen have emancipated themselves from the control of the national authority, which finds itself baffled by the problem, a triumph for the revolutionary movement. A greater difficulty is now presenting itself for solution. Under the circumstances.

Labor Troubles

All that can be obtained from the labor section of the nation is the relatively small amount which they will pay in increased taxation. From the other section no amount can justly be obtained from those whose present incomes are below the average of the wage-earning class. There remain the wealthy individualists, say, those whose incomes exceed £250 per annum. But the total amount of these incomes comes to only £1,000,000,000 per annum, of which a large proportion is already paid away in direct taxation and in subscription to war loans. It follows that the amount can only be obtained in the future, as it has been mainly obtained in the past, by an expansion of the currency, which is equivalent to a depreciation of its purchasing value. Thus we are caught in the vicious circle of increased wages to meet high prices, and a further rise in prices to pay the increased wages. One half of the nation raises its standard of living; the other half has to bear the burden of this rise, as well as the greater part of all the other burdens imposed by this war, and even so we are hurrying on to the time when the machinery of money will entirely fail of its purpose.

The *Times* fears that if this state of affairs continues for long labor will accept the guidance of revolutionists, and will then be faced with the problem of rebuilding the nation from its foundation, a task that will be undertaken "under the same conditions and with the same prospects of success in London as in Petrograd." The solution is a strong, intelligent Parliament brave enough to act at once. The sanest judgment on this affair is contained in this editorial from the Liverpool *Catholic Times and Catholic Opinion:*

Following in the wake of the *Times,* a number of journals have been discussing the growth of a revolutionary movement amongst the British toilers. Does such a movement exist, and if so, is it formidable? That a change of a far-reaching character has come to pass in the sentiments of the workers is certain, and it may be called revolutionary in the sense that its object is to bring about great reforms. In the first place, the people are dissatisfied with the privileges enjoyed by the ruling classes. They are particularly alive to the danger of leaving in their hands without checks the fashioning of diplomatic policies. The lesson taught by the Kaiser's attack on the liberties of nations has also made a deep impression on them, and their attitude towards monarchy as a form of government is not what it was before the war began. Moreover, the workers are discontented with the manner in which the affairs of the nation have been conducted by Ministers during this period of trial. They want those with whom authority rests to be less inclined to conceal blunders and more responsive to popular feeling. There is, therefore, a good deal of unrest amongst the masses of the population, but it would be a mistake to imagine that it portends immediate peril to the State. What it means is that the Government must be prepared to promote democratic reforms of a thorough kind.

Apparently England will witness great changes at least in its economic and social structure, if not in its form of government.

Ireland.—Sinn Fein is still conducting a vigorous campaign for the complete separation of Ireland from England. Just at present its efforts are promoted in no small measure by revelations of cynical cruelty to Ashe who recently died in prison as a result of a "hunger strike." The Convention sitting under the presidency of De Valera has set forth these resolutions in its agenda:

Sinn Fein Convention

Article I. Whereas, the people of Ireland never relinquished their claim to separate nationhood; and, whereas, the provisional Government of the Irish Republic at Easter, 1916, in the name of the Irish people, and continuing the fight made by previous generations, reasserted the inalienable right of the Irish nation to sovereign independence, and reaffirmed the determination of the Irish people to achieve it; and,

Whereas, the proclamation of the Irish Republic at Easter, 1916, and the supreme courage and glorious sacrifices of the men who gave their lives to maintain it have united the people of Ireland under the flag of the Irish Republic, be it

Resolved, That we, the delegated representatives of the Irish people in convention assembled, hereby declare the following to be the constitution of Sinn Fein: (1) The name of this organization shall be Sinn Fein. (2) Sinn Fein aims at securing international recognition of Ireland as an independent Irish Republic. Having achieved that status, the Irish people may by referendum freely choose their own form of Government. (3) This object shall be attained through the Sinn Fein organization, which shall in the name of the sovereign Irish people, (a) deny the right and oppose the will of the British Parliament and the British Crown or any other foreign Government to legislate for Ireland, (b) make use of any and every means available to render impotent the power of England to hold Ireland in subjection by military force or otherwise.

Whereas, no law made without the authority and consent of the Irish people is or ever can be binding on their conscience, therefore, in accordance with the resolution of Sinn Fein, adopted in the convention of 1915, a constituent assembly shall be convoked, comprising persons chosen by Irish constituencies as supreme national authority to speak and act in the name of the Irish people and to devise and formulate measures for the welfare of the whole people of Ireland, such as: (a) The introduction of a prospective system for Irish industries and commerce by combined action of the Irish councils, urban councils, rural councils, poor law boards, harbor boards and other bodies directly responsible to the Irish people; (b) the establishment and maintenance under the direction of the National Assembly or other authority approved by the people of Ireland, of an Irish consular service for the advancement of Irish commerce and Irish interests generally; (c) the reestablishment of an Irish mercantile marine to facilitate direct trading between Ireland and the countries of continental Europe, America, Africa and the Far East; (d) an industrial survey of Ireland and development of its mineral resources under the auspices of the National Assembly or other national authority, approved by the people of Ireland; (e) the establishment of a national stock exchange; (f) the creation of a national civil service embracing all employes of county councils, rural councils, poor law boards, harbor boards and other bodies responsible to the Irish people by the institution of a common, national qualifying examination and local competitive examinations, the latter at the discretion of the local bodies; (g) the establishment of Sinn Fein courts of arbitration for the speedy and satisfactory adjustment of disputes; (h) the development of transit by railroad and water, and of waste lands for the national benefit by a national authority approved by the people of Ireland; (i) the development of the Irish Sea fisheries by the National Assembly or other national authority, approved by the people of Ireland; (j) the reform of education to render its basis national and industrial by the compulsory teaching of Irish language, Irish history, and Irish agriculture and manufacturing potentialities in a primary system and, in addition, to elevate to a position of dominance in the university system Irish agriculture and economics; (k) the abolition of the poor law system and the substitution in its stead of adequate out-door relief to the aged and infirm and employment of the able-bodied in the reclamation of waste lands, afforestation, and other national and reproductive works.

Article II. A special meeting of the executive may be summoned on three days' notice by the President on a requisition presented to him, signed by six members of the executive, specifying the object for which the meeting is called. In a case of urgent emergency the President shall call all the members of the executive to an urgency meeting, and may take action in the name of the executive. In case he secures the approval of an absolute majority of the entire executive, the action taken is to be reported for confirmation at the next ordinary meeting of the executive.

Article III. Where Irish resources are being developed or where industries exist, Sinn Feiners should make it their business to secure assurance that workers are paid living wages.

Article IV. That equality of men and women in this organization shall be emphasized in all speeches and leaflets.

The immediate effect of all this is hard to foresee but it is significant that three Irish Bishops have lately warned the people against the danger of revolution.

Italy.—Party differences, according to dispatches, have been wiped out by the German invasion of Italy, and official statements made by the various political groups, and notably by the Catholics and the Socialists, have declared that political expediency must give way to the national need. A new Ministry has been formed with Vittorio Orlando, Minister of the Interior under the Boselli Ministry, as Premier. The Cabinet, in which Orlando retains his former post, is as follows: Premier and Minister of the Interior, Vittorio Orlando; Minister of Foreign Affairs, Baron Sonnino; Minister of the Colonies, Signor Colosimo; Minister of Justice, Signor Sacchi; Minister of Finance, Signor Meda; Minister of the Treasury, Francesco Nitti; Minister of War, General Alfieri; Minister of the Navy, Vice-Admiral Delbono; Minister of Munitions, General Alfredo Dallolio; Minister of Military Aid and War Pensions, Signor Dissolad; Minister of Education, Signor Barenini; Minister of Public Works, Signor Bari; Minister of Agriculture, Signor Miliani; Minister of Commerce and Labor, Signor Giufelli; Minister of Posts, Signor Fara; Minister of Transports, Signor Bianchi.

The New Ministry

The policy of the new Cabinet appears to be an aggressive carrying on of the war. An evidence of this is the message addressed to the Italians of the United States by the Italian Ambassador, Count di Cellore, in which he assures his compatriots that the people and army of Italy, in spite of the recent successes of the Central Powers, are irrevocably set in their determination to fight the invaders until Italy is crowned with victory.

Rome.—A delayed copy of Cardinal Gasparri's letter, in which the Papal Secretary of State comments on the pastoral written by Mgr. de Gibergues, Bishop of Valence, shows that the Cardinal had not only anticipated the Italian objections to the Papal Note recently voiced by Baron Sonnino, but at the same time answered the criticisms made by the antagonistic section of the French press.

The Pope's Note

Taking up the statement that the Holy Father was pro-German in his proposals the Cardinal declares that "If in the Pontifical Note there are nations favored in a special manner they are Belgium and France." That

Belgium is of the opinion that the Pope has been especially solicitous for the welfare of the Belgians is clear from the gratitude generally expressed in that country. The Cardinal's opinion has been publicly confirmed as far as Belgium is concerned by the text of the official reply of King Albert's Government to the Papal peace proposals, already published in AMERICA. It has also been pointed out that the Central Powers have complained that they have been the only Powers condemned by the Holy See.

The Cardinal by anticipation refutes Sonnino's charge that the Pope has put the invasion of Belgium on the same plane with the conquest of the German colonies, by stating that although the Holy Father proposed reciprocal condonation of damages as a general principle, he added, nevertheless, that if in certain cases there were special reasons against it ("as in the case of Belgium") they must be considered in equity and justice.

Conceived as it was in a general way, says Cardinal Gasparri, the Papal Note, does not stand in the way of compensation being demanded by France for damages done without military necessity. To the same *general* principle of not demanding war indemnity France has already been committed, he says, by M. Ribot, the ex-Premier of France, in conjunction with the Provisory Government of Russia, without, however, excluding the right of France to demand compensation for damages inflicted by the ill-will of military commanders without military necessity. The Cardinal adds, however, that:

> Apart from the enormous difficulty of deciding precisely which are the damages done, without military necessity, by the fault of the military commanders, it is for France to judge if it suits her, even in the hypothesis of victory, to prolong the war, be it only for a year, in order to exact from the enemy reparation of those damages, taking into account the loss of money that prolongation of the war must entail, the still graver loss in men, and the heaps of ruins in which the war would leave Belgium and the French territory now occupied by the Germans.

Answering the strictures on the Papal Note with regard to the Holy Father's suggestions about the settlement of the question of Alsace and Lorraine, strictures which have been very prominent in certain sections of the French press, Cardinal Gasparri says:

> And lastly, in his fifth point, the Holy Father does not, and could not, propose any solution of the question of Alsace and Lorraine. But he expresses a wish that France and Germany may examine it in a conciliatory disposition, and have regard, so far as may be just and possible, to the aspirations of the people concerned. It is therefore hard to see how such desires and hopes could be offensive to French patriotism; on the contrary if this question, which is the apple of discord between two great nations, could be solved peaceably and in way satisfactory to both parties (and no one will say this is impossible), would it not be better, not only for Germany and France, but for all mankind?

The Cardinal's letter concludes as follows:

> It is, therefore, clear that if the Pontiff's appeal favors France on various points, on none does it offend her, and that leads to the hope that, after the first rather too hasty impression, France will give the Pontifical act a juster and more favorable appreciation.

Cardinal Bourne, Archbishop of Westminster, had made a vigorous protest against the misrepresentations of the Pope's proposals by the English press, declaring that never in the history of the newspapers of England has there been so utter a confusion of ideas as in the treatment of the Note of the Holy Father. His Eminence said in part:

> I do not think it is out of place to protest against the attempts which have been made, notably by some of our evening papers, to misrepresent entirely the whole attitude of the Pope. If the writers knew the facts, then they have been lying; but if they do not know the facts, which is probably the case, they have been showing a most extraordinary want of care in dealing with issues so great. The authority of the Holy See does not enter into the matter, but, coming from the source it does, every reasonable man and every right-thinking person ought to give to such a document all the consideration it deserves.

Further comments on this subject will be printed in the next issue of AMERICA.

Russia.—Municipal elections have been held in many parts of Russia, and according to press dispatches have resulted in a victory for non-partisan and conservative Socialist groups. The returns from 643 cities and towns indicate that the radical Bolsheviki candidates have been defeated in every instance. In large cities the Bolsheviki polled 7 per cent of the vote, in towns 2.2 per cent. About 50 per cent of the vote in small towns was cast by independents. Just now it appears that the Bolsheviki are losing favor. The demonstration against the war, set for November 2, did not take place. The decision not to hold it that day was reached at a secret meeting of the Maximalists, who are dominated by Lenine, the radical agitator. The meeting is listed for a later day kept secret for the present by the radicals. These improvements in conditions are apparent rather than real. Food is scarce and the people, especially infants, are suffering great hardships. The army is still disorganized, and according to Kerensky the very existence of Russia is threatened. At this date there is no authentic news about the bill fathered by the Minister of War, "providing for the establishment of qualified regimental disciplinary tribunals which will apply a system of penalties under which entire regiments, if convicted of lack of discipline, will have their leave stopped and their rations considerably reduced." From a recent motion for clemency for degraded army officers, made by Alexieff, former Chief of Staff, it appears that so far 10,000 officers have been expelled from the army. Such wholesale punishment is probably the reason why Parliament appointed a Council of Defense, consisting of thirty-eight members, to sit continuously in order to carry out the Government's measures for improving the morale of the troops.

The Elections

The Cause of the Irish Martyrs

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OF RELIGION

A. HILLIARD ATTERIDGE

DURING the month of September the ecclesiastical commission for the cause of the Irish Martyrs held several sittings in Dublin, and good progress was made in the drawing up of the "Apostolic Process." The first formal steps in this matter were taken more than twelve years ago, when the Archbishop of Dublin conducted a preliminary investigation, and in February, 1905, transmitted a first report to the Sacred Congregation of Rites. This report contained a long list of reputed martyrdoms from the days of the persecution under Henry VIII to the early years of the eighteenth century. It was accompanied by a large collection of books, transcripts of documents and the record of evidence as to local tradition. This was the first formal step toward the beatification. Informal efforts in the same direction had been made in earlier times, and in the seventeenth century Irish exiles on the Continent drew up several catalogues of those who had suffered for the Faith in Ireland with some narratives of their lives and deaths. But until 1904-1905 no steps had been taken for the regular introduction of the cause of beatification at Rome.

The stage in the ecclesiastical process now reached may be described in popular language as the preparation of the evidence to be laid before the Roman Congregation, the proceedings of 1904-'05 having already established a primâ facie case. The first list sent to Rome has been reduced to about 300 names, and it is not unlikely that there will be a still further reduction. We may take it as a practical certainty that a far greater number of Catholics, priests and lay folk, were put to death for their religion in the days of the Irish persecution, in the time of the Tudors, the Stuarts and the Cromwellian commonwealth. But the very character of the persecution has involved in utter obscurity the names of hundreds of these heroes of the Faith, and in many other cases what is known of them is so meagre that it would be impossible to build up the complete evidence required in the process of beatification and canonization.

One case stands apart from the rest, that of the Venerable Oliver Plunkett, Archbishop of Armagh, executed at Tyburn, London, on Friday, July 11, 1681. His execution was the last of the long series of martyrdoms at Tyburn, during a century and a half of the persecution in England. He was brought to Westminster for trial, and thanks to this fact we have the full record of the proceedings in court and an abundance of further evidence in the British and Irish State Papers. The cause was introduced with that of more than 200 martyrs of the English persecution, and in 1886 Leo XIII signed the decree which gave to the martyred Archbishop the title of Venerable, the first stage toward beatification. But among the martyrs in Ireland itself it is quite the exception to have a full record of their trial and condemnation. Few of them were arraigned before a regular court. They were executed in many instances under the summary process of martial law. In other cases they were put to death without even the pretense of a trial. In some cases the State papers afford evidence of the proceedings against the martyr. Thus in the case of Dermod O'Hurley, Archbishop of Cashel, who was hanged at Stephen's Green, Dublin, in 1584, we have the correspondence between the Irish Lords Justices and Walsingham, Queen Elizabeth's Secretary of State. The Justices wrote that it was considered advisable to examine the Archbishop under torture, but as there was no rack in Dublin they suggested that he should be sent to London. Walsingham replied that he might be tortured by fire, instead of the rack, and this cruel course was followed. After the torture the Justices reported that there was no evidence on which a court could convict the prisoner of treason, under Irish law. Walsingham solved the difficulty by suggesting that the Archbishop should be executed under sentence of a court martial, so the court was convened and gave the required sentence.

In many cases there are records of martyrdoms, without the names of the martyrs. Thus there are instances where monasteries and friaries were sacked and the whole community put to death, but the monastic records that would have given us the names, disappeared when the home of the martyrs was laid in ruins. In other cases the names recorded in documents of the time are obviously written down incorrectly. Sometimes patient investigation enables us to discover the real name. Then there is often another difficulty. Death in a just cause is among the highest forms of self-sacrifice but it is not necessarily martyrdom. The martyr, in the strict sense of the word, is one who dies rather than deny his faith or is put to death in hatred of the Faith. The same difficulty arose in the case of the English martyrs who were nominally condemned for high treason, a civil offense. In carrying through their cause it had to be shown that the motive of their condemnation was their religion, not their political action. This was facilitated by the fact that the full records of their trial were available. In some of the cases of reputed martyrdoms during the Irish wars, with executions under martial law and only the scantiest records of the occurrence, the problem of completing the proof is more complex.

All things considered, it is highly satisfactory that so many martyrs' names and so much historical detail about their heroic lives and deaths have been collected from

the very incomplete records of the penal times. Even in Ireland, itself, there is amongst the people only a vague knowledge of the ferocious persecution which during 150 years deluged the land with Catholic blood. In some places the stones are pointed out which in penal days were used as altars, in hidden valleys and on lonely hillsides. But with the exception of Venerable Oliver Plunkett, and perhaps Bishop Egan of Ross, no names are widely remembered among the people. In England, in the same way, until the beatification of the martyrs, there was no widespread knowledge of their story. More's and Fisher's names, perhaps Campion's, were widely known. The rest were remembered locally only. We may hope that steps will now be taken to add to our popular Catholic literature the inspiring records of the martyrs, whose blood was so freely shed to preserve the Faith of the Irish people, as well as to glorify God in other ways.

Dr. Reisner's Jesuits

PAUL L. BLAKELY, S.J.

THE pastor of Grace Methodist Episcopal Church, New York, is the Reverend Christian F. Reisner. In some of his recent activities, Dr. Reisner brings to mind a familiar paragraph from Newman's famous lecture, "Tradition, the Sustaining Power of Protestantism," in which is pictured an old-fashioned Protestant who has been asked to prove an oft-repeated charge against the Catholic Church.

> . . . He never knew there was any doubt at all about it; he *is* surprised, for *he thought we granted it* [italics inserted]. When he was young he heard it said again and again; to his certain knowledge it has been uniformly said the last forty, fifty, sixty years and on one ever denied it; it is so in all the books he ever looked into; what is the world coming to? What is true if this is not? So, Catholics are to be whitewashed! What next?

Newman's Protestant was far from being a bad man. He was, rather, a good man; at least, he would not consent to have iniquity whitewashed. But he was ignorant. I have no reason to believe that Dr. Reisner is anything but a well-meaning clergyman. Hence when he states in public that "the Jesuits defended all kinds of false statements, if the Church was advanced thereby," I may question his good taste, but incline to excuse him on the score of ignorance. Since reading a letter addressed to a Catholic layman, Mr. Frank Haverty, by the Reverend Doctor, I further incline to hold his ignorance to be of the deep, dark, ineluctable and invincible variety which, according to the pitying theologians, does away with moral responsibility.

It all began after this fashion. On February 26, 1917, the New York *Times* reported a meeting held in Dr. Reisner's church on the previous evening. Dr. Reisner, so ran the account, "told his congregation that there may be circumstances under which it is right to lie." In proof of this somewhat unconventional statement, he quoted the practice of Colonel Roosevelt and of "European diplomacy," after which he proceeded to remark that "the Jesuits defended all kinds of false statements if the Church was advanced thereby." Under date of February 26, Mr. Frank Haverty asked Dr. Reisner for his "authority for this charge," and requested "volume, page and chapter from any approved Catholic theological work, Jesuit or not, that maintains that a good end justifies a bad means." Mr. Haverty is a good waiter. One needs to be, when one sets out to bring the writers of anti-Catholic statements to book. In fact, Mr. Haverty is still waiting for his answer. But on March 10 Dr. Reisner wrote: "I am surprised that you insist on so prompt an answer, and conclude because you did not get it none will be forthcoming. I am compelled to work sixteen hours a day, and have not been able until this moment to look up my authority in order to give you the book and page number, etc."

This was promising, but disappointment followed. After the usual camouflage, "The Catholic Church is doing limitless good," aided, no doubt, by the skilful lying of the Jesuits, and "some of my best friends belong to that organization," which touches the point only to the extent of making us suspect that the Doctor is a bit careless in choosing his friends, we read:

> In the midst of many statements, the reference to the Jesuits was made, *and I thought it generally admitted* that in the early days when neither the Protestants or the Catholics had the high standard of morals which we now enjoy [e. g., Dr. Reisner's teaching that "there may be circumstances under which it is right to lie"] that this organization did argue that the "end justified the means." (Italics inserted.)

Thus is the ground shifted in several respects. Dr. Reisner's first statement was a general proposition, "the Jesuits defended all kinds of false statements." Coupled with the mention of Colonel Roosevelt, one was fairly justified in believing that Dr. Reisner referred to present-day Jesuits, as well as to their forbears. Withdrawing the charge against the modern Jesuits, some of whom maintain a fair reputation for general respectability within a few blocks of Dr. Reisner's church, the worthy clergyman now fixes the vile charge on the Jesuits of those "early days when neither the Protestants nor the Catholics" had our present high standard of morals.

Indeed, he is rather surprised that anyone should question the matter. "He thought we granted it," says Newman's Protestant of 1850. "I thought it generally admitted," writes Dr. Reisner in 1917. Some historical sense, not to speak of a sense of justice, would have counseled greater precision in Dr. Reisner's second indictment; still, something is gained by his indirect admission that twentieth-century Jesuits do not teach lying. Unfortunately, however, in his very defense, Dr. Reisner widens the charge against those shadowy Jesuits of an uncertain period. Not only might this gentry lie to advance the cause of the Church, but they might steal, when this was more convenient, or corrupt States, or sow discord, or plan murder, or do any foul act abhorred of God and man. For their "organization," with incredible fatuity, "did argue that the end justified the means."

The further workings of Dr. Reisner's mind are of considerable interest to the psychologist. "I mean to answer everyone who has written me concerning the matter as you did," he proceeds, "and then under no circumstances will I be drawn into a controversy, for I believe that the Catholics and the Protestants are both trying to make the world better and to build religion which alone insures righteousness and helpfulness." Apparently he has not the faintest concept of the fact that he has publicly charged a great religious body with having professed principles utterly subversive of decency and morality. And who are these Papists that he should condescend to break a lance with them? Nor does he recognize the incongruity of invoking "righteousness and helpfulness," as long as he is under the obligation, recognized by all men of honor, either of proving his dastardly charge or of retracting it as publicly as he made it.

I have not had the time to look up many authorities and I must therefore refer you to the following only: "Fourteen Years a Jesuit," Count von Hoensbroech. Trans. by Alice Zimmerman Vol. II, pg 320 ff. "The End Justifies the Means," "History of the Christian Church," Sheldon, Pub. T. Y. Crowell & Co., Vol. III, pg 414-423, 489-500, also consider the question of probabilism as described and authenticated on pages 416, 419, 495 and 497 of the latter book. I have before me a translation of some of these references which while they do not exactly use the phrase, nevertheless imply that such casuistry was employed.

Mr. Haverty had asked "volume, page and chapter from any approved *Catholic* theological work, Jesuit or not." After twelve days of sixteen working hours, Dr. Reisner cites two books, and considers the case closed. Neither was "an approved Catholic theological work." One was written by a Protestant clergyman, professor in a Protestant seminary; the other by an apostate priest who is certainly not a Catholic, nor even, as I read his confession, a Christian. It is as if in response to a request for two Catholic authorities on the Papacy, Dr. Reisner had recommended Martin Luther and Voltaire; or to a student in search of old-line, rock-bound champions of the Democratic Party had suggested Charles E. Hughes and Elihu Root.

Plainly, however, it was the best that Dr. Reisner could do. But the reference to von Hoensbroech is particularly unhappy. On page 419 of the second volume of his farrago, "Fourteen Years a Jesuit," von Hoensbroech champions lying, and on page 421, boasts that he was guilty of forgery. "Certainly I did it with a necessary lie, by telling the Jesuit Caduff that I was now able to buy books with that sum. Without this lie I should not have got the money" (*op. cit.* II, p. 419). Von Hoensbroech, as he confesses, was arranging to use money that did not belong to him, "certain that I could repay it afterwards" (p. 419), a convenient method that has landed many an adventurer in jail. ". . . . in order to arouse no suspicion, I signed the telegram with the name of the Jesuit Superior Fischer. . . . The crime of forging the telegram I gladly admit, and rejoice, even at this day, that I boldly tore through a little wire thread (the consideration of sending such a telegram with a false signature), else this little thread might easily have grown into an iron fetter" (*op. cit.* II, p. 421). In other words, Dr. Reisner asks me to believe, on the testimony of an intending thief, a self-confessed liar and forger, that the Society of Jesus once taught that evil might be done for a good end!

Furthermore, on page 320, the very page cited by Dr. Reisner, von Hoensbroech laments *his failure to prove,* either before the County Court of Trèves or before the High Court of Appeals at Cologne, on March 30, 1906, his charge that the Society taught that the end justifies the means. As Dr. Reisner may not know, over seventy years ago Father Roh, S.J., offered 1,000 florins to anyone who could prove that the Society had ever taught this detestable doctrine. The offer was repeated in 1890 by Kaplan Richter. Neither offer has ever been claimed. In 1903, Franz Dasbach made the offer 2,000 florins, and the notoriety-seeking von Hoensbroech came forward. But by his own showing, the case was dismissed "on the ground that the passages brought forward from the Jesuit authors do not contain the sentence 'The end sanctifies the means' either formally or materially" (*op. cit.* II, p. 320). Von Hoensbroech explains the disaster on "the well-founded supposition that in essential points it [the Cologne judgment] was composed with the assistance of Jesuits" (p. 321). Von Hoensbroech then proceeds to quote from three Jesuit theologians, Becanus, Castropalao and Voit. Not one of these men holds the doctrine imputed to him; but I submit that even if all did, three out of possibly a hundred writers cannot represent the doctrine of the Society, any more than Benedict Arnold can be instanced as a fair example of the spirit prevailing among the officers of the Continental army.

After all, it would seem that not the Jesuits, but von Hoensbroech, on his own confession, and Dr. Reisner, according to the uncontradicted report of the New York *Times,* teach the lawfulness of lying!

Sheldon, I am happy to say, is not a man of the von

Hoensbroech type. His efforts to prove that the Jesuits teach that the end justifies the means will be discussed in another paper, and also, space permitting, the mental gyrations of a major-general, a Georgia dominie, and a New York newspaper, on the same subject.

The Return of the King

MICHAEL WILLIAMS

EIGHTY years ago the King was dethroned, despoiled, and with his faithful ministers sent into exile. The royal palace fell into ruins; its looted treasures were scattered far and wide, save for a few precious objects which were hidden away and guarded by those who even then knew that the King would come again. A few loyal subjects lingered on near the palace; but one by one they died, or went like their Master into exile. Their houses and their lands, cattle and sheep and horses were seized by their enemies. Melancholy owls brooded and hooted in the shattered towers. Among the fallen walls the grass grew gently, as if trying to cover their nakedness and heal their wounds with green compassion. And underneath the ruins, lost and forgotten, lay the unmarked graves of those who had built the palace for their King, and there had served Him.

Wherefore I account it as a great and wonderful thing, as one of the chief adventures of an adventurous life, that only a few days ago I was privileged to be one of the throng which in the partially restored royal palace welcomed the King on His return. Throned upon gold and silver carved into the fairest of forms by ancient art, surrounded by reverent ministers clothed in purple and fine linen, borne amid lights and the fragrant smoke of frankincense, the King came back, and was lifted up above our heads bowed in loving homage and drew us all toward Him. All my days have I sought, and sometimes have I found, the trails of high romance, but never until this glad, golden day did I seem to come so near unto the King of all true romance, the King in all His beauty, and never have I known as then I knew that there is no power that can keep Him exiled from His own.

It was in the old Franciscan Mission of San Carlos de Borromeo, in Carmel-by-the-Sea, in California. Here for the first time in eighty years Benediction of the Blessed Sacrament was given, on Sunday afternoon, July 29, 1917, by the Reverend Raymond M. Mestres, the parish priest of Monterey. I think the date should be recorded, and held in memory. We live in a time of great events. Kingdoms and empires are changing and dissolving; the aspect of the world alters daily, nay, from hour to hour, like a dream. The drums and tramplings of unnumbered conquests thunder continuously; the air is thick with blows and cries; the earth is drenched in blood; and millions upon millions of the sorely stricken peoples cry, "How long, Oh, how long!" Would that it might be said of them that they cry out, "How long, O Lord, how long!" But that time is not yet. But when it comes the end will be near.

Yet even in such a time as this, surely the happening in Carmel's mission church was memorable, and wonderful and consoling. Founded in 1771 by the founder of California's civilization, Father Junipero Serra, that mighty hunter of souls, and during his life the headquarters of the vast missionary work of Spain in California, the mission at Carmelo was one of the first to feel the destructive effects of the iniquitous secularization. It was one of the first to fall into complete ruin and abandonment; for the reason that at Carmelo there was no civil town, no presidio of troops, nothing but a happy and peaceful and prospering settlement of Christian Indians, rescued from savagery and Satan by consecrated men who loved them as they loved themselves, for the sake of Christ. So when after Serra's death the blow fell, Carmelo quickly and utterly decayed and died. For more than fifty years it was desolate; the frequent sea-fog became its shroud, and not a veil of the sanctuary; its adobe walls were carted off to be made into roads; its baptismal fount, its tabernacle, its books and other sacred objects were seized as tourists' souvenirs, or made into garden ornaments. The King was gone. His enemies rejoiced. They thought that God was dead. Which was what they thought when He was carried to His tomb from Calvary.

But His friends were faithful. Somewhere, if not in Carmelo, they kept up His work; they remembered Him; they knew He would come back. His devoted ministers, the parish priests of Monterey, the two Spanish-born priests, Reverend Fathers Casanova and Mestres, both of them lovers of His ruined palace at Carmelo labored on, in the face of hostility, in the face of what is worse than hostility, indifference. And once again a roof kept the weather from the sanctuary where Serra had ministered to the King. Once again the mighty Sacrifice that is the supreme event of human affairs, the Holy Mass, was offered up in Carmelo; infrequently at first, it is true, but now every week at least. And on this blessed Sunday afternoon of which I speak the King came in His beauty, in royal processional, in golden garments, amid the incense and the lights, and the music of adoration, to bless His people once again, as in the olden days.

The monstrance in which He was uplifted to draw our hearts to Him was one saved from the spoilers. It had been given to Father Serra by Viceroy Bucareli, of Mexico, as the inscription sets forth. The cope that Father Mestres, the celebrant, wore, had also belonged to Father Serra. And the old church was packed to the doors. The Catholics, the servants of the King, had of course gathered from near and far; yet, even so, probably the greater number of that throng were not yet of the royal household, of the true allegiance. Wistful

seekers, many of them; soul-hungry and soul-thirsty, like so many sad millions today. And surely the King, returning out of eighty years of exile, poured forth His grace abundantly.

Even so, it seems to me, is the return of the King to the world, far from Carmelo the fair. There is a symbol, a figure, to be discerned in most things, I believe. Surely, He cannot much longer be kept in exile. For eighty years, it is true, He was prevented from giving His Benediction in one of His palaces; but what are eighty years in His sight? And now He has returned. How happy were we that day! Heaven save me from pride as I remember that my little son carried the incense vessel and knelt with the consecrated ministers before the Throne—a page in the court of the King of Kings. As for me, I offer up these few poor words. Come, oh King, come to all our souls; come back to the torn and bleeding hearts of the desolate children of men. We drove Thee into exile, and denied Thy Kingship, but now, Oh, surely, now we will turn to Thee again!

The World of Sight and Other Senses

DANIEL A. LORD, S.J.

WE do not need the poets to tell us that the world is beautiful. Rather, the spirit which moves poets to symbolize human emotions in flowers and waterfalls, and the impulse which reproduces in marble and on canvas the loveliness of nature are merely the highest expression of an appreciation latent in the dullest hearts. Burns and Shelley, Claude and Turner were only the high priests who paid to nature the tribute which all men feel is its due.

And when tellers of fairy tales try to conjure up an enchanted paradise in which sleeps the bewitched and bewitching princess, they can do so only in words whose meaning is first known from sights and sounds and tastes and perfumes that reach our senses. The very wonders of the Apocalypse are the glorified splendors which the tangible world offers to our unceasing delight.

No one is silly enough to contest that we have not all these same sensations of beautiful objects and enchanting sounds and delicate scents. Without them, why patronize art galleries and symphony concerts and flower-shows? No more does anyone deny that we see toads and hear factory whistles and scent tanneries. But since the dawn of philosophy, men have fought over the causes of these sensations, and they are fighting over them to-day.

In broadest outline, the contestants fall into two classes: Those who, in accordance with common-sense, claim that there are real, solid objects outside of us corresponding to our sensations; and the Idealists who, in the face of experience, maintain that sensation is the product of the soul alone, because nothing exists outside of the soul which is thinking. Spirits, it is true, could act upon spirits; in fact every Catholic holds that they do so act. But not even the Idealist claims that spirit acting upon my spirit produces the sensations which we associate with the material universe. A spirit cannot do so, since it contains neither dimension nor colors nor sound nor taste nor any of the properties of matter. According to the Idealists it is my spirit which is so ordered by nature that, in the presence of other spirits, it produces for itself the sensations of color, sound, taste, hardness and softness, and the like.

By way of experiment in this spiritual view of matter, I thrust my finger into my shaving water which has been unexpectedly heated beyond boiling point. There is really no shaving water at all; my spirit, by its peculiar and uncontrollable tendency, produces in some way the sensation of a hot fluid object. Looking at my finger I really do not see it blistered; my spirit subjectively produces the impression of a very red and very throbbing digit. Like a hurt boy, I thrust my finger into my mouth, and the peculiar hot, boiled taste I experience is not the result of my finger acting on my palate; my spirit is alone responsible for the flat, disappointing sensation.

Put briefly, in the view of the Idealist, souls or spirits alone exist; matter, such as shaving water and burnt fingers, though they appear to be the object of sense, are just a degree less real than fairy godmothers and Februaries with thirty-one days. Our souls are mighty workshops which by their nature are so constructed as to produce constantly and uniformly the experiences we call sensations. Like spiders, we spin out of our own substance the world in which we live.

Recognizing the tremendous difficulties of this system, certain Idealists while denying the existence of any material, extended objects, hold that God acts directly on the soul producing thus the modifications which we call sensations.

If ever there was a dark-room, anti-common-sense philosophy, it is this denial of the whole sensible world. As a theory it is simply futile to explain as simple a fact as a falling brick or a scrambled egg, much less Urban's scenery or the Grand Canyon.

Our Idealist decides to visit the Chicago Art Institute to see Breton's "The Song of the Lark." He might, if

the soul is the cause of all sensation, save himself the trouble of shaving his wholly spiritual face, and, reclining in his Morris chair, make his spirit produce the masterpiece. But, as a matter of fact, he is aware that a picture as it is really produced by his imagination in the quiet of his room differs from the original more completely than a twelfth carbon copy differs from the upper typewritten sheet, and at least as much as the original picture differs from a living peasant girl and a singing lark.

So he shaves, though shaving is an operation difficult to explain in spirits, and then takes a South Side "L" train—which is most annoyingly and unspiritually noisy to-day—to the Art Institute.

Now how does his soul as it was in his own room differ from his soul in the presence of the picture? If the picture itself is spiritual, it can help not one whit toward the production of the sensations which mark its presence. If his own soul is the cause of that delightful experience which he calls viewing a picture, why could not his soul produce the experience in any place except where the picture seems to be? Why must the enthusiastic student working near him in the gallery journey from San Francisco to see a picture which in all essentials his own soul produces? Why will "generations still unborn" experience this particular picture only where the picture hangs and in no place else? If there is no striking mass of colors and lines called "The Song of the Lark," if M. Breton simply fancied he dabbled in paint, if the Chicago Art Gallery bought something which really has no existence outside of the thinking mind, then certainly men have been playing a gigantic and decidedly exasperating game of make-believe.

We say that the beauty of children is often in the eyes of the parents; the Idealists go it a bit stronger and assert that children really have no faces at all.

A wedding couple travels long miles of rail to spend a few weeks in the Adirondacks where they fish for spiritual fish which they weigh in spiritual scales; climb diaphanous mountains in very tough—(I could pun on the "sole")—boots, and return home still dropping intangible rice from non-existing suitcases.

Before the tremendous act of creation achieved in the minds of this love-oblivious pair, God's act of creation becomes relatively the act of a careless child. According to the Idealists, not one tremendous being, but two very imperfect beings and with them all who were present in the Adirondacks produced the wonders of sight and sound that made their honeymoon a dream of joy. More than that; this same creation has been going on since the beginning of time. My mind produces the Rockies; it fills the heavens with stars; it stands with Shakespeare as the author of Hamlet; it is as much the composer of Lohengrin as was Wagner. If this be true, my whole internal consciousness is a continuous lie; for I never for a moment believe anything of the sort, nor can all the arguments from those of the Neoplatonist down through Fichte and Hegel to Mrs. Eddy ever convince me that it is true.

Columbus stands on the shores of America; and since, according to the Idealist, there is no reality but the thinking *Ego* or I, he not only discovers America, he manufactures it. One would like to know whether according to this theory the cells of the human body existed before the microscope discovered them, or the circulation of the blood, or the wonderful process of human generation, or the minute disease germs. If the reader of this article is convinced that it really exists outside of his mind and that I wrote it and not he, then Idealism would hardly be a working system of philosophy for him.

The theory which attributes to God directly the production of sensations without any reality to correspond to them does not in the least save the system. On the contrary it makes God the greatest deceiver, the most ridiculous scoffer conceivable. According to this theory, God impels us always to believe that we live in a material world, though it does not exist; and he forces us to act according to that belief. We can imagine the Greek Zeus in a fit of Olympic mirth causing some poor mortal to pursue gold which has no reality, to fly terror-stricken from a bull which his own spirit produces, to water non-existing flower gardens, and to sink peacefully into the imaginary shade of unreal trees. But to hold such a thing regarding the Christian God, as these Idealists do, is simply to make Him a senseless, brutal humorist who uses His creatures for His mirth.

The theory that there is no reality outside of the thinker is so impracticable that a celebrated German philosopher said of it that any man who tried to live according to it would shortly feel something in his brain snap. No amount of argument will convince the most confirmed Idealist that an erupting volcano can be mentally transfigured into a shower-bath. No man would be fool enough to boast to his friends that his mind produced "Intolerance" or composed "Traviata." The best an Idealist can do is use an intangible pen to write books which others will produce as they read them, or from professors' chairs teach bodiless classes in words which are the product of the hearers' spirits. On the same principle, possibly bewildered reader, the bursting shell does not bring about a crumbling fortress; the crumbling fortress produces the bursting shell.

As a youth I remember stumbling over a trick problem in algebra which proved conclusively that after all four equals five. Now four never could equal five, I reasoned; yet there was the proof clear against me. After fruitless effort I carried the problem to a professor of mathematics. He glanced at it casually, and then laid his finger on a certain equation. "There's the flaw," he said; "at that point you begin to multiply zeros. A person can prove anything if he multiplies zeros." And all the arguments of the Idealists are simply a multiplication of zeros.

"Dora," Then and Now

A. L. Binns

THE first time I met "Dora" was when I had been out some days from, well, it was somewhere between an American port on the Atlantic seaboard and a British port. Dora is susceptible about names, and prefers that they should be hinted at rather than spoken outright. But, anyway, Dora caused a notice to be circulated round the ship, to the effect that no one would be allowed to take gold coin through the British ports. And, furthermore, that an excise officer would appropriate all the gold coin there might be among us, and give us in exchange sundry pieces of paper, that crackled with a pleasing, opulent sound, and testified that they were legal tender for the payment of any amount.

There was hardly any gold worth mentioning, but Dora made us all give up what little we had, and we received the pieces of paper in exchange. Then, when we were actually in the British port, Dora came forward with another suggestion. She made us sit around until we were called, one by one, before the Aliens Officer, and the Aliens Officer, with impartiality to the British and the non-British alike, looked hard at us; he compared the wart on the left ear with the wart on the uncomplimentary passport photograph; asked what size boots we generally wore, and what sort of play the "Giants were putting up." After that we thought we had done with Dora: but we hadn't.

She let off the women and the old men to catch their trains, or to be embraced by affectionate, if impatient, relatives on the dock. But the young men; the chubby and callow ones; the not so chubby nor so callow, and the men of forty-one, who ought to have known better than to have owned to such an awkward age; these Dora could picture in her mind's eye as very appropriately carrying a rifle, and with free board and lodging, clothes and pocket money provided by a grateful country. So, she incontinently marched them off behind a soldier man, and the soldier man forthwith introduced them in the presence of the military officers, and what the military officers said was something about there being a war on. After that, Dora left us alone—for a time.

The next time I met Dora was in London. It is horrid to say so inelegant a thing about a lady, but Dora simply "butted in." It was in a restaurant. The handmaiden approached, and after deftly stowing away a lead pencil somewhere in her back hair, she unbent sufficiently to show some interest in the proceedings.

"Steak and kidney pudding, yes," she said, by way of repetition, "potatoes and cabbage, yes; roll and butter, yes; apple pie and ice cream—oh, well, you can't have all that."

"I can't have all what?"

"Why, you can't have the apple pie and the ice cream. Have a stick of chocolate, or a piece of cake, or a bun."

"But I don't want a stick of chocolate, nor a piece of cake, nor a bun!"

"Well, I'm sorry, but you can't have the other."

"Why can't I have it?"

"It costs too much. You see you are not allowed to spend more than one shilling and threepence on your lunch, and all that comes to quite two shillings."

"And why mustn't I spend more than one shilling and threepence on my lunch?"

"It's the regulation; it's—it's Dora." . . .

It *was* Dora. That same Dora who interferes with our lunches, who forbids us to spend more than sixpence on our tea, and says that such a sum entitles us to two ounces of bread or cake, and no more. Dora, who makes us eat war bread, and cuts us down on the sugar.

The next encounter with Dora took place outside a hotel near the Strand, where they hang out a large card, on which the American and British flags are entwined, and thirsty Allies and friendly neutrals are informed that American drinks, including cocktails, may be obtained within. It was on the side of the street opposite to the hotel, close to the backyard of Eagle Hut, where the American Y. M. C. A. has its quarters, where the Stars and Stripes were fluttering in the breeze that was blowing up from the river, that I came across a friend of earlier days. He was training for the Protestant ministry then; now his raiment indicates that he is actively engaged in carrying a gospel into Germany on the point of a bayonet. It was early forenoon, and the placard on the opposite side of the street was alluring. So I invited him to cross over and try the American drinks, including cocktails.

"Oh, we can't do that," he said, quite simply.

"And why can't we?"

"For the simple reason that the 'pubs' are allowed to be open only between twelve and half-past two, and from six to half-past nine." "And," he continued, "even if they were open, you couldn't buy me a drink. Don't you know that treating isn't allowed now? That you would be fined or imprisoned, and so should I, and the barkeeper too for serving us?"

"Who told you all that?" was the feeble rejoinder.

"Nobody told me all that," he said. "It's the regulations. Don't you understand? It's Dora."

After that there was no more to be said, and we wandered off to the nearest American soda fountain.

But Dora follows you everywhere. You may be sitting by the happy fireside, meditating on the advisability of changing your lodgings before the coming of the next full moon and the air-raid season, when a thundering knock is heard at the front door. When the door is opened a pugnacious policeman is discovered in the entry, who protests in a tone of virtuous indignation: "Shade that light in there, and pull the blind down or I'll pull you in!" And the advice is meekly followed, because of Dora. Or you buy a railway ticket, and find that fifty per cent has been added to the price printed on the ticket. It is Dora.

At the railway stations there are notices printed in English, French and Flemish, warning soldiers and sailors and civilians not to discuss military affairs before strangers. That's Dora! She puts out more than half the street lamps and darkens the streets at night. And when you stub your nose against a brick wall in the dark or become intimately acquainted with the gutter, you waste no time or words on profane swearing, you just say. "Dora!"

She has her own ideas on art and decoration: they are atrocious. And she spends whole days going up and down the town with a paste bucket and a bill-sticker's brush. Under the window in Whitehall through which King Charles I passed to his execution, she has plastered up sheaves of posters, exhorting the British and the stranger within their gates to eat less bread. On the sacred and virginal walls of government buildings she invites stokers to join the navy, extolling the munificence of the pay and the esthetic values of the free kit. Around the plinths of Cleopatra's Needle and the two Sphinx, or is it Sphinxes?, she yells at every passer-by that 100 cartridges may be purchased for fifteen shillings and sixpence; the inference being that you will invest this sum in war certificates.

She has, however, done one very excellent thing. She has found at last a use for the many statues of Victorian celebrities that adorn London. These worthies still stand erect as in the days of peace, smirking and supercilious, in the approved Victorian manner, with their awkward Prince Alberts and their side whiskers like Anglican bishops. And on the pedestal below is a multitude of posters urging the purchase of national war bonds. Poor Victorians, that they should have come down so low as the advertising business! For Dora has no reverence for tradition, nor respect for respectability; and they were the sum of Victorian virtue.

But she has her good points. As you sit grumbling at the Government and uncomfortable in the cellar, or repine querulously beneath the protection of the stairs, while the German aeroplanes are buzzing a mile or so up in the air, and the countless guns of London's air defenses are thundering through the night and crumpling up the raiders with shrapnel, it is Dora you have to thank for your life as you emerge from these cheerless retreats when the "all clear" signal goes. And if you should happen to be hit by a flying bullet or a piece of shell, there is an ambulance not far away, with doctors and nurses in attendance. And it is Dora who puts them there.

She is inexplicable, incomprehensible. At one moment she saves your life from the terror by night; at the next her hand explores the uttermost reaches of your pocket. Her years are as the years of a tender child; yet is she the mother of millions. Kings and capitalists hearken unto her; yet will she condescend to stand between the working man and his beer. For she is called "Dora," and her name is the "Defense of the Realm Act."

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Dr. Walsh and Darwinism

To the Editor of AMERICA:

In AMERICA of Oct. 20, Dr. James J. Walsh, in an article entitled "Teaching and Proselytism" uses this expression: "When Darwinism and the descent of man from the monkey, which has now been entirely abandoned and never had a foothold in serious science, were in vogue," etc. Is not this rather loose language to use in criticising a man (Huxley) who was always so precise in the use of English and in the statement of facts? The expression, "the descent of man from the monkey," had its place chiefly among the humorists, writers for religious periodicals and supplements for Sunday newspapers, and it is still in vogue. It never had a place in "serious science."

That the body of man has been developed through evolutionary processes from lower creatures, not the monkey, has had a place in serious science, and still holds that place in the teaching of the majority of biologic scientists at present. Many of them, for example, G. Stanley Hall, the greatest teacher of teachers in this country for some years back, hold that the human mind is also the product of evolutionary development.

The term "Darwinism" means natural selection or the survival and perpetuation of those living things best adapted to the conditions of life in which they exist; it assumes that no two living things are exactly alike, and that continuous variations in a particular direction may so change the organism that in time it may appear entirely unlike its original ancestors. This conception of development has had a place in "serious science," and has not "been entirely abandoned."

In recent years the original conception of Darwin has been, in a measure, displaced by "the more recent form of Darwinism termed mutation by DeVries" (Osborn), but discovered by Mendel. According to this more recent conception, the changes from the original form are sudden and complete and the new forms always breed true. The new forms are often feeble, and they may survive or not in competition with the old forms or other competing living things, and here comes into play the old law of natural selection. The majority of biologists at this time probably hold this conception, but there are those who still cling to the old theory of Lamarck, that use or exercise modifies structures in the line of greater efficiency, as did the late Professor Cope. And there are those who, like Professor Osborn, have theories of their own.

A reviewer of Professor Osborn's recent book says: "We know that plants and animals and man 'evolve'; we know to some extent how they evolve; we do not know why they evolve." I think this is an accurate statement of thought on this subject among the serious biologic scientists of the present time.

"We do not know why they evolve!" While the serious scientists are patiently and laboriously working on the problem, as they are, why cannot we forego the pleasure of sneering at them and say it is God's way of development and He directs the energy?

D. W. HARRINGTON, M. D.

Milwaukee.

[To avoid misunderstanding it seems necessary to remark that, in the present state of the evidence, it is temerarious to believe that man's body was evolved from a lower form, and no Catholic may believe that the human mind is a product of evolutionary development.—ED. AMERICA.]

Mr. Hoover's Meatless Day

To the Editor of AMERICA:

A suggestion has been made, and may be carried into effect, that Tuesday be declared a meatless day in all hotels and restaurants throughout the country. Why Tuesday instead of Friday? Catholics are already deprived of meat on the latter day, and should another day of abstinence fall in the same week, many people will suffer real hardship. Moreover, many non-Catholics regularly forego meat on Friday, and I have been informed that many army officers have also requested that this same day be meatless, in their camps. If this were drawn to the attention of the active and prudent Mr. Hoover, perhaps he would see to it that Friday instead of Tuesday be named the day of abstinence.

New York. L. E.

Catholics and White Slavery

To the Editor of AMERICA:

A few weeks ago, through the courtesy of the editor, I protested in these columns against the toleration and indifference of so-called Catholics towards the traffic in innocent girls, and urged that, since our pulpits and dollars can be lent to such causes as the conservation of food, the Knights of Columbus, Red Cross, etc., they might still better be devoted to the far more crying need of the suppression of that vice.

Whereupon, the Rev. Paul L. Blakely rises up in great agitation, declaring, among other fallacies, that "talk is cheap and ineffective," which he demonstrates in three columns of verbiage, and refutes my argument by affirming, as all Catholics must, the efficacy of prayer; admits that this vile traffic has existed since the earliest ages, and that theologians (more shame to them) have known all about it; denies the "conspiracy of silence" exposed by earnest and Christian workers who speak with undoubted authority, and then declares that the results of investigations have only been obtainable within the last ten years. Like many people who have no right on their side, he resorts to the lowest form of argument, if argument it can be called at all, personal abuse, calling me, albeit in Latin, an ass.

I do not object, however, to being called an ass by the reverend writer since the ass has shown himself, at times, to be anything but an ass, and bears on his back the emblem of Christ for the services rendered to Him and His Mother. May I just remind Father Blakely, however, that on one occasion an ass was chosen by the Almighty to confound a bigger ass, and suggest that, no doubt, history is again repeating itself, as is its wont?

In order to prove that Catholics are not indifferent to the traffic in children, for most of the victims range from twelve to sixteen years of age, Father Blakely points to the churches.

the confessionals, and the Magdalen asylums, with true clerical irrelevance. No Catholic, as I said above, denies the efficacy of prayer, but we all know, or ought to know, that "Faith without works is dead," and that unless good works go hand in hand with prayer, then our prayers are merely hypocrisy. According to Father Blakely's illogic, we are to let all offenders against society and morality go scot free, pursue their nefarious work unimpeded, while we sit back and pray for them. What chaos would result!

As to the confessionals, they are not frequented by professional procurers of women, and, though they could be made very useful if priests would insist there on some practical work being done to hinder the evil doer and protect the innocent, as long as the clergy hold Father Blakely's views they will not influence their penitents very much to ardent action.

As to Magdalen asylums: as monuments to a double standard of morality they are to be deplored, and have been deplored by a large-minded member of the Society to which Father Blakely belongs, in an eloquent sermon at the Cathedral some time ago, in which he rightly declared that they should be for men not for women. And what a misnomer, since Mary Magdalen donned no garb of penance, but returned a welcome member to the bosom of her family, where she was our Lord's honored hostess. How, may I ask my reverend critic, do these purely female penitentiaries prevent human monsters from outraging little girls?

I feel sure, in spite of the reverend gentleman's heated effusion, nay, rather because of it, that all true Catholics will agree on the advisability of rousing, through our press, our pulpits, and our schools, that invulnerable weapon, public opinion, against the greatest evil in the world. Let us join with our more energetic non-Catholic brethren in placing every obstacle in the way of the offender, and though we cannot convert him by legislation, we can, at any rate, do much towards protecting the innocent and making his nefarious work practically impossible. In England, after years of struggle, flogging was introduced as the penalty for white slavery, with the result that the foreign procurer fled the country. Why should agitation not be started here for the enforcement of a similar penalty, and the same result would probably be achieved, though, personally, I would prefer to see the death penalty also added. Let the clergy teach respect for women and a single standard of morality from their pulpits, confessionals, and schools, and let parents and teachers forewarn and forearm the children under their care, that the heartrending cry, "Why did no one ever tell me?" may not resound so often from Catholic lips. When some practical and energetic work has been done in these directions, then Father Blakely can better take up the cudgels in defense of Catholic action. Then he will be better equipped to embark upon an argument to which, at present, he has shown himself to be so unequal.

New York. C. CONNOLLY.

[Of course, I never said anything so foolish, as "we are to let all offenders go scot free, pursue their nefarious work unimpeded, while we sit back and pray for them." On the contrary, I stated clearly that "the rod must be laid mightily from time to time across the back of flaunting iniquity." To say that legislation cannot do all, has never been held equivalent to saying that it can do nothing. And it is a direct misquotation to write, "Father Blakely . . . declares that the results of investigations have only been *obtainable within the last ten years.*" "Complete information on its current features," I wrote, "*has always been accessible.*" Nor have I any quarrel with societies aiming to lessen the social evil, provided they are "in conformity with the mind of the Church." These societies, I said, "should and generally do, receive the hearty cooperation of Catholics." If they are not in conformity with the mind of the Church, it ought to be fairly plain that they cannot "receive the hearty cooperation of Catholics," or any other kind of formal cooperation.

But it is pure deception to hold that the social evil can be cured, or that there can be in any real sense a "reconstruction" of the soul that has gone astray, without supernatural religion as the beginning, middle and end, of the process. That was the point of my criticism, a point which C. Connolly has persistently evaded. In the fight against any moral evil, an ounce of prevention is worth a pound of cure and a ton of punishment. To train our boys and girls in truly Catholic homes, and in our parochial schools, to the very highest ideals of purity, made attainable by prayer and the Sacraments, is preventive work, infinitely more important and effective in the battle against evil, than the best efforts of able legislative committees and social hygiene societies. That is the work which we Catholics must do, and do well, because we alone are able to do it. To bring the girl who has gone astray to a sense of sin, without which there can be no repentance—and hence no "reconstruction"—is the only way, as far as Catholic theology knows, of drawing her from the old life, and of setting her feet once more in the paths of peace and purity. This is the work which goes on day by day in the Houses of the Good Shepherd, homes C. Connolly considers deplorable as "monuments to a double standard of morality" and as "purely female penitentiaries."

"Let the clergy teach respect for women and a single standard of morality, from their pulpits, confessionals and schools," advises this exemplary Catholic. Have they ever done otherwise? "A Catholic our critic may be, but not a Catholic in touch with Catholic tradition and Catholic practise," I wrote, and C. Connolly's letter confirms that judgment as well as my opinion that he is an *equus asinus.* I may add that both apply with almost equal force to the mythical Jesuit, who from the pulpit of St. Patrick's Cathedral, deplored the Houses of the Good Shepherd, institutions conducted by a religious congregation approved by the Church, as "monuments to a double standard of morality." P. L. B.]

Strange Catholics Indeed.

To the Editor of AMERICA:

Like Mr. McGrath (AMERICA, September 29) I have wondered why if it be Catholic, France has turned its Government over to Socialists who boast of an earnest attempt to destroy the Church.

Mr. Woodlock (AMERICA, October 27) makes a valuable contribution to the discussion in reproducing the apology of the Bishop of Nice which summed up tends to show that the French are better Socialists than Catholics in that "without being at the bottom of their hearts irreligious, they have struck hands with the open enemies of religion, in aid of political institutions and scientific or philosophic theories to which . . . Catholics were opposed." That they reform when facing danger of death is not peculiar to Frenchmen.

In comparing French and German Catholics the good Bishop and his worthy translator lose sight of the fact that German Catholics are a minority under an autocratic Government while French Catholics are a majority in a Democratic Government, where there is no such thing as "minority rule." The inquiry might be extended to other so-called "Catholic countries" as Portugal, Mexico, Italy, and little Uruguay which has adopted a Constitution which provides for the confiscation of the property of the Church.

What kind of religious education have these Catholics received? What is their attitude towards the Church, an attitude which allows them to strike "hands with the open enemies of religion"?

Davenport, Iowa. E. M. SHARON.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The Pope and Peace

WRITING in the pages of a New York review, a Methodist clergyman, the Rev. Elmer T. Clark, attempts to outline the attitude of the Holy Father towards the nations now engaged in war. Dr. Clark's views on the scope and limits of Papal authority, and on the Temporal Power, are not particularly illuminating; but he writes in a kindly spirit, far removed from the bitterness which, in the efforts of the Holy Father for peace, professed to see only the selfish ambitions of a potentate, lustful of power and heedless of justice. To all acquainted either with the spirit that throughout the centuries has guided the Roman Pontiffs in their office as representatives of the Prince of Peace, or with the all-embracing charity of the present occupant of the Throne of the Fisherman, the petty spite that in some quarters met the Peace Note of Benedict XV, was little short of revolting. While it can hardly be said that Dr. Clark is in complete harmony with the Holy Father, nevertheless he recognizes that "the Pope has been able to exert an influence for great good; . . . and as far as he has been able to go, he has really earned the gratitude of mankind."

Confronted as we are, and as are the citizens of all the belligerent nations, with our own needs and interests, we may not always clearly see the larger motives which must ultimately dominate. Of the justice of our cause we are certain; the means by which that justice is to be made manifest are in the hands of the Government, to which, as Americans and as Catholics, we pledge our complete devotion. Our Faith is the securest guarantee of our loyalty. But the Holy Father is the Father of all; as a father he must counsel, and if need be, as a father he must rebuke. Nor can he be removed from this position by the accusations of his enemies who allege his very neutrality as proof of his bias.

One cannot escape the conviction, writes Dr. Clark, that these enemies have been unfair to the Pope. They have been actuated too largely by a desire to have him on their side. . . . Those who accuse the Pope . . . of desiring the defeat of the Allies are doing him a great injustice . . . his enemies are so biased that neutrality appears to them as a bias in the other direction, so far are they removed from its position.

Whatever may emanate from Benedict XV, Vicar of Christ, will be filled with the spirit of Christ's charity. No intrigue will prompt it, no self-seeking urge it. Of that, the world, Catholic and non-Catholic, is assured.

Bishop Beaven and Holy Cross

TIME runs quickly and touches some men lightly with a fairy wand, as if to remind them that God has thrown around them a mantle of protection in order to preserve them happy and whole-souled for the accomplishment of a great task. So it has been with Bishop Beaven of Springfield, Mass. Twenty-five years past this October 18, he went away from the altar of St. Michael's Cathedral, vested with the fulness of the priesthood, a Bishop of the Church. On that day he grasped the handle of the plow, long held firm in his priestly hands, firmer, and has since driven the blade deep into many an acre before untilled. By their fruits his labors can be judged. No man within the limits of the diocese of Springfield need die "unshriven, unhouseled and unanealed." There are priests in abundance to attend to every need and duty. The sigh of the aged, the moan of the sick, the cry of the orphan and foundling are softened by gentle care in unexcelled institutions, and 30,000 children learn to know and love God in innumerable parish schools. The diocese is a veritable city of God, and through it moves a gentle man distinguished from others, not by pomp of power or show of authority, but by sweetness of word and cheeriness of laugh, the Bishop to whom so much is due.

It is no wonder that even Rome, the city of a thousand and one ecclesiastical perplexities, stopped a moment to honor Bishop Beaven. By special Brief the Holy Father appointed him Assistant at the Pontifical Throne, telling him, amongst other things, that the Mexican Bishops had filled the ears of the Holy City with accounts of his superb charity to their unfortunate countrymen in the hour of their greatest distress. The Pope moreover sent Bishop Beaven a special message of congratulation, and the illustrious Archbishop Ceretti, Assistant Secretary of State, also paid his tribute of praise and felicitation,

while from Switzerland came a letter from the General of the Jesuits, thanking His Lordship of Springfield for his great benefactions to Holy Cross, Worcester, Mass.

These gifts are the reason why that citadel of learning, set proudly on St. James Hill, participated in a special manner in the jubilee celebration. Bishop Beaven is its alumnus, friend, benefactor. And the college in honoring him honored itself and added to its greatness by its loyal tribute to a man whose benefactions place him among its founders.

Into Beaven Hall, that tops the hill north of Linden Avenue, the Bishop has built his reverence for Holy Cross, his zeal for higher education, his love for Christ, and Holy Cross is grateful and showed its gratitude as best it could by its splendid part in the jubilee celebration. This is as it should be, and none will rejoice more over it than Holy Cross men who, scattered far and wide throughout the world, are manfully upholding the college traditions. And in the hearts of those who are not of the household of Holy Cross but yet gave to it the best years of their lives, was heard an echo of the college joy, as they stood, one morning not long since, at the altar and held aloft the Lamb of God in prayer that His blessing might descend on Bishop Beaven.

Time is still pursuing its winged flight toward eternity, but it will yet be merciful to this good and great man and leave his face unseamed and his heart young and warm and joyful, so that many, many years hence, when the angels come to lift him aloft to the Father in Heaven, where the light of God's face will be on his brow and the music of golden harps in his heart, he will still be young with the youth that scorns care and sorrow, and knows only the joyousness of the Saints.

Why Anarchists Are

SOME months ago an industrial city in Illinois witnessed a riot that for ferocity and sheer savagery has probably never been equaled. It is now fairly clear that the underlying cause of that frightfulness is to be found in the iniquitous conditions, for which, of course, no one is responsible, prevailing in the "labor market." The phrase has an ominous sound. It connotes a slave trade, and marts of human flesh. The reality is not far from the connotation, for an investigation, ordered by the last Congress, has reported conditions well nigh unbelievable. Rarely has the attitude of certain American "captains of industry" been stated with such accuracy as in this paragraph of testimony printed in the Chicago *Tribune* for October 23:

> John W. Paton, general manager of the Morris & Co. packing plants, said his plants had a wage scale.
>
> "Yes," said Congressman Cooper, "you have a scale and Swift has a scale, and Armour has a scale, and they are all the same. You think that is right, and in your judgment the laboring man has no right to agree as to a minimum wage."
>
> "Well," replied Mr. Paton, "this is a free country, and every man has a right to sell his labor at any price he sees fit."

The root of our industrial troubles, which given time and proper attention will certainly issue in revolution, is indicated by the general manager with cynical clearness. Every man has the right, founded not on charity or condescension, but on strict justice, to be protected in his demand for a living wage in return for his honest labor. He has a right to bargain freely, on equal terms, without pressure or intimidation, for the price he is to receive for his work. If oppression, moral or physical, enters in; if he is thus obliged to choose between a pittance and starvation, because he can obtain nothing better, he has made no "contract," but has become, in the words of Leo XIII, a victim of fraud and injustice.

Anything less than a living wage means discontented workers, and a lowering of economic efficiency which finds its last stage in national bankruptcy. But it means far more than this. The bitterness engendered of wage-slavery ultimately means a radical reaction against that authority in Church and State which, mistakenly, is held responsible for the oppression. That bitterness is the reason why anarchists are. Meanwhile Catholic employers of labor will do well to remember that to defraud the laborer of his wages is a crime that cries to heaven for vengeance. That cry most assuredly is heard, and not infrequently the retributive scourge of an angry God is felt even in this world.

The Simple Life

A PRIEST died in Milwaukee the other day, Father Leo Lyons, S.J. On the day of his funeral, probably even his religious brethren marveled at the crowd which thronged the great Church. Nuns and Brothers, working men and members of the learned professions, college students, and particularly many children whose dark eyes and olive cheeks betokened a foreign parentage, gathered about his rude coffin. In the sanctuary sat the Archbishop, and in his presence and that of many priests, the Rector of Marquette University offered the Holy Sacrifice. It was a tribute from many hearts that would have done honor to a dignitary of the State, to a Prince of the Church. Father Lyons was neither. He was only a humble priest, one who had put aside all that to which his strong character and undoubted talents might have raised him, to devote himself to the simple life. A man without guile, offending none but winning all by his genuine, unaffected kindness, an especial lover of the little ones of the flock, so fearfully exposed in our large cities, he had led a life which deserved to the full, the spontaneous outpouring of affection that marked its untimely close.

Men like Father Lyons bring home to us, who entangle ourselves with many strange and unnecessary cares, the fundamental fact that life, in the designs of Almighty God, is simple. It does not greatly matter whether we are rich or poor, learned or ignorant, of importance in the eyes of the world, or despised by the few

who know us. The only thing worth working for is our daily approach to Christ, along the line of simple duties. Success, or what measured by human standards, seems success, is not essential, but only a sincere good-will. Few mortals can bear worldly greatness; for the vast majority, the one road to God is that which His Son sanctified, the road of the Holy Cross. And there is encouragement in the recollection of this lowly, sacrificing man. Thanks be to God, there are many like him; unassuming, undistinguished, but centers of active benevolence. We find them in the cloister and in the world. We recognize that same spirit in the nun who watches before the Most Holy, free from all human ties, and in the patient mother, who after the weary day, stills the cries of the little one on her breast; in boys and girls at school, bending over their books; in the monk whose life is work and prayer; in the day-laborer, who amid bitter trials strives to bring up his children in the fear of God; in the priest who carries the Name of the Crucified Christ to nations that sit in darkness; in the loyal Catholic layman, whose life is the Church's most telling answer to the attacks of her defamers; in the sick, the poor, the afflicted, whose cheerful acceptance of suffering rises before the throne of God as the prayer of the suffering Christ on Calvary, to plead for the sins of a world grown weary in iniquity. Out of many hearts, in truth, for our encouragement is revealed the beauty of the simple life, the life of humble duties, made great by the love of God and man, which is its soul.

The Gifted Rich Man

"IF a rich man can manage to stand on two legs for a reasonable time, it is called self-control. If he has only one leg, it is called (with some truth) self-sacrifice." That is a characteristic remark made by Mr. Gilbert K. Chesterton in his recent volume "Utopia of Usurers." Filled with a noble rage at the degradation with which art and letters are threatened by those who devote high talents to making "haloes for employers," he scornfully observes that nowadays artists work "not only to please the rich but also to increase their riches." As a case in point he instances Sir John Millais's well-known "Bubbles" which was painted to confer everlasting renown on a certain kind of soap. In illustration of the present-day debasement of literature, he asserts that gifted writers are "employed to praise a big business man personally, as men used to praise a king," and to describe "a capitalist's brain of steel and heart of gold" in a fashion formerly used only when romantic historical characters were the authors' theme.

Mr. Chesterton of course is showing the way that English capitalists are toadied to by men of genius. But conditions on this side the Atlantic are quite similar except that American "efficiency" has reduced the worship of the rich to a more perfect system owing to our press agents' "unrivaled enterprise" and our "leading papers'" wide circulation. When aged members of the "oleaginous oligarchy," for example, play a game of golf, the smiles that wreath their faces, if a good shot is made, are described with great literary skill. When a Midas-like banker makes a successful catch of fish on the Florida coast, how soon the news is chronicled, with many a picturesque detail, in the New York press. What rare wit, too, invariably sparkles in a rich man's jests. How gracefully he always wears his coat, how fair his daughters are, how queenly is the bearing of his wife, what an eloquent appeal for the widows of trainmen his gifted son can make, how prettily his little children are pictured in the Sunday supplement, and finally what original and striking views on every question of the day, from prohibition to the existence of hell, all the members of the rich man's family are always ready to give. Thus do press-agents and our leading papers keep us supplied with full information regarding the astonishing success with which their rich employers "stand on two legs."

The Open Fire

THE last quarter century has seen the gradual extinction of a once flourishing profession. Though lacking an Elia to place him among the immortals, the grate-pointer has now taken his place with Charles Lamb's delightful chimney-sweep. In all its voluminous lists of occupations, the Census Department knows nothing of him; and how many of the present generation have so much as heard his name? Yet time was when he ranked with the peripatetic scissors-grinder, the Ethiopian carpet-sweeper, with Stevenson's lamp-lighter, as a person of consideration in the child's world. True, he lacked the mighty brawn, the flail-like blow of the care-free carpet-sweeper, whose club, as an artist's brush, made dead colors live again; nor could he, like the scissors-grinder, call forth a stream of rippling, musical flame from dull steel, or with the lamp-lighter, league himself with the stars to fight the spirit of darkness. Nor were his visits frequent. He came just before the sumac burned red, to make all ready for the anticipated lighting of the fire, in which, when the wind sang in the chimney, childish eyes would feast on golden pageants, withheld from prosaic age. Humble though he was, his was the hand that built the stage for all the fairies, and mountains, and glowing dells, and giants, and princesses, and whatsoever marvels bring gladness to the heart of a child.

There are no open fires to-day, but at best only base imitations contrived for noxious gases, and vibrations from stubby dynamos. Open fires mean homes, for only in homes is there room for them, and for children who, in the memory of older men, gather around them. Our urban population grows ominously large, and in "flats," towering apartments, and boarding-houses, city-dwellers find only a semblance of what an earlier generation understood by "home." No longer do the flickering shadows leap and dance upon the wall. The glowing coals have fallen into ash, and the grate is cold; as cold as life without faith and love, and the soul that has forgotten God.

Literature

AGNES AND EGERTON CASTLE

THIS excellent pair of collaborators present to our eyes a very attractive picture. From their home on an almost Italianate hillside of sunny Surrey, they let their imaginations endow the simplicity of their garden with the riches of the world. Into this sentimental garden of romance have come the problems of the outside world, the pressing needs of a nation at war. But, for all the quiet of their life of charm, there is a glamour of unreality about the place, a light from far-off lands, the glimmer of drawn swords in the moonlight and the flare of red velvet doublets in bright sunshine. Their mission has been to rouse the world. "If youth but knew, if age could care"; this might be the motto of Agnes and Egerton Castle. And in their novels of whatever type, they have tried to rouse youth to the splendid adventure of life and to the necessity for playing hard and fighting clean, to charm age into caring for the things worth while. "Your young men shall dream dreams, and your old men shall see visions." These novels are the adventurous dreams and visions of Agnes and Egerton Castle.

We must never forget that the latter was one of the best swordsmen of England, and that his first book was on "Schools and Masters of Fence," for the Castles have written of a time when side-arms were freely used by gentlemen on the field of honor, although to be sure Jennico and Wroth, expert swordsmen as Mr. Castle himself, meet defeat in their most important duels. But Wroth shows his fondness for the steel by wounding a handful of men who have been over-polite to the lady he loves. The opening story of "My Merry Rockhurst" (1907) is characteristic. Rockhurst, exiled with King Charles at Bruges, out of funds and out of food, goes foraging among the burghers, who will give no more credit, and comes back with an excellent supper in a market-basket. He has worked the miracle, he says, by a laugh, a lie, a fight and a kiss. The fight came first, with an amorous Spaniard; the kiss last, from a kindly burgher's wife; the lie was later expounded to the burgher himself, and the laugh was on the lips of Rockhurst and the King as they sat down to the unaccustomed meal.

There is romance in these titles: "The Pride of Jennico" (1898) and the healthy humiliation of Captain Basil; the strength and the weakness of a wild but good-hearted lord in "Wroth" (1907); the mad marriage of Lord Malden in "Wind's Will" and the conquest of love; a fantastic variation of the Enoch Arden story in "The Rose of the World" (1905); brave deeds and dark plots, swashbuckling and flirting, hard riding and fierce loving, picturesque unreality and comedy, farce and tragedy. In their latest book, "Wolf-Lure" (Appleton), the appeal is essentially dramatic: we have therein the contrast of characters in the same days depicted in "Wind's Will," those following the Revolution and the Napoleonic era. Most charming of all is the character of an aristocratic young girl who has to combat, not only the ideas of liberty, then wildly raging about, but also the materialism of a reckless young fellow who typifies unrestrained individual liberty. Naturally love and romance, justice and the idealism of the old régime conquer in the end.

However, perhaps the most characteristic portrait of Agnes and Egerton Castle is to be found in their book, "Our Sentimental Garden" (1914), nicely got up in nice type with nice illustrations as a nice Christmas gift for nice people. It is a collection of quaint phrases put together with the evenness with which the hours follow one another on a summer's day, telling of charming things which happened both in their Surrey garden and out of it. There is Loki, the Pekingese pup, heir of all the dignity of the Manchus, there are the hyacinths, the forget-me-nots, the tulips, the strictly English clipped yew hedge. And then there is the pleasant spirit of the place which we envy the Castle's for enjoying until we realize that they have written this book to make it ours. Yet there came upon the face of Europe a war, the war of the nations, and the sentimental garden had to be described all over again as "A Little House in Wartime" (1916). The servants go off to join the fighters, the women engage in Red Cross meetings and "war work," the "blue-coat boys," who are soldiers in hospital, lean against the yew hedge; the Belgian refugees come with tales of tragedy and woe. The happiness of old is still present; but it is supplemented by a sober seriousness and a grander view of people, and things, and conditions. The war has transformed the home.

"Happy here?"

"Oh, how happy we might be, if only——"

And so we begin to catch some idea that the viewpoint and the life of Agnes and Egerton Castle are not all light and romantic, that there is deep feeling and earnest thought behind it all, that they ponder over the problems of the world as all thinking people should. For it so happens that their conceptions are not limited. In fact, their adventurous books and their serious books remind us of their own conception as represented in "The Star Dreamer." In the times of George III, a period of powder and lace, of patches and sashes, they tell of an old castle tower where an aged alchemist and distiller of herbs labors deep under ground, while his young nephew is continually looking at the heavens from the battlements above. We find this thorough seriousness in two of their novels of modern life. In "The Haunted Heart" (1915) there is a great love which by a rare mistake is transformed into a great hate. The story begins with a broken marriage bond. It requires a man with the interest of a friend and the understanding of a priest to reunite the impetuous but shaken hunter of lions and the loving but deceived and broken-hearted wife. Even he could not have accomplished the reunion had not there been the powerful force of a true love running as a strong undercurrent beneath all the shows, hypocrisies and fooleries. And in "The Hope of the House" (1915) there is a similar strong sincerity brought out among some Welsh people when in the face of the present war a boy becomes a man, a girl becomes a woman, a refugee learns to be more than merely grateful. There is little romance to it; it is more nearly a problem novel.

Thus we begin to see clearly where we saw before but darkly. Love is not mere romance, romance no longer solely adventure, adventure not only a ride, a fight, and a kiss. They are all, in modern life or in the so-called historical novel, simply phases of the great purpose of life, the quest of truth and the accomplishment of justice, poetic or otherwise. In their novel, "If Youth but Knew," they have represented how, one sunset hour up in the mountains, an old wandering musician with a deeply tragic past meets a young man strangely blind to the glory of his years. "He undertakes to teach this young man to be young; to relish the fragrance of adventure, to hear the music of young love, to know, in short, the beauty of this world before its colors begin to fade in the eyes of age. And the young man under this influence leaves the high road of everyday life and becomes drawn into romance."

This is the mission of these Catholic novelists, Agnes and Egerton Castle: to bring truth and beauty into a simple garden, to raise the hearts of the world, to bring things of eternal worth home to the business and bosoms of men, to institute, if you please, a new Quest of the Grail as a great Sacrament. Were we to follow our ordinary occupations in this spirit the world would be improved; life itself would become adventure; life

itself would become romance. Yet that should be, perhaps, a pity, for there then would be no more need of our reading their splendid books and their stirring tales. FRANCIS PAUL.

REVIEWS

Ballads of Peace and War. By MICHAEL EARLS, S.J. Worcester, Mass.: Harrigan Press, Inc. Cloth, Illustrated, $1; Paper, $0.50.

The opening notes in this attractively printed little volume of poetry are those of war. "His Light" tells in well-chosen words how the call to arms parted two lovers. It ends:

Gray mist in her eyes
And the night coming down:
He feels a prayer
From a far town.

He goes the sea-ways,
The land lights are dim,
She and an altar light
Keep watch for him.

There is a fine lyric movement both in "The Young Adventurers" and "Old Hudson Rovers," and the martial imagery of "The Bonnie Prince of Spring" and "War in the North" is admirably sustained. Father Earls is felicitous, as a rule, when he sings of flowers and trees. He beholds with a Catholic poet's discerning eye "A Winter Minster," which many will doubtless consider the best poem in the volume. We read, for example, how

The dutiful monastic oak
In his gray-friar cloak
Keeps penitential ways
And solemn visions of praise;
For beads upon the cincture wine
Red berries, warm with color, shine,
And to their constant rosary
The bedesmen firs incline.

Some of the author's verses for children would appeal to them no less, perhaps, if the lines were a little more musical. "My Father's Tunes" is the best of the poems in dialect, and the following stanzas on "The Happy Time" show another aspect of this poet's muse:

Two gloomy scenes may be,
Or count you three:
A budding hope all crushed at morn,
A bridal day in clouds of rain,
And night that keeps a mother's pain
For tidings of a child forlorn.

Of happy times count more,
Admit these four:
A flower of promise rich with day
Two loves espoused in sunny air,
A son with victories that wear
A halo on his mother's way:
And friends whose hearts ring like a chime
Across the world at Christmas time.

W. D.

Very Rev. Charles Hyacinth McKenna, O.P., P.G., Missionary and Apostle of the Holy Name Society. By VERY REV. V. F. O'DANIEL, O.P., S.T.M. New York: The Holy Name Bureau, 871 Lexington Avenue. $2.00.

One of the notable accomplishments during the present generation for the preservation and spread of the Faith in our country has been the wide and solid development of that admirable lay-confraternity, the Holy Name Society. Much of this is due to the zeal and unceasing energy of the lamented Dominican missionary whose lifework is sympathetically told in this volume by a fellow friar who enjoyed the privilege of long and intimate association with him. It was Father McKenna, who, in 1896, secured the dispensation from the restrictions of the Clementine Constitution that has since permitted the establishment of the Holy Name and Rosary confraternities in more than one parish of a diocese. He is justly called the "Apostle of the Holy Name Society." He was strongly adverse to seeing it or the Rosary confraternity turned from their strictly religious object to begging or benevolent purposes. To divert them from their special religious aim, he held, lowered their further high spiritual plane and lessened their efficacy. Father McKenna had also a burning zeal for fostering vocations to the priesthood. He was instrumental in giving to the ministry more than 200 worthy and useful priests during the forty years he devoted to this work. This zeal perhaps was stimulated by the remembrance of the obstacles he had to overcome before he attained the spiritual goal of his own ambition. In the boyhood passed in his native Derry he knew hardship and privation. In 1851, when he came to the United States, he was sixteen years old, and he spent most of the eight following years till he became a Dominican novice in hard toil as a laborer and stone cutter. But this experience was only part of the ripening process of his dominant traits of Christian simplicity and sweetness, ordained by Divine Providence for the splendid apostolic harvest of his later years. In writing of Father McKenna's success as a preacher of parish missions, his biographer seems to lay such special stress on those given during the period 1866-1870 that an incautious reader might imagine that these parish missions were an innovation. Mission history, of course, shows that this period followed the extraordinary results of the mission tours, begun in 1851 by the Redemptorist Fathers, Hecker, Baker and their associates, later and better known perhaps in their similar efforts as members of the new Paulist Community. There were then also the Jesuit missionaries Damen, Smarius, Weninger and their companions whose pulpit triumphs old folk still love to tell about, and those simple, winning men Fathers Anthony, Albinus, Stanislaus, Gaudentius, and others of the first Italian Passionists. All were generous rivals in constant effort to promote the glory of God and the salvation of souls. It might be noted also that the name of the third Bishop of Newark was not "Wiggers" (pp. 298-299), and that Mgr. Burke will have a genuine surprise in reading that Father McKenna said he "had the pleasure of giving a mission for colored people in his church in Baxter Street" (p. 113). T. F. M.

These Many Years. Recollections of a New Yorker. By BRANDER MATTHEWS. New York: Charles Scribner's Sons. $3.00.

In the opening chapter of this entertaining autobiography by the Professor of Dramatic Literature at Columbia, he remarks that "What the gentle reader demands is that the autobiographer shall so talk about himself as to make his interest in his personal theme more or less contagious." The author has on the whole succeeded in doing this. Mr. Matthews was born in New Orleans in 1852, and is of Massachusetts-Virginia parentage. His father was a wealthy merchant who intended that his only son should have nothing to do but spend money. The panic of 1873, however, left the Matthews in very moderate circumstances, so the author having enjoyed in his youth the advantages of being a rich man's son, in later life had to fend for himself, which, as he acknowledges, was an excellent thing for him. When five years old Mr. Matthews had an audience with Pope Pius IX which he remembers quite distinctly, and after a course at various private schools, entered Columbia in 1868 when the sum-total of the undergraduates was only 120. In referring to the late Father Henry Van Rensselaer, who belonged to his class, Mr. Matthews remarks that that well-known priest was at one time a Paulist Father. But we have no record of "Father Van" ever belonging to that Congregation.

After graduating from the "Dwight" Law School, Mr. Matthews, who has always been very fond of the theater, began to try his hand at play-writing and from then till now he has been closely identified with the doings of stage-folk and the literature of the drama. He was for years among the New

York *Nation's* book reviewers, was one of the few Americans whose contributions were welcomed by the Editor of the *Saturday Review* in its halcyon days, and he is the author of numerous books of essays bearing on literature and the drama.

"These Many Years" is full of interesting anecdotes and reminiscences about the notable men and women the author has met and the historic scenes he has witnessed. There is the diverting story, for instance, of the English clergyman who was "inclined to believe that that man Lincoln must have been the most remarkable nigger that ever lived," and of Andrew Lang's unsigned review of the "Encyclopedia Britannica," in which he severely criticized one of his own contributions because it lacked certain facts that had subsequently come to his knowledge. Mr. Matthews' chapter, entitled "Among the Players," contains some particularly interesting pages which describe the finest moments he associates with the names of the great actors he has seen, and remarks in passing that he has attended "almost everything that was worth seeing in the theaters of New York," between 1865 and 1915. W. D.

A Journal from Our Legations in Belgium. By HUGH GIBSON, Secretary of the American Legation in Brussels. Illustrated from photographs. Garden City, N. Y.: Doubleday, Page & Co. $2.50.

"I see some forty years from now that people will be saying: 'I don't want to let Old Man Gibson get hold of me and tell me all about the war of 1914!'" genially remarks the author of this highly interesting book. But if his reminiscences will then be at all like this diary, Mr. Gibson will never lack eager listeners. This book, moreover, will always be of great historical value, because being a neutral diplomat constantly in close communication with both Belgians and Germans, he gives an accurate first-hand account of what happened during the early months of the war. Mr. Gibson was allowed to pass several times between Brussels and Antwerp after the German occupation of the capital, had frequent interviews with King Albert and his Ministers, as with the generals of the invading army, saw Antwerp bombarded and evacuated, visited Louvain while it was burning and passed through Malines, Dinant, etc., shortly before and again not long after the Germans had wreaked vengeance on them. The author writes with great restraint about the pitiful sights he witnessed, and relieves the somber character of his narrative by little personal touches that make the journal fascinating reading. It is clear from this book that without such devoted and efficient Americans as Mr. Whitlock, Mr. Gibson and Mr. Hoover, the suffering caused by the German invasion would have been much greater than it was. The book is finely illustrated. W. D.

Canada the Spellbinder. By LILIAN WHITING. With Many Illustrations in Color and Monotone. New York: E. P. Dutton & Co. $2.50.

This book shows Canada to be all we should expect from the title. Placed alongside a nation such as ours with a world-wide reputation for its natural beauty, unlimited resources, astounding internal development and progress in commerce, science and art, the natural beauty and development of Canada are apt to be given comparatively scant recognition. Miss Whiting's book by its vivid description of Canada's mountains, lakes, rivers, parks and resorts, by its brief enumeration of Canada's potentialities and development in agriculture, mining, commerce and education, will go far to lift the mist of false impression which has veiled the eyes of those who have never seen our "neighbor of the north," or have at most enjoyed merely a summer glimpse of the St. Lawrence River, the Thousand Islands and the lower fringe of Canada. A brief biographical chapter in the early part of the book, which sketches rapidly the life and accomplishments of the successive individuals who by untiring efforts helped to make Canada what it is today, has the immediate advantage of awakening the interest of the reader in the descriptive chapters which follow. Those, however, who are familiar with the early days of Canada may complain that many worthies are left without their just measure of honor and recognition. The interspersing of appropriate quotations from poetry and prose authors, the brief narration of local incidents, the many references to the heroic efforts of Canada in the present war, the writer's power of vivid narration and description are some of the effective means used successfully to sustain the interest of the reader. Miss Whiting's system of paragraph unity, however, fails at times to pass the test of precise criticism, and many will disagree with her philosophical tenets. F. E. L.

BOOKS AND AUTHORS

The current *Catholic Mind* is a domestic happiness number. It begins with Father Fisher's paper on "The Evil of Drunkenness," in which he shows what moral and economic havoc that vice causes in the home, and he then suggests ways of conquering the weakness. Next comes Father Dwight's description of "The Reconciliationists," another new Order, more practical in its character than the Niobites, for the members devote themselves to promoting the permanent continuation of honeymoons. The third paper is Father Stritch's searching investigation of "What Menaces the Family," and the number ends with Archbishop Glennon's satisfying explanation of "Why Catholic Schools Exist." The perusal of the November 8 *Catholic Mind* should help solve many a domestic problem.

These were the six best-selling novels of September: "The Red Planet," Locke; "Christine," Cholmondeley; "Martie the Unconquered," Norris; "Beyond," Galsworthy; "The Soul of a Bishop," Wells, and "The Long Lane's Turning," Rives. The only ones hitherto unreviewed in AMERICA are the fourth and sixth. "Beyond" is a pernicious sex-novel that will do nothing but harm, and "The Long Way's Turning" is a melodramatic temperance story written on conventional lines.——"Running Free" (Scribner's, $1.35), which is the title of James B. Connolly's latest volume of sea stories, deals for the most part with the adventures of Jack ashore. In "The Bull Fight" the author gives this infallible recipe for making oneself understood while in a Latin-American port: "Wave both hands, stick an *O* onto every other word and yell like a bo'son's mate in the morning watch." "A Bale of Blankets," which brings out well the everyday heroism of a naval officer's life, is perhaps the best of the ten stories in the book. This is the eleventh volume of tales Mr. Connolly has written.

The October *Catholic Historical Review* is a particularly interesting number. Dr. Herbert F. Wright tells about the controversy between Grotius and DeLaet regarding the origin of the American Indians. Gaillard Hunt calls attention to the striking resemblance the opening paragraphs of the Virginia Declaration of Rights have to passages in Cardinal Bellarmine's works and shows how Mason was indebted to him for the matter in the preamble to that document, and how Jefferson began the Declaration of Independence with similar propositions. Dr. Julius Klein then reviews the part played by "The Church in Spanish American History," and William Stetson Merrill, A.B., comments upon all the books by Catholic authors which were published in the American Colonies prior to 1784. "V. F. O'D." reproduces the letter of instruction Archbishop Hughes, on going as American envoy to France during the Civil War, received from Secretary of State Seward, and among the book reviews is an excellent examination of Dr. Ford's "The Scotch-Irish in America."

The main effect of books such as Upton Sinclair's "King Coal" (Macmillan, $1.50) is to make a perfectly correct thesis

rather doubtful in the eyes of many. When one is free to invent his own facts, arguments are at hand to prove whatever the author wishes. Mr. Sinclair professes to write a novel; he can hardly complain if it is accepted as fiction. The best part of the book is the lengthy citation from a decision of the Supreme Court of Colorado, an act which is rightly regarded as the first step to the restoration of republican government in that corporation-ridden State.——There is little to commend and much to condemn in "The Dwelling Place of Light" (Macmillan, $1.60), by Winston Churchill. The book is not without a certain insight into the industrial unrest of the country, but the only remedy, in the author's view, is a parlor I. W. W. doctrine. To one who does not believe that to those who love God all things work together unto ultimate good, life must be unmixed bitterness, and Mr. Churchill has long been unable to recognize anything like Divine Providence. One thing only is more hopeless than an amateur sociologist, and that is an amateur theologian. Careless of his gifts as a teller of tales, of late years Mr. Churchill has ambitioned both roles.

The "Baubles" (Dodd, Mead, $1.25), which Carolyn Wells jingles at her muse and Oliver Herford illustrates, are made up of some very clever, and some rather flat, little satires on social and literary foibles. "To Omar" is an excellent parody on "Father O'Flynn," "The Overworked Elocutionist" skilfully brings in every old "piece" that the little red schoolhouse once heard so often. The way the different poets who belong to "The Order of the Literati" would describe a cubist picture is consummate parody, and the author's stanzas on "How to Tell the Wild Animals" give unmistakable information, but unhappily it comes too late to be of the greatest value. For instance, we are told:

Or if some time when roaming round,
A noble wild beast greets you,
With black stripes on a yellow ground,
Just notice if he eats you.
This simple rule may help you learn
The Bengal tiger to discern.

If strolling forth, a beast you view,
Whose hide with spots is peppered;
As soon as he has lept on you,
You'll know it is the leopard.
'Twill do no good to roar with pain,
He'll only lep and lep again.

After twenty-five years, Jane Barlow's "Irish Idylls" (Dodd, Mead, $2.00), that old group of charming Irish stories, returns decked out in a new coat and new trimmings, these latter being the plentiful pictures made by Clifton Johnson; and, whether due to the matter, made up of characters and incidents, or to the form, the exquisite skill of the author, the book renews the literary pleasure which it created a quarter of a century ago. Reading again these intimate pictures and dramas out of the quaint lives of the Connemara folk, the thrilling sentence out of Vergil again leaps to the lips, as if sufficient commentary upon the impression which these stories give: "*Sunt lacrimae rerum.*" Tears, true enough, yet not of sadness; rather of loving sympathy. For the formula of these lives is not made up of mere temporalities, it runs to farther horizons; without bread at times, they still have a food which can keep the heart from the dark thoughts of anarchy, the cloud upon other parts of the world; and without wide learning in letters, they have a philosophy which is healthier than the atmosphere about many universities. Jane Barlow brought intimate knowledge and deep sympathy to her work, and a craftsmanship, akin to Jane Austen's and Maria Edgeworth's, marks this classic from her pen.

Is not the making of anthologies being overdone? There has been hardly enough good poetry written about the present conflict to justify the publication of George Herbert Clarke's "A Treasury of War Poetry" (Houghton, Mifflin, $1.25). Most of the "imperishable" selections in his book have already been quoted in AMERICA, but the following sonnet, entitled "The Volunteer," by Herbert Asquith, perhaps deserves the same distinction:

Here lies a clerk who half his life had spent
Toiling at ledgers in a city gray,
Thinking that so his days would drift away
With no lance broken in life's tournament:
Yet ever 'twixt the books and his bright eyes
The gleaming eagles of the legions came,
And horsemen, charging under phantom skies,
Went thundering past beneath the oriflamme.
And now those waiting dreams are satisfied;
From twilight to the halls of dawn he went;
His lance is broken; but he lies content
With that high hour, in which he lived and died.
And falling thus he wants no recompense,
Who found his battle in the last resort;
Nor needs he any hearse to bear him hence,
Who goes to join the men of Agincourt.

Patriots who are eager to help our soldiers win the war can put their money to no better use, perhaps, than providing for the distribution throughout the American army of the excellent booklet entitled "The Honor Legion," which Francis P. Schiavone has written, Cardinal Farley has approved, the New York Social Hygiene Society of 105 West Fortieth Street, New York, has published, and the Chaplains' Aid Association of 580 Fifth Avenue, New York, is ready to spread far and wide. The author proves conclusively that absolute continence is the only effective safeguard against venereal diseases that make a man worthless as a soldier and a menace to his comrades and relatives. Our young warriors are then told why their country, their fellow-soldiers, their mothers and their wives or sweethearts, expect them to keep continent, and finally they are taught what spiritual helps they have at their disposal, if fortunately they are Catholics, which will keep them staunch members of "The Honor Legion." Along with the foregoing pamphlet might be distributed to Catholic soldiers such excellent little prayer books as "On Active Service," by F. Bertrand Pike, O. P., or "A Simple Prayer Book for Soldiers," both of which are published by the Catholic Truth Society, Bergen Street, Brooklyn. There are other similar prayer books for soldiers which have already been noticed in AMERICA and which can be had at the Chaplains' Aid Association.

Busy women who aim to keep their minds lifted up to heavenly desires amid their work will like the following "Housewife's Prayer," one of the poems in Miss Blanche M. Kelly's "The Valley of Vision" (Encyclopedia Press, $0.75).

Lady, who with tender ward
Didst keep the house of Christ the Lord,
Who didst set forth the bread and wine
Before the Living Wheat and Vine,
Reverently didst make the bed
Whereon was laid the holy Head
That such a cruel pillow prest
For our behoof, on Calvary's crest;
Be beside me while I go
About my labors to and fro.
Speed the wheel and speed the loom,
Guide the needle and the broom.
Make my bread rise sweet and light,
Make my cheese come foamy white,
Yellow may my butter be
As cowslips blowing on the lea.
Homely though my tasks, and small,
Be beside me at them all.
Then when I shall stand to face
Jesu in the judgment place.
To me thy gracious help afford.
Who art the Handmaid of the Lord.

EDUCATION

Education and Loyalty

AS boys in a Catholic college, we lived and breathed a Catholic atmosphere. On all subjects of Catholic belief and Catholic interests, professors and students alike studied, thought and talked in unity. We felt that we were united with the Church; her friends were our friends; her opponents, our enemies. Nor were we in any sense a lethargic or indifferent group, for we had resolved to make the battle of the Church in the cause of righteousness, our own. Hence, whenever a Catholic, or a Catholic principle, came into prominence, we shared in the triumph, and whenever the Church, or her principles, was insulted, we felt it as a personal affront. Day by day we were carefully trained, not only in the fundamentals of Catholic belief, but in Catholic apologetics. In a word, the ideal kept before us was an uncompromising allegiance to the Church and all her interests.

Some Catholic Societies

AT the end of the course, we left college with Catholic minds, Catholic hearts, and Catholic ideas of life. In our simplicity most of us, possibly all of us, expected to find in our future surroundings men who lived, thought, and occasion demanding, fought according to Catholic ideals. Unfortunately our hopes, mine at least, were destined for the impact of a rude jolt. It was not long before we found ourselves at the marge of a "river of doubt"; not long before our philosophy, together with our ideals, was thrown, to change the figure, into a "Babel of confusion."

At the outset, I sought membership in several societies which, I thought, were wholly and exclusively interested in the welfare of the Church. It was a discouraging and disheartening experience to find that most of the members were interested not so much in measures as in men, not so much in principles as in politics. At the election of officers, the meeting was "a full house"; when the time came to consider how some attack on the Church might be met, only a few would be present. At a boxing-match or at a dance, a tremendous "turn out" was assured; at an interesting and instructive lecture, a corporal's guard was on hand. Too often in the elections, a hot campaign would be waged, not in behalf of the best men, but of the most "popular" men, the "good mixers"; not for the best equipped, but for the best known men, and this in spite of their obvious inability to defend the Catholic cause. In the ordinary meetings it was common to listen to animated discussions on useless, trivial, purely local matters, and to meet with apathy in regard to the great modern subjects of vital importance in Church and State.

In Public Life

IN public life, the same state of affairs was noticeable. On one occasion, a man of unusual ability, and an exemplary Catholic, was defeated in his race for a State office. Many of us felt the defeat keenly. True, we had not voted for him simply because he was a Catholic, but because we had felt him to be easily the best man for the place, and hence, to many the result was bitter. On consultation with "our brothers in the Faith," we were astonished to learn that perhaps the majority had voted against this Catholic gentleman. It may be well to mention that the successful candidate has carried into public life, the un-Catholic principles that marked him as a private citizen. Then came the horrors of Mexico, involving not merely persecution of Bishops, priests and nuns, which was bad enough, but a diabolical campaign against the very idea of God and of religion. Our anger was intense; we swore vengeance on the enemies of Christ. Strange to say, however, many of our Catholic friends had not even heard of the persecutions in Mexico. How could they, since they rarely if ever read a Catholic magazine? Worse, others who knew the facts, or some of them, did their best in public and in private to "whitewash" the men who were not merely striving to destroy the Catholic Church, but with it civilization itself.

"Prominent" Catholics

STILL, our old ideals, brought with us from college, were not entirely overthrown. Perhaps, we thought, our young enthusiasm is at fault; our perspective is only a mirage. Others, older than we, know better. We lived in hope, and lived long enough to see in a certain great city, a campaign which not only slandered the Church and her institutions, but insulted the nuns, priests and Brothers, connected with these institutions. At last, we thought, a chance to go to the firing line! We rolled up our figurative sleeves, we outlined our plans in letters to the newspapers, to public officials, to societies; we marched forth prepared to do and die! But something went wrong; we found that we were the advance guard; but there was no rear-guard. Before we had marched far, we saw that the campaign was not going to be popular. Perhaps the majority of our Catholic people had either never heard of this attack on the Church, or, knowing of it, were by no means minded to advance to the defense of the Church. They were too old to be confessors, too young to be martyrs. To say anything, to do anything, in defense of the Church, would be to "play politics." A few thoughtful ones among the laity named seven "prominent Catholics," a term that is fast becoming a synonym for "indifferent Catholics," who, if they wished, could put an end to the attack on the Church in twenty-four hours. But they did not so "wish." That would have meant some little trouble, some loss of popularity with individuals whose good will was not in reality worth cultivating. Worse, it might have meant the loss of some financial chance. Hence, those who desired to say anything, do anything, in behalf of the Church, were either "peanut politicians" or common agitators.

Alas, and again alas for our early inspirations, our youthful aspirations, our bright young enthusiasm! They had begun to fade, and they faded yet more when in private conversation we found so many "coreligionists" who forever delighted in petty criticisms of Bishop, priests, the diocese, the religious Orders, the Church; so many who though "educated" and "cultured," in the common acceptation of these terms, possessed neither Catholic intelligence nor Catholic loyalty.

"Cultured" Catholics

FOR some time I have been thinking on the problem why we young Catholic graduates should differ so much from these coreligionists of ours. I think I have found the answer. The difference is due to our Catholic education. That education alone gives birth to Catholic loyalty.

Catholic loyalty means a constant, zealous feeling with, and thinking with the Church and with all that the Church represents. It is a blood-relationship with the Church, the channel which runs directly to the Catholic heart. It works for Christ, with Christ, in Christ. It works for His Church and for her principles. It labors to win heaven to earth and earth for heaven. It knows that the real soul of progress is the progress of the human soul to God. All this, it seems to me, is the natural fruit of a truly Catholic education. A non-Catholic education may make a "bright" Catholic, but it does not usually make a loyal Catholic, because it engenders, if it does not directly inculcate, coldness and indifference towards the things which Catholics regard as sacred. Among our most "cultured" Catholics are some who boast their allegiance to non-Catholic schools. Experience will show, I think, that these precisely are the men who can never be depended upon to defend the Church. The reason is plain. They are Catholics, but in no sense are they loyal Catholics. Their educational experiences have made loyalty almost an impossibility.

If we Catholics hope to accomplish anything worth while, if we wish to keep Catholics true to Catholic principles, even when in public office, if we wish a zealous, united laity, instead of a laity indifferent or divided, and a Catholic body which instead of wasting time in petty quarrels, pushes forward in strong constructive work, we must omit no means of arousing and preserving a sense of loyalty to all things Catholic among our young people. That loyalty, it seems to me, is the first fruit of a true Catholic education.

PATRICK F. SCANLAN.

ECONOMICS

The Respectability of Socialism

INDIVIDUALS and organizations that have been enemies of Socialism because they believed it to be the greatest religious, economic and political evil, are now beginning to "see something good" in it, according to their notion of what Socialism is. We are told, day after day, of the adoption of the methods imagined to be in accord with the aims of Socialism. Recently a Catholic organ that has subjected Socialism to many fervid attacks, went so far as to state its recognition of the good features of Socialism, and to aver their general acceptance by the nations at war, and ventured the quasi-prophecy that it might be the coming ascendant political party. But, of course it would be necessary to delete from its platform of principles the statement that religious organizations were but the reflex of the coexisting economic world!

CONFISCATION BY SOCIETY

IT seems to be the common belief that some bits of Socialism have been put in practice, and to the advantage of the States that have supposedly adopted them. Germany, for example, limits profits; England takes what war profits she dares, but leaves enough to encourage the greatest production, and the United States has followed the British idea. If any governmental taxation be considered confiscation, and it is so regarded by some, then it is true that there has been a great advance in Socialism, not towards Socialism. For Socialism, in the economic view, is simply confiscation by society of the present socially valuable wealth, which wealth, Socialists hold, belongs rightfully to the workers.

It would no doubt be agreed that any confiscation of wealth by the State, followed by its use in productive enterprises, is Socialistic. Many Socialists will contend that the slaves were confiscated from their owners, and say that the morality of the act was not questioned by Church or State. But as the Government did not appropriate them, their freeing was not Socialistic, nor was it such an act as is generally understood by the term "confiscation," except as an argument to support the righteousness of taking without due compensation. For it is held by adherents of Socialism that when the taking was justified, the matter of appropriation by the taker does not affect the nature of the act. Likewise, liquor is often confiscated by governmental authorities, but it is generally, if not invariably, supposed to be destroyed. However, such confiscation is not of the nature that comes to mind when we consider Socialism.

TAXATION AND SOCIALISM

CAN even excessive taxation bring about Socialism? Not if the workers pay the tax; not if the amount of the tax is made a charge in the cost of production; not if the owner is left in possession and control of his property; not if he is left any profit—not if any of these subjunctives is a fact. Of course, if the State buys and operates an industry, or makes use of it under proper compensation, that is not Socialism, nor Socialistic.

Do the workers pay the tax? They do, if it does not come out of the capital. If, no matter how high the rate of taxation, private capital increases in quantity and in value, in bulk and in price, it is clear that capital is not charged with the cost of government. If the greater the rate of taxation, the faster the increase in capital, it must be the workers who pay the tax.

According to authentic press reports, "in the opinion of Government officials," capital in private ownership has increased in Great Britain from $80,000,000,000 to $100,000,000,000 since the war began. Thus we have it that during a period of the highest rate of taxation, capital has increased faster than ever before. The reason is that no part of capital is available for consumption, even in war, and at the same time industries must be extended; the greater the expenditure, the greater the tax, the greater the quantity of capital; and the value of capital must tend to increase faster than its quantity, because the construction and utilization of capital represents a drain on natural resources. That is, it lessens by so much the quantity of natural wealth, thereby requiring excessive labor and excessive price for the production of new capital. But all capital tends to approximate its replacement value. Thus all preexisting capital tends to have value greater than it would, if new capital did not increase in cost. It would therefore seem that the value of the wealth of a nation is no basis for the floating of loans within the country, since the only wealth available for consumption is the annual product; and the greater the increase in capital (not the efficiency of capital), the less goods available for consumption. Capital represents goods saved, goods not consumed.

Can there be any other deduction than that the workers pay the tax? If they do pay it, excessive taxation cannot bring about Socialism, but most emphatically tends to enhance private capital.

PRICE-FIXING

BUT is it not Socialistic to regulate the price at which the farmer must sell his wheat? Yes; if he is forced to sell at a price that does not allow him a profit. It is claimed, however, that the price of $2.20 a bushel represents a profit to the farmer of 100 per cent. The farmer's complaint is that others are permitted to make more. Such regulation of prices is not Socialism. Socialism, as all Socialists know, means the abolition of profit, by means of the social ownership of the means of production and distribution. But such capital cannot be bought by the State, for the State owns nothing with which to purchase it. True, the State could issue bonds to pay for capital, but the real owners of the industry would be the owners of the bonds. Government bonds would bear a lower rate of interest, but the investment would be secure though the industry were a failure.

Perhaps the capitalist is attempting, with seeming success, to flatter the Socialist into a state of self-satisfaction, that he may "put something over" on him, and on the rest of society. The big capitalist would like nothing better than to have the Government take over his ownership in the railroads of the country; his interests would then be resolved into bonds that are better than money, to remain put or to be transferred to other industries as he saw fit. But that is not Socialism.

THE FIRST STEP?

BUT Russia is experimenting with Socialism! If the owners will not be paid for properties that are used by the Government, that is true. Certainly all property has not been so taken, and it remains to be seen whether they can take any if they do not take all. It is reported that the owners of commodities refuse to accept even the money of the Government for their goods.

Where, then, has the first step towards Socialism been taken? Not where it is represented to be in the present newspaper propaganda. The Socialist organ, the *Call,* in its issue of October 1, 1917, indicates the growing respectability of Socialism in these words: "It is now the exception, not the rule, to find a single exchange that does *not* editorialize on Socialism. Today (Monday), for example, there is not a single one of the great

New York dailies that does not contain a reference to it, mostly editorial reference. And the day before (Sunday) most of them gave, not columns, but pages, to the subject." Maybe even the *Call* is deceived, and thinks it is possible to attempt the first step towards Socialism and yet avoid a revolution compared to which the present war is but a skirmish.

M. P. CONNERY.

NOTE AND COMMENT

Catholic Conferences for Local Workers

A SERIES of conferences for Catholic social workers was recently inaugurated at the Convent of the Cenacle, New York. The movement will probably spread to the other cities and be productive of much good. The purpose of these meetings is thus announced: (1) To promote God's glory in the field of social service, and personal spiritual welfare, (2) to discuss social problems of the day from the Catholic viewpoint, (3) to show forth visibly the spirit of charity among ourselves, among our fellow Catholics, and among all forces working for the betterment of mankind. Each Conference will be preceded by a "Reception" and followed by a "Round Table Discussion." For the present year four Conferences have been arranged, the first of which, under the direction of the Rev. Joseph A. Mulry, S.J., President of Fordham University, took place on October 28. At the next meeting, January 27, 1918, the Right Reverend Patrick J. Hayes, D.D., Auxiliary Bishop of New York, will give the Conference, and the Rev. Paul L. Blakely, S.J., Associate Editor of AMERICA, will preside at the "Round Table." At succeeding meetings on April 28 and June 9, the leaders will be the Rev. Dr. Wiliam J. Kerby, professor of Sociology at the Catholic University, and the Rev. Thomas J. Lynch, General Supervisor of Correction Work for Catholics, New York.

The Lure of the Uniform

IT is no exaggeration, but a serious and timely warning, when the *Christian Herald* calls the attention of parents and of the public in general to the danger of losing sight of the welfare of our girls. Any stain upon the potential motherhood of this land will make of this war a sad defeat for our nation, no matter what brilliant victories we may win upon the fields of battle.

> "The lure of the uniform" has spread its net for the unwary feet of our untaught girls, and they are being swept from their moorings by the hundreds, aye, by the thousands; and the mother's boys, who should also be protected from these dangers, are being hurled into the vortex.
>
> The camps of the guards are everywhere; the soldier in his artistic uniform is on every street. In traveling several hundred miles recently, scores of these camps came under my observation. Scarcely one was passed where groups of girls of high-school age were not seen standing about at a greater or less distance, inviting attention or chatting on familiar terms with the men. Parents were, for the most part, apathetic or ignorant of the danger. Only a few serious-minded, experienced men and women were terrorized as they realized the inevitable aftermath.

That aftermath is already manifesting itself in the most hideous forms. Parents who are negligent in this matter may well take to heart the sober warning: "Remember that both the boy and girl are at the danger age, the years of stress and storm, with undeveloped judgment; that the girl is swayed by the glamor of that which bids fair to prove the 'yellow peril' to many, the lure of the uniform and the romance of war service is in her eyes." The boy, no less than the girl is to be protected by those in authority, lest he cross the Rubicon of a woman's purity and of his own honor. Catholic soldier boys must not permit the bars of a sacred respect for woman's virtue to be lowered ever so slightly nor permit themselves the least liberties in this regard. It means the beginning of the ruin of their own self-respect, no less than their loss of reverence for womankind.

The Pronunciation of "Cantonment"

THREE men in conversation will probably give three different pronunciations of the word "cantonment." The word is a good example of the vagaries of English pronunciation. President Wilson, according to the Chicago *Tribune,* and Mr. Baker, the Secretary of War, say "can-t'n-m'nt," accenting the first syllable; but the other War Department officials are wedded to "can-tone-ment," with the accent on the second, "because they got started that way, and can't stop, although they know it is not the preferred pronunciation." The professor of English at Princeton holds out vigorously for "can-tonnment," accenting the second syllable, and giving it the "short o" sound as in "bond."

> The President and Secretary Baker are supported by the Century, Webster's, Worcester's, and Fernald's 1917 revision of the comprehensive Standard dictionary, while Sir James A. H. Murray's new English dictionary, and the Imperial and Stormouth's dictionary side with Dr. Hunt.

As for "can-tone-ment," no dictionary is so poor as to do it reverence. Popular usage may ultimately justify this pronunciation, for, according to the *Tribune,* fully one-half of the government officials at Washington employ it, and the custom will probably spread.

Bishop Schrembs on Vocations

IN his introduction to the official year book of the Toledo diocese, Bishop Schrembs deals in particular with the important question of priestly and religious vocations. There has been a total increase of 173 religious in the diocese of Toledo during the past six years, and a corresponding increase in the number of seminarians and priests. This has made possible the opening of sixteen new parishes and twenty new parochial schools. Referring to the religious sisterhoods, he rightly says that without them this growth had been impossible. "Whatever our own earnest zeal, without our Sisters there would be few Catholic schools and fewer institutions of charity for the care of every form of human sorrow and suffering." Notwithstanding the considerable increase in the working forces of the diocese, he finds that there is still greater need of priests, and especially of Sisters. After solemnly calling upon families, parishes and priests, to pray for vocations, he continues:

> But besides prayer we must do our own personal share to stir up and foster vocations. Let us not hesitate to extend the invitation to the priesthood or the religious state to our young people. Is it not a fact that almost all who are now priests or Sisters, look back with grateful recollection to some holy and zealous confessor, or kind and solicitous pastor, or yet some noble devoted teacher in school, or a good, pious and disinterested mother or father, who first directed their youthful enthusiasm to the higher and the better way?
>
> How sad to think that there are to be found even among seemingly good and faithful souls those who actually discourage priestly and religious vocations, or who insist on very extraordinary and long drawn out tests of vocation. Still more sad to say, there are some who take upon themselves the terrible responsibility of turning souls away from ther vocation, thus blighting lives that might have been filled with holiest enthusiasm and rendered productive of wonderful fruits. Then there are those who wilfully shut their ears to the divine call, because of some human affection or engrossing ambition. By sheer worldliness they crush out the powerful movement of divine grace in their hearts and still forever the sweet small voice that called from within— "Come, follow me."

He then adds the intensely sad and powerful words of the

great Cardinal Newman, describing those who die without fulfilling their mission, who were called to worship Christ but plunge instead into the giddy, unbelieving world, and ending with that mighty plaint: "Alas for those who have had gifts and talents, and have not used, or misused or abused them! The world goes on from age to age, but the Holy Angels and Blessed Saints are always crying, alas, alas, and wo, wo, over the loss of vocations, and the disappointment of hopes, and the scorning of God's love, and the ruin of souls."

Mobilizing the Students' Mission Crusade

AN elegant and comprehensive bulletin has been issued by the student bureau of the Catholic Students' Mission Crusade. It is devoted entirely to the discussion of the important practical questions connected with this movement. The mobilization of a student army for the great world-mission crusade is the purpose in view. All can take active part in this campaign of winning the world for Christ. Here are the propositions made by the bureau to the students of every Catholic college, seminary, convent, academy and university, and to all Catholic students in secular institutions of higher learning:

> (1) That they take immediate steps for the organization, in their respective institution or department thereof, of a mission society, with membership open to all the students of the institution or department. (2) That all these societies, without relinquishing their special aims, be confederated under one mighty crusade having as object the propagation of the Faith at home and abroad, and the ultimate enthronement of the Sacred Heart of Jesus over the hearts of all men. (3) That this crusade be launched under the auspices of the Sacred Heart of Jesus and adopt for its watchword and battle-cry: "The Sacred Heart for the world, and the world for the Sacred Heart." (4) The Bureau furthermore proposes that, as soon as practicable, student-delegates from all institutions of higher learning for the male sex, and especially from all mission societies in such institutions, convene to discuss ways and means of establishing the mission crusade upon a solid footing, and to outline a general plan for cooperation in missionary activity among our colleges and seminaries. To this convention every mission society should send, if possible, at least two delegates, and every institution, at least one delegate for every hundred of its students

Readers of AMERICA are sufficiently acquainted with the nature of this movement, its purpose and timeliness. Golden opportunities, such as the Church never before enjoyed, are offered at the present moment in the mission field. Protestant students and schools, as well as Protestant churches and organizations, are eagerly preparing for the conquest of the great eastern countries and of other pagan lands. Catholic teachers and students may not lag behind where they should stand first in the field. Today's inactivity would be sadly regretted on the morrow.

The Man of Peace and God's Jongleurs

"LET peace be in thy strength, and abundance in thy towers. For the sake of my brethren and of my neighbors I spoke peace to thee: peace upon Israel." This was the blessing invoked upon the battlements of Assisi by its great Saint whom "A Dominican" appropriately describes in the *Missionary* as "the man of peace." He had set out with an Umbrian knight to join the Papal forces at Apulia, when, at the Master's call, "he cast off the warrior's shield and sword, and enrolled himself among the followers of the Lord." His great effort hereafter was to bring to the world the peace of God. To end the civic factions and the constant quarrels of the feudal barons he sought with all his strength to promote "that blessed institution which, by degrees, brought peace: the *Treuga Dei.*" Due to him was the treaty of concord drawn up by the citizens of Assisi among themselves.

Toward the end of his life, Francis sent the poet and singer, Brother Pacificus, with others of the brethren, to make peace between the bishop and the municipality of Assisi. The prelate and magistrates listened to the appeal of Francis as sung by his children, and peace was effected. Straightway Francis set about to establish peace in the hearts of his friars; they in turn were to prepare the hearts of others for the blessed coming of charity and concord. Then the plan arose in the mind of Francis to send his brethren to tour the world on a mission of peace. When they had preached and sung, they were to say to the people: "We are God's jongleurs; and for having sung to you, we ask reward: and our reward will be that you abide in sincere penitence." The Tertiaries, those heroic men and women who sought the privilege of being clothed at death in the wedding garment of Lady Poverty, were especially commanded to give up the carrying of weapons and live a life of peace.

These, says the writer, are a few of the thousand acts of Francis which proclaim him a man of peace.

Religious Orders in England

THERE are at present about 1,200 Catholic religious houses in Great Britain, including England, Scotland and Wales. About 300 of these, according to the *Catholic Monthly Letter,* are conducted by societies of religious men and about 900 by the various sisterhoods. The former range in importance "from stately abbeys, with many acres of territory, to humble missions served in some cases by a single Benedictine or Franciscan priest." Members of congregations keeping the Benedictine rule, we are told, are scattered in nearly a hundred places. Their stateliest house is probably the abbey and school at Downside, with eighty-four monks attached to the monastery and 1,300 resident pupils. The monks at Erdington are members of the Beuron congregation, "who found a welcome and security in England when driven forth from Germany by the Falk laws." Other important houses are those of the Cistercians, the Austin Canons and the Carthusians. The Sussex Charterhouse of the latter was built to accommodate a far larger number of monks than was immediately available, in anticipation of the anti-clerical laws, driving Carthusians to England from the Continent.

> The two chief families of friars, the Franciscans, in their several divisions, and the Dominicans, are represented by more than thirty houses. The Dominicans have seven priories, and there are twenty-four Franciscan convents or missions served by Franciscans. There are upwards of fifty houses of Jesuits in England, of which the largest is the college at Stonyhurst, in Lancashire. This college has long been famous, among other things, for its observatory, and from time to time its astronomers have been entrusted with special work by the Government. There are many Catholic parishes served by the Society, especially in important industrial centers.

A considerable literature has emanated from the religious houses, and monks and friars lecture upon the great questions of the day. At Oxford, in connection with the university, there are establishments of Benedictines, Franciscans and Jesuits. "In these and other ways the religious orders keep abreast of the conditions of the time."

> In many cases Catholic conventual institutions are subsidized by the Government, or by local authorities, in connection with special works which they undertake, such as Poor Law and Reformatory schools, etc., where national interests are served and at the same time a Catholic atmosphere is maintained. Religious brotherhoods who teach in elementary schools are paid by the State for their services as schoolmasters.

In this point, in particular, England has a lesson of liberty and toleration to teach to the United States. So, too, a great many elementary schools are taught by Sisters, "who receive equal treatment with lay-teachers at the hand of the Government in respect of salaries and other educational provisions."

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Chronicle

The War.—During the week the French made headway on the Ailette, while the British delivered several blows in Flanders. In the thrust they finally gained the village of Passchendaele and the crest of the ridge which looks down upon Roulers, only six miles away. All the high ground which the Germans now hold is a short spur running north of Passchendaele. This they are making every effort to retain, as possession of it by the British would cut off Houlthulst Wood and force a retirement. The latest British activity was on a front of one and a half miles; they penetrated the German lines to a depth of half a mile, considerably widened the salient about Passchendaele and Goeberg and obtained a firm grip on their recently acquired positions north of the Ridge.

Bulletin, Nov. 5, p.m.
Nov. 12, a.m.

The Italian situation has been a continuation of the retreat recorded last week. By November 6, with heavy attacks launched on the Italian lines in the Giudicaria zone on the Trentino front to support them and to threaten the flanks of Cadorna's armies, the Austro-German troops forced the Tagliamento River at Pinzano, obliged their opponents to give up all their zones of defense from the Bella Valley to the Colbricon, north of the Sugana Valley, on a front of more than ninety-three miles. The whole Italian line thus menaced withdrew in fairly good order to the banks of the Livenza. But the Austro-German armies again drove the Italian forces across the stream and there was heavy fighting between the Vittorio hills and the Monticano River to the west of the Livenza. By November 10 they were in strong positions along the Piave River from the foothills of the Alps to the Adriatic, and had taken Asiago on the Trentino front, twenty miles west of the river, thus seriously threatening the Italian flanks on the Piave line. On November 11 they captured Belluno, on the upper Piave, and the Vidor bridge-head on the east bank. A conference of British, French and Italian representatives at Italian Headquarters on November 8 resulted in the creation of an inter-Allied Military Committee. General Cadorna, who has been in supreme command of the Italian Army since the beginning of the war, has received a place on the new committee. General Foch, Chief of Staff of the French War Ministry, and General Sir Henry Hughes Wilson of the British General Staff will serve on the committee with General Cadorna. New heads of the Italian forces were also named. General Diaz has been appointed first in command, with General Badoglio second and General Giardino third.

While one British column is steadily advancing northwest of Bagdad another column which is moving along the Mediterranean coast, assisted by French and British warships, has gained nearly twenty miles since the capture of Gaza. According to General Allenby's latest reports, the British line runs in a southeasterly direction from two miles north of Hamameh, which is two miles from the coast and four miles northeast of Askalon, to two miles north of Arak-el-Menshiyeh, on the Central Railway. Askalon has been occupied by British infantry and artillery. The column is now five miles below the latitude of Jerusalem, which, however, is forty-five miles inland.

Our Navy Department has been advised by Admiral Sims that the American patrol boat, the Alcedo, a converted yacht, was torpedoed and sunk by a German submarine in the war zone. One officer and twenty men are missing. The ship sank in four minutes after being struck.

Dr. Heffelrich has tendered his resignation as Vice-Chancellor. The Cabinet, containing Count von Hertling as Chancellor, Friedrich von Payer as Vice-Chancellor, and Herr von Friedberg as Vice-President of the Prussian Mintry, means virtually a coalition Liberal Government. The Clerical, National-Liberty and Progressive parties are represented in the Cabinet. The Socialists accept the appointment of von Payer as evidence that Count von Hertling is willing to work with the present group of the Reichstag majority parties, but they are reserving to themselves complete liberty of action. The Conservatives are the only important Reichstag faction not represented in the new Government. The Liberals are preparing to combat their opponents in their efforts to obstruct the enactment of the Prussian

The New German Cabinet

Electoral Reform bill, and it is expected that the Clericals, National-Liberals, the Poles and the Progressive Socialists will give them an ample majority in the lower chamber of the Prussian Diet.

The Fate of Poland

Press dispatches from Copenhagen state that the proposed settlement of the Polish question, according to the *Lokal-Anzeiger,* will be submitted to the Ways and Means Committee of the Reichstag on November 18 or 19, and to the delegations from the Austrian or Hungarian parliaments in Vienna on December 3. Other press dispatches from Vienna via Amsterdam say that in reply to several Slav, Ruthenian and Czech interpellations protesting against newspaper reports of the Austro-German decision regarding the future of Poland—which country was to be erected into an independent kingdom, with liberty of conscience proclaimed in its constitution but with the Catholic religion recognized as the State religion on all official occasions—Premier von Seydler said in the lower house of the Austrian parliament that as long as the discussions with Germany had not resulted in a full agreement it was still impossible to say how the Polish question was to be solved. If in the future the Kingdom of Poland should seek a *rapprochement* with the dual monarchy, he said, the whole question would be settled in a legislative manner and the Austrian parliament would have an opportunity to define its attitude. The Premier declared that the Polish question could not be an obstacle to peace, and that all nationalities would have an opportunity to put forth their just claims regarding political orientation. He added that the Government would take care that whatever the solution, Austria would not emerge weakened from the change, but strengthened.

China.—News came from Pekin on November 5 that Viscount Ishii, head of the Japanese Mission to this country, and Secretary of State Lansing had signed an agreement on November 2 by which the United States recognizes Japan's special interest in China and reaffirms for both countries an equal opportunity for commerce and trade with China. The agreement also guarantees in these words the independence of China:

Guarantee of Independence

> Moreover, they (the Governments of the United States and Japan) declare that they are opposed to the acquisition by any Government of any special rights or privileges that would affect the independence or territorial integrity of China or that would deny to the subjects or citizens of any country the full enjoyment of equal opportunity in the commerce and industry of China.

Secretary Lansing also announced that another important result of the Japanese Mission was Viscount Ishii's assurance that his Government "desired to do its part in the suppression of Prussian militarism and was eager to co-operate in every practical way to that end." It is understood that one of these ways will be co-operation in the Pacific by the Japanese and American navies.

Ireland.—The Irish papers bear with them an atmosphere of agitation and alarm. In a speech recently delivered in the House of Commons Mr. Redmond, after declaring that should the Convention "break down in hopelessness and despair by reason of any policy pursued outside itself it would be far better for Ireland and the Empire had it never met," considered the Government's policy in Ireland. He accused the Executive of encouraging and then defying Sinn Fein and protested against "a lot of silly proclamations issued under the Defense of the Realm Act." The Government, he said, should strive its utmost "to tranquilize the country, but instead, it was increasing the difficulties of all parties at the Convention." In reply the Chief Secretary, Mr. Duke, repudiated this charge and affirmed that "200,000 Irishmen were being recruited, enemies of the Empire and of the Allies, for the purpose of creating a new rebellion in Ireland."

Sinn Fein and Revolution

> Week by week for a period running into months there had been organization and drilling in every parish and village in Ireland, and, to a considerable extent, in the large towns, of the new Irish Volunteers. The organization was professedly a rebel force. They were told by their leaders that they had a considerable store of arms, and that they would have more before the day came. More from where? They could not buy them in Ireland. It could only be that the helping hand which was to bring them arms was Germany and the reason for the deportation of some of the men was that the helping hand of Germany was being stretched out again, and the Government knew it.

The Chief Secretary spoke at some length in justification of his administration. He seized arms because no one would guarantee that they would not be used against the Government; he forbade hurley sticks to be distributed because they had already proved dangerous weapons in the hands of infuriated people, and finally he disowned responsibility for the harsh treatment of the Irish prisoners. In connection with the present widespread agitation, Cardinal Logue has sent this wire to the *English Review*: "Do not approve of revolutionary action. Have no control over Sinn Feiners. Success of Convention only remedy. If it fails—chaos." The *Irish Weekly Independent* prints this news with some reserve, the *Irish Catholic,* on the contrary, makes it the subject of an approving editorial. The latter paper is also alarmed about the conditions stressed by Duke. It says:

> To us it seems that unless they (Duke's charges) are entirely baseless, a very clear duty is imposed on the clergy and parents of Ireland to do whatsoever they still can to save our boys from the grip of the hangman. Any new revolt will be suppressed relentlessly, and with the full approval of all who want to see their native land preserved from passing into the hands of groups of political adventurers and hotheads who would imperil without scruple the lives and fortunes of our people, if they can thereby carry out their plans and those of the occult wire-pullers of whom they are the cat's paws.

The more recent papers give much space to the arrest of Liam Mellowes and Dr. McCartan, and wonder what it portends.

Mexico.—A recent speech delivered in the Mexican House of Representatives by Carranza's henchman, Cabrera, shows in its true light the wretched condition of the country. The following passages are significant:

Cabrera and the Country

We have destroyed the banks, because they were opposed to the revolution. But are we going to say to them now, "We are vanquished; provide us with your bank notes?" No, we will not do so.

We have destroyed the railroads, because it was necessary to do so in order to combat the military enemy. We must now prepare them, so that through them the current of national prosperity may again circulate. The heavens this year have determined to destroy us with famine; the crops have been lost. We shall not raise twenty-five per cent of what our fields offered.

In other words, Mexico by the confession of the chief revolutionists is a country of ruin and famine. Cabrera then petitioned for a suspension of guarantees so that all "antagonistic to revolutionary tendencies," especially "the intellectual, the wealthy and the wise," may be punished, presumably by court-matrial. The speaker enumerated the people who must be dealt with; apparently ninety-nine per cent of the population is on the list. He is thirsty for the blood of the Federals, the Villistas, the Zapatistas, the *cientifico* plutocrats, the agrarian plutocrats, foreign plutocrats, especially American and English, who pay for the publication of articles and books that belittle the Carranza régime, and last and most guilty of all, the clergy, especially the higher clergy who left the country to plot again Carranza. And finally came this great confession: the step taken "to reestablish constitutional government was premature, and to correct this error the suspension of individual guarantees must be decreed," a few hundred more men must be murdered and more property must be stolen before Mexico can be made safe for democracy.

Rome.—The motive underlying the misinterpretations of the Pope's peace proposals is daily growing clearer, as Protestant and Socialistic journals and reviews in Germany, France, England, Italy and the United States unite in protesting with sadness and bitterness that one of the effects of the war will be an increase of the power of the Papacy. To avert so dire a calamity, they are bending every effort to discredit the Pope and his endeavors to bring the world back to peace. In spite of this the note has had a tremendous effect. In the words of the Supreme Pontiff, spoken recently, "It has not produced immediate results, but it has sown seed which cannot but bear fruit." Reaction against the injustice with which the message of the Holy Father was first received, is now noticeable in many lands, tinctured, however, with prejudice and absurdity.

The Pope's Peace Proposals

The *Atlantic Monthly* for November, for instance, reviews the whole question of Pope Benedict's letter and shows that the Papacy has not been pro-German either from the beginning of the war, as has been alleged, or in its recent note, and in particular that the statement to the effect that such an attitude was the result of a bribe offered by Germany to restore the temporal power is without foundation. According to the writer, the Pope is far too astute a statesman to dream of the possibility of the dismemberment of Italy by Germany, a thing which would be the necessary preliminary to the reacquisition by the Vatican of the narrow strip of Italian soil to which the Popes have never relinquished their claim. He is, however, of the opinion, that the Pope does ambition a larger temporal power, consisting of "a general suzerainty over the world," which would make him by persuasion at present, but later by authority, "the final arbiter between kings." This contention he bases on such ridiculous grounds as the use by the Pope of the expressions "common Father of all" and "Supreme Spiritual charge." He believes that this assumption has been to a degree accepted by the belligerents in that they have not replied to it. He concludes, therefore, that the policy of the Papacy is "pro-Roman." In any case, he declares that "it may be maintained that Pope Benedict's appeal for peace is not pro-German; even that it is, in a definite and profound sense, anti-German." The justification of this statement he deduces from an analysis of the Pope's definite proposals.

The suggestion of a "simultaneous and reciprocal diminution of armament" has met with flat refusals from Germany for the past twenty years, whenever it was proposed. The Pope could not but be aware of this. If Germany accedes to the proposal it will be against her wishes; if she refuses to consider it, she will be put in a bad light before the world. The suggestion that Belgium and France be evacuated, with the logical, though unexpressed, implication that Courland, Livonia, Volhynia and Bodalia should also be evacuated, joined with the endeavor to enlist sympathy for Poland, imply the "surrender of Pan-German dreams" or the acknowledgment by Germany that "her policy of conquest is the real bar to peace." In addition, the Pope proposes the arbitration of the question of Alsace-Lorraine, a matter that Germany repeatedly declared to be not arbitrable. Moreover, the Pope's peace proposals, in the opinion of the writer, are "distinctly and very strongly pro-Austrian."

Pope Benedict has, in fact, marked a line of cleavage, which may at any moment become a line of fracture, not so much between Austria and Germany as between South Germany, including Austria, and North Germany, dominated by Prussia. For, while cutting the claws of Germany—a not unfair way of describing the disarmament of the supremely militarist State—the Pope's proposals work no detriment at all to Bavaria, Würtemburg, Silesia, and other Roman Catholic sections of South Germany.

The arbitration of the Balkan situation is contrasted with the evacuation of Belgium, and in the opinion of the writer gives Austria the hope of a diminished Serbia, to which Bulgaria would not object. The solution of the Polish question, he believes, does not exclude the possi-

bility of Russian Poland being united to Austrian Poland, with the Austrian Emperor as its King, a settlement which would checkmate aggressive Hungary and give the German element a preponderance over the Slav element in the Reichsrat at Vienna. Such additions to her territory would amply compensate Austria for the loss of portions of the Trentino and the section about Goritz. Finally he sees in the efforts of the Holy Father an attempt to align Roman Catholic South Germany on the side of Austria. Bavaria, he says, and Catholic South Germany do not love Prussia, and they are growing restive at being forced to wage a destructive war for the benefit of Prussian ambitions. Sadowa is as bitterly remembered as Sedan. Disarmament would rob Prussia of her mastery and pave the way for the revival of the anti-Prussian League.

Russia.—Last week a new revolutionary movement overthrew Kerensky's Government and put the Bolsheviki, or extreme radical Socialists, in control of Petrograd. The first signs of the impending *coup d'état* appeared last Wednesday in the news that negotiations between the General Staff of the Petrograd district and the Military Committee of the Council of Workmen's and Soldiers' Delegates regarding the strengthening of the Staff by inclusion of Democratic members had been broken off. Premier Kerensky then denounced before the Preliminary Parliament the Bolsheviki attempt to seize power, provoke civil war and play into the hands of Germany. Dispatches from Petrograd, dated November 5, also brought the news that Leon Trotsky, President of the Delegates' Central Executive Committee, had bidden the city garrison execute no orders except those approved by the Delegates' Military Committee, and the garrison of 40,000 troops seems to have been won over then to the Bolsheviki. On November 8 intelligence came that the radical Socialists had secured control of the capital, seized the telegraph offices and some of the banks, and had forced the Government troops holding the Winter Palace to surrender after a bombardment from the cruiser Aurora and from the Fortress of SS. Peter and Paul. The "Military Revolutionary Committee" then issued the following proclamation:

Bolsheviki Seize the Government

We have deposed the Government of Kerensky which rose against the revolution and the people. The change which resulted in the deposition of the Provisional Government was accomplished without bloodshed. The Petrograd Council of Soldiers' and Workmen's Delegates solemnly welcomes the accomplished change, and proclaims the authority of the Military Revolutionary Committee until the creation of a Government by the Soldiers' and Workmen's Delegates. Announcing this to the army at the front, the Revolutionary Committee calls upon the revolutionary soldiers to watch closely the conduct of the men in command. Officers who do not join the accomplished revolution immediately and openly must be arrested at once as enemies.

The Petrograd Council of Workmen's and Soldiers' Delegates considers this to be the program of the new authority: (1) The offer of an immediate democratic peace. (2) The immediate handing over of large proprietorial lands to the peasants. (3) The transmission of all authority to the Council of Soldiers' and Workmen's Delegates. (4) The honest convocation of a Constitutional Assembly.

The national revolutionary army must not permit uncertain military detachments to leave the front for Petrograd. . . . Soldiers: For peace, for bread, for land, and for the power of the people.

The New Government's Program

The General Congress of Workmen's and Soldiers' Delegates of all Russia assembled in Petrograd on November 7 with 560 delegates in attendance and elected fourteen Bolsheviki officers, including Nicolai Lenine and Leon Trotsky, and issued the following proclamation to "all Provisional Councils of Workmen's and Soldiers' Delegates":

All power lies in the Workmen's and Soldiers' Delegates. Government commissaries are relieved of their functions. Presidents of the Workmen's and Soldiers' Delegates are to communicate direct with the Revolutionary Government. All members of agricultural committees who have been arrested are to be set at liberty immediately and the commissioners who arrested them are in turn to be arrested. The death penalty reestablished at the front by Premier Kerensky is abolished, and complete freedom for political propaganda has been established at the front. All revolutionary soldiers and officers who have been arrested for complicity in so-called political crimes are to be set at liberty immediately. Former Ministers Konovaloff, Kishkin, Terestchenko, Malyanovitch, Nikitin and others have been arrested by the Revolutionary Committee. Mr. Kerensky has taken to flight, and all military bodies have been empowered to take all possible measures to arrest Kerensky and bring him back to Petrograd. All complicity with Kerensky will be dealt with as high treason.

Most of Kerensky's Cabinet are reported to be held in solitary confinement in the Fortress of SS. Peter and Paul. By November 9 the Bolsheviki movement appeared to have reached Moscow, as the Revolutionary Committee supported by the garrison of that city had seized the government offices there. The Bolsheviki appealed to the Russian army to stand firm until a democratic peace has been won and announced "an armistice of three months during which there shall be elected representatives of all the nations, not diplomats, who are to settle the question of peace." All private, State and ecclesiastical lands, it is announced, are to be handed over to Peasants' Committees. Dispatches dated Petrograd, November 9, announced that an absolutely Bolsheviki Cabinet had been formed with Lenine as Premier and Trotsky as Foreign Minister, which is meant to remain in office till the Constituent Assembly convenes.

Advices received on Monday, November 11, report that an organization called the All Russian Committee for Saving the Country and the Revolution, announced that the collapse of the Bolsheviki movement was near. Regiments loyal to Kerensky, who is said to be in command of 200,000 men, were reported to be marching on Petrograd and to have taken Bolsheviki strongholds on the way.

Hoover in Ancient Mexico

EBER COLE BYAM

IN the midst of meatless and wheatless days, with all the world a-Hooverizing, and governments seeking means to curb food speculators, it is both interesting and instructive to consider the efforts of the Spanish Viceroy in Mexico to accomplish a similar purpose nearly 350 years ago. Martin Enriquez was his name and during his rule, from 1568 to 1580, many important events occurred, but the one of particular consequence was the establishment of a public warehouse for grain in the City of Mexico.

Speculators had been buying food and holding it for a rise in price, and the middlemen had multiplied the charges to an intolerable degree. Therefore, the Viceroy built a public warehouse and made such rules and regulations as would protect the people from extortion.

In endorsing the Viceroy's actions and in writing his regulations into the law of the land, the Spanish King, Philip II, in 1583, plainly declared that the purpose of this institution was to prevent speculation in grain and excessive prices of that commodity.

The keeper of the warehouse was named each year by the city, and to prevent him making anything "on the side," he was prohibited from buying or selling grain or flour for himself or anybody else, either directly or indirectly. To make sure that he was always alert he was required to live in the warehouse, and to insure the faithful discharge of his duties he was obliged to put up a bond of $4,000, a tidy sum in those days.

This warehouse served not only as a place of storage but also as a market, and it was required that all the grain and flour sold in the city be brought there for sale. The purchase or sale of any grain or flour outside the warehouse was strictly prohibited.

Railroads were still nearly 300 years away in the distant future, and so all the grain had to be brought into the city on mule back or in ox carts, a system of transportation both slow and expensive. This, however, afforded the grain speculators an opportunity to go out upon the highways leading into the city and there overtake the creeping, dusty caravans of carts or mules, and purchase the flour or grain for sale to the people of the city, at a good profit. But, with the establishment of the warehouse, such purchases were strictly forbidden.

To prevent further irregularities, all those bringing grain or flour into the city were required to go at once to the warehouse and there unload, and, in addition, they were obliged to furnish a sworn statement about the way the goods came into their possession. Those raising the grain could send it to the city by their own mules or carts, or they could employ professional carriers to do this for them.

To avoid petty extortion, either by the officials or by the laborers about the warehouse, the charges for storage were fixed at a reasonable rate by the authorities and the charges for handling by the stevedores were likewise determined. Even the charges the sworn statements required were fixed. The charges allowed the stevedores for handling the sacks of grain reveal not only the possible earning capacity of the men, but provide as well a factor to contrast wages and prices in the sixteenth and twentieth centuries.

The mules and carts were unloaded in the courtyard of the warehouse and the sacks carried but a short distance to the storage bins. These sacks held two bushels and the stevedore was allowed a *cuartillo,* equivalent to three and one-eighth cents, or twenty-five *cacaos.* The *cacaos* were the grains or beans from which chocolate is made. These chocolate beans served the pre-Columbian Indians as a medium of exchange, and the Indians insisted upon their use for a long time after the Conquest. As Indians were usually employed as stevedores in the warehouses, the equivalent rate of payment in these beans was determined for their benefit. The rate of payment was about one and one-half cents per bushel, so it may be readily seen that it was possible for a stevedore to earn a fair wage in a day, especially when it is recalled that in those times a dollar a day was a very desirable wage. The relative value of *cacao* and *cuartillos* figures out at the rate of eight beans for one cent, a rate that still persisted in the State of Chiapas as late as 1896, where the Indians continued the use of this curious money.

To prevent the hoarding of grain it was required that at the end of twenty days it had to be sold at the price prevailing on the day it was offered for sale. Therefore the only hoarding possible was by the farmers themselves, but they were always eager to convert their harvests into cash as soon as possible and consequently at a reasonable profit.

Prices for grain and flour were fixed in the morning at the opening of the market and no excess above that price was permitted during that day. This measure made it impossible for an apparent or momentary scarcity to be made the pretext for a sudden and unreasonable rise in price. Such an apparent scarcity might be caused by the temporary cessation of the arrival of pack trains, due to a variety of causes other than an actual scarcity of grain at the source.

A great many people in the city bought grain in small quantities in the market, and ground it in their homes to make their bread. In order that such folk might be protected against large buyers, the latter were not al-

lowed to make their purchases until after the cathedral bells had sounded for High Mass. These large buyers were the bakers, and, to make sure that they did not hoard grain, they were obliged to declare on oath the amount of grain used by them daily, and they were not permitted to purchase more than enough to last them for one, or, at most, two days.

Some of the bakers raised their own grain, and to prevent them taking advantage of this to the detriment of the public, they were obliged to make sworn statements about the amount harvested by them and the amount used by them daily. While their own grain lasted they were not permitted to buy or sell grain in the market. Naturally they were allowed to sell their surplus. For the settlement of disputes in connection with this enterprise two judges and a scrivener were appointed.

These warehouses and grain markets were established in all the cities and towns of any consequence throughout Mexico during the colonial régime. The regulations governing them were left to the judgment of the local authorities, and consequently varied with the needs and conditions prevailing in each locality.

As Church and State were united in Mexico during the colonial period any mention of the latter would be incomplete without some reference to the former. The principal single source of Church income was the tithes paid in kind, and this was invariably utilized as a balance to prevent as far as possible an unreasonable increase in the price of grain. This was effected by throwing on the market a part of the stock of grain obtained as tithes. This usually had the effect of bringing the price down to normal point. In cases of real scarcity the Church authorities employed the poor on public works and doled out grain with excellent judgment. Church funds were also advanced to planters in the hot country along the coast, where two and three crops may be gathered in a year, and then the planters were paid high prices for their product. In addition, the Bishops always drew heavy contributions from the wealthy people, the Spaniards being particularly liberal in this respect. The civil Government did not hesitate to place an embargo on grain in districts where there was plenty, to help out those where it was scarce. Scarcity of grain was caused usually by drought and frost, for the greater part of the Mexican population has always lived in the highlands, at elevations of 6,000 feet or more, where certain districts suffer from severe frosts or from lack of rain.

The foregoing is a fair sample of the "oppression" suffered by the Mexican people during the Spanish rule. With the achievement of "independence," the grain warehouses gradually fell into disuse as the people regained their "liberty" to buy and sell without restraint. The beneficiaries of Spanish philanthropy and ecclesiastical benevolence showed their gratitude by massacre, exile and confiscation, and, more recently, by prohibiting any clergyman from engaging in any philanthropic enterprise.

The success of Iturbide in 1821 seemed to show that the time for Mexican independence had arrived, but the subsequent events as clearly indicate that the triumph of the Mexican "Liberals" was a deliberate selection of evil in place of good and an equally deliberate killing of the poor goose that laid the golden egg.

The Red Herring of Probabilism

Paul L. Blakely, S.J.

RETURNING to his assertion, "The Jesuits defended all kinds of false statements if the Church was advanced thereby," the Rev. Christian F. Reisner submits the witness of an apostate Jesuit and of a Methodist clergyman. The testimony of the apostate, Von Hoensbroech, who boasts his skill as a liar and a forger, has been examined. It has also been noted that the very page cited by Dr. Reisner contains the admission that, given ample opportunity, Von Hoensbroech failed to prove before the High Court of Appeals, his calumny that the Society of Jesus holds the doctrine that the end justifies the means. Dr. Reisner's second reference is to the third volume of Sheldon's "History of the Christian Church," pages 414-423, 489-500. "Also," counsels the reverend doctor, "consider the question of probabilism as described and authenticated" in these pages.

It is with reluctance that I pause to examine this ancient and familiar red herring which has as intimate a connection with the accusation in hand, i. e., "The Jesuits defended all manner of false statements if the Church was advanced thereby," as the batting-average of Mr. Tyrus Cobb for 1917. Probabilism, as Dr. Reisner does not seem to know, is as harmless, to use Chesterton's words on casuistry, as botany, and considerably more useful in the ordinary conduct of life. It is one phase, and only one, of casuistry, and "anybody is a casuist," remarks the modernistic St. Cyres, "who reflects about his duties and tries to bring them in line with some intelligible moral standard." As the Rev. Ethelred

Taunton, no lover of the Society of Jesus, has written, it is simply "the principle of equity applied to law."

> [Probabilism] is based on an accurate conception of law. Law to bind, must be clear and definite . . . A probable opinion is one founded on reason, and held on serious grounds that the law does not apply to certain specified cases, and that the law-giver did not therefore intend to bind. It is the principle of equity applied to law. In moral matters, a probable opinion, that is one held on no trivial grounds, but by unprejudiced and serious thinkers, has no place where the voice of conscience is clear and distinct and formed. ("Encyclopedia Britannica," XV, 341.)

Similarly, as a writer in the "New International Encyclopedia" well says:

> The probabilist proceeds on the principle that, as the law is not certain, he is free; for no one is bound by a doubtful obligation. This liberty, however, is restricted if for some major obligation, he is bound to take every reasonable means to achieve a certain object. . . . But apart from these antecedent obligations of justice, charity and religion, probabilism leaves a man free when he has good reasons for judging that he is doing right. (Vol. IV, p. 655, new edition.)

Of course, the principle that doubtful laws do not bind cannot be taken absolutely, that is, without reference to the "major obligation," "the antecedent obligations" referred to in the preceding paragraph. "Thus in a case of practical doubt as to the existence of a law, I am bound to make due inquiry, and I am not at liberty to act until I can, directly or reflexly, form a certain conscience on the question." (Slater, "Questions of Moral Theology," p. 317). In other words, my liberty does not begin until I have "good reasons for judging that I am doing right," which is only saying that I may never act against my conscience. As Mausbach writes ("Catholic Moral Teaching," p. 190) all Catholic theologians agree in holding "*that wherever moral certainty exists, wherever there is a true recognition of duty, there is but one kind of freedom, that of obedience.*" I am far from asserting that no probabilist has ever erred in weighing the evidence in the often exceedingly difficult question of the *dubium juris* or the *dubium facti,* the doubt as to the existence of the law, or the doubt as to whether a specified action is comprehended under the law. I only submit that a probabilist is not necessarily a rascal, and that probabilism is not a system devised for the protection and promotion of evil.

Whether or not one approaches the field as a probabilist, casuistry, a "noble science" as Newman calls it, like every science offers propositions upon which, since they are open to speculation, it is vain to expect unanimity. But does difference of opinion necessarily imply dishonesty in the dissenting parties? Take the single question of lying. Not only upon the definition of a lie does it seem that men of the purest minds and acknowledged learning may differ, but also on whether a given action squares with the definition. Jeremy Taylor was no mean divine, Paley was a man of great ability; yet who today would unreservedly defend Taylor's theory that "to tell a lie for charity, to save a man's life," is "commendable," or champion what seems Paley's notion that a lie is morally wrong only when it disturbs "social happiness"? But our reluctance does not justify the bald assertion that these men taught lying, much less defended it; nor can it fix that stigma upon the Church in which they were distinguished officers. Surely it is more just, as well as more in keeping with common-sense, to believe that from principles apprehended as correct, these men drew false conclusions, which, however, neither vitiated their private character, nor cast a slur upon the religious body to which they gave fealty.

Is probabilism, with its adherents, to be judged by another canon, so that by the very word Dr. Reisner may conjure up a whole body of men defending "all kinds of false statements if the Church was advanced thereby"? To say that probabilism justifies lying or any violation of conscience is to betray a complete ignorance of what probabilism is. When Dr. Sheldon, quoted with approval by Dr. Reisner, attacks this system he moves to slay a monster that exists nowhere but in his imagination. To him it is not "equity applied to law," a sober conclusion resting upon solid reasons weighed in conscience, but "a cheap and easy method of avoiding inward heart-searchings, of relaxing the stern sense of duty, of following inclination rather than the subtle monitions of conscience" (III, p. 417). "Subtle monitions of conscience" is a phrase that may be misinterpreted. Surely no Christian is bound on peril of his salvation to practise heroic virtue in all things, or even, in given instances, to prefer the greater to the lesser good. But need it be said in this twentieth century that no Catholic theologian has ever taught the lawfulness of acting against conscience? In repudiating any such system, the Catholic may not rest satisfied with Dr. Sheldon's condemnation. He must go much farther, and hold that it is not "mischievous" merely, but damnable; that the man who accepts it as his rule will assuredly, unless saved by invincible ignorance, find his place in hell. For the abominable teaching that conscience may be systematically disregarded is not a mere growth of debased Christianity, but a monster born of insensibility to the law clearly written by the Creator in man's very nature.

The point at issue, however, is not probabilism, but Dr. Reisner's charge that "The Jesuits defended all manner of false statements if the Church was advanced thereby." Probabilism affords no proof whatever of this heinous accusation, nor does Dr. Reisner's second "argument." After referring to "the scope given in the Romish system to sacramental magic" (p. 416), phrases which at once, and luminously, place beyond doubt the author's acquaintance with Catholic theology and his marvelous freedom from bias, Dr. Sheldon caricatures probabilism to the end of page 419, at which point another record is put on the machine. "The doctrine of

mental reservation" . . . writes Dr. Sheldon, "may not have been formally sanctioned by the Order." I take this to mean that, after a careful examination of authentic sources, as befits an historian, Dr. Sheldon is unable to say whether or not the Society ever taught "the doctrine of mental reservation." Now I am under no obligation to define "mental reservation" or any other term that Dr. Sheldon may employ. I would only observe in the present instance that Dr. Sheldon who does not know whether or not the Jesuits ever formally sanctioned "mental reservation" makes a sorry witness in proof of Dr. Reisner's plain and unvarnished "The Jesuits defended all manner of false statements if the Church was advanced thereby." Witnesses are usually summoned because of their knowledge, not because of their ignorance. Dr. Sheldon has no conclusion to offer. The proof he offers is, therefore, conclusive, at least to Dr. Reisner. Henceforth it must be admitted, and even be defended by honorable men, like Dr. Reisner, that "The Jesuits defended all manner of false statements if the Church was advanced thereby." Happily, as Dr. Reisner has assured us, this condemnation does not fall upon the New Orleans, or St. Louis, or New York Jesuits, simple, guileless men who carry umbrellas on rainy days to protect good honest visages and garbings curiously reminiscent, at times, of Baxter Street. It refers exclusively to those unholy Jesuits of the *Goetterdaemmerung* period, one might say, when in Dr. Reisner's felicitous phrase, a model of historical precision, "neither the Protestants nor the Catholics had the high standard of morals which we now enjoy." Our morals may be better, but our logic seems to have suffered; at least, in the incumbent of Grace Methodist Episcopal Church, New York.

But undaunted and more courageous than any Stanley, Dr. Reisner returns to the charge by citing Dr. Sheldon to fix definitely upon the Jesuits the doctrine that the end justifies the means. Unfortunately, Dr. Sheldon brings to the attack a reed which Father Herbert Thurston bruised and broke some years ago; to wit, one W. C. Cartright who forgot to examine his references. This phase of the matter may be reserved for another occasion, together with the diverting history of how a Georgia dominie, a major-general, and a New York newspaper moved against a remarkably stupid yet strangely feared Society founded by the Saint of Loyola.

Our Futuristic Senses

DANIEL A. LORD, S.J.

IN the heat of the futurist craze a certain French sculptor, whose death is one of the war's minor tragedies, offered to an astonished world some mussy looking groups in marble. He called them statues, so he unquestionably intended them to be such; but they would have cost Phidias or Angelo sleepless nights. Masses of stone, misshapen, unsymmetrical, yet labeled conventionally "Stags" or "Caritas," they appeared a cross between a half-carved Eskimo totem and a snowman after a sudden thaw.

Then a kindly interpreter, who, by the way, writes futuristic poetry, explained it all. They are not really statues; they are musical compositions in stone. They make their appeal not to the eye but to the ear. Yon heavy mass of marble is a symphony; that dainty triangular bit of porphyry is a waltz; while this nervous bunch of ungainly angles and sharp corners is a fox-trot orchestrated for banjo, saxophone and traps.

Now as marble when not crashing down a mountain or off a pedestal is obviously incapable of sound, these musical statues presuppose only one thing: a properly trained eye that can be made to hear. After that, futurism has nothing further to offer.

About the same time a volume of one of our modern books of knowledge found its way to my armchair. Under "senses" was a diagram in which a number of parallel lines had been placed so as to seem slanting toward one another, and under the diagram was the brilliant query: "Do our senses deceive us?" There was more than a passing similarity between that diagram and the musical statues.

If our last essay in armchair philosophy arrived at anything, it was the confirmation of our common-sense view that there is a real world of tangible, extended objects outside of ourselves. It is, of course, obvious that we cannot perform the Marsyan feat of getting outside of our own skins to reach this world; instead, we must rely on our senses—our eyes, our ears, our tongue and palate, our noses, and the sensory surface of our skins—to bring us and that world into contact. If, to the question proposed by the editor of the "Book of Knowledge," we must with certain philosophers answer that our senses do deceive us, it would really be better were no such thing as the world to exist. It is better to know nothing about a thing, than to know something that is not true. And if our senses really deceive us, we know something about this beautiful world of color and scent and taste; but that something is absolutely wrong.

Personally I have seen about a dozen ways of proving that the squares of the two sides of a triangle are equal

to the square of its hypotenuse; but I have never seen any proof that two and two equal four. I know that the two pencils before me added to my fountain pen and paper cutter make a total of four objects on my desk; yet if someone declined to believe it, I am sure I should not know how to prove it to him. And I am quite ready to admit the difficulty of proving the perfectly obvious proposition that our senses do not deceive us. The best one can hope to do is simply to explain how they cannot possibly do so.

No one who admits the tangible world about us denies that the eyes are intended to see, the ears to hear, the sensory tissues to feel, the tongue and palate to taste, and the nose to smell. That is philosophy as obvious as the philosophy of "As You Like It." "Hast any philosophy in thee, shepherd?" asked Touchstone of Corin. "No more but that I know the more one sickens the worse he is . . . that the property of rain is to wet and fire to burn . . . that a great cause of the night is the lack of sun." Corin was a right hearty philosopher even in the eyes of Touchstone, and he might have voiced in the same context the truisms about the senses which every one perforce admits.

The question is, do our eyes which were fashioned to reproduce the colors of the world, reproduce them correctly or not? Are the mistakes, which every one admits, the result of a natural bent or of some accidental modification which here and now impedes the proper operation of sight? Is it the nature of the senses to reproduce objects correctly or incorrectly? There lies the crux of the whole matter.

If the eyes are made to see, and yet by their very nature are so fashioned that they do not see what they are looking at or see it incorrectly, we have a parallel to a gun that of its nature was never intended to shoot, or to an automobile that was built to stand still. It simply gives the lie to its own nature. The nature of the senses, as all admit, is to sense objects. If, then, by their nature they were so formed that they always sensed objects incorrectly, they would simply not be senses at all. They would be senses because they were ordained to perceive the material world; they would really not perceive it because they always perceived it incorrectly. Incorrect knowledge is no knowledge at all.

Imagine that some genius fashions a machine which he calls a camera. He offers me his machine and I take it under the impression that it conforms to the nature of all cameras, which is to reproduce the object to which their sensitive plate has been exposed. The first picture I attempt is a bit of marine landscape. I develop the plate and discover that it reproduces just nothing. Having had the same experience before with other cameras, I try again, this time photographing a friend's new and ultra-modern roadster. Then, when the plate comes from its developing bath, I find that I have the reproduction of a very old and spavined horse. In wrath I rush to the inventor. "I thought you said this is a camera!" I bluster. "It is," he replies; "but it is a camera which by its nature either does not reproduce the object at which it is snapped, or else reproduces it differently from what it is." "Then," I retort, "tossing the maching deftly at his head, "call it what else you please, but do not call it a camera. A camera which is made not to reproduce objects and not to reproduce them as they are is simply no camera at all."

On the same principle, a sense that is by nature destined to reproduce objects incorrectly or not to reproduce them at all, may be a subject for an anatomist or a poet; but it is not in any particular a sense. Senses must by nature be ordained to give us correct information about material objects; otherwise they are by no means senses.

The reasons which impel philosophers to doubt this obvious fact may be reduced to two classes: They have not taken the normal sense working under normal conditions into consideration, or they use the sense for a purpose for which it was not destined or was destined only secondarily.

No one says a motor boat is imperfect because it will not travel in the air; a man does not give up faith in watches as timekeepers when he finds that his watch needs regulating. Yet with marvelous consistency men jump to the conclusion that their eyes are deceptive when, on looking at a stick thrust into a glass of water, they seem to see it bent quite out of shape; from the color-blindness of one individual, they leap to the conclusion that all eyes are essentially deceptive; they pronounce their eyes imperfect because they fail to do the work of a microscope or high-power telescope.

For any correct judgment about our eyes, we must be sure we are looking through a natural medium. Our eyes are not the eyes of mermen, and the stick in water has passed out of our normal medium which, of course, is ether and air. The color-blindness of a particular person is an accident and as such cannot affect the essential character of vision. And when we maintain that our eyes are not deceptive, our only contention is that the things they report under normal conditions they report correctly. To expect the senses to report everything no matter how minute or how remote is almost like expecting a single mirror to reflect the universe.

Each sense, if we except possibly the sense of touch, has one particular quality in bodies for which it is primarily suited. The eye perceives color; the ear, sound; the nose, odor; the tongue and palate, taste. Put a perfectly colorless body before the eyes and they perceive nothing, unless, of course, the colorless body is made to contrast sharply with a colored body; in which case the eyes perceive a sudden cessation of color where the colorless body has been placed. But like the cowboys in one of O. Henry's yarns who used their gold watches for quoits, we want our single senses to do much more than report the quality for which they were destined. Like the futuristic sculptor, we want our eyes to hear;

like the editor of the "Book of Knowledge," we insist that they tell us all about the direction of lines; and we condemn them outright if they fail us in the task we have set them.

Taking the eyes for our example, we find that the eye in looking at a color perceives that that color terminates at a certain point, where a new color begins. My eye thus perceives that the white of the paper on which I write ends abruptly, and the green of my desk blotter at that point begins. In this way color becomes for me a way of determining shape. But if, from the data given by my eyes alone, I judge the shape of an object, I am certainly very likely to make an incorrect judgment. Color is the quality for which the eye is primarily destined; shape or size falls not merely under the range of sight but of touch as well. And for a safe judgment on the subject of shape or size, the testimony of two senses, not one, is usually required. When two senses have been thus applied, all that has been proved for the correctness of a single sense holds for both. Had the editor of the "Book of Knowledge" in addition to his eyes used his sense of touch on the puzzling parallel lines, he would not have deserved a place with the sculptor of musical statues.

It did not take much acute reasoning to show, in a former essay in armchair philosophy, the ridiculous and self-contradictory pose of a man who professes to doubt everything. Such a sceptic if he acts up to his creed, is bound in an intellectual strait-jacket. Yet one who believes that of their nature his senses deceive him is headed by a straight and level road for this absolute scepticism. If my senses on which I am ultimately dependent for all my knowledge of the world outside of myself are essentially unreliable, then every tangible fact I have ever experienced, from the conviction that I am grasping a fountain pen to the tremendous scientific edifice which men have built up through years of patient study at microscope and test-tube, is whisked like Aladdin's palace into the realm of unreality. Without infallible senses, we have no right to put faith in the patent facts of life.

"The Itch for Concessions"

JOHN WILTBYE

PATRISTIC literature is among the remarkably large number of subjects of which, for all practical purposes, I know nothing at all. My sole recollection of the matter is the edifying relation of how a heretic, whom we shall call Impudens, accenting him on the second syllable, once placed himself squarely in the path of a venerable prelate whose name, since I cannot recall it, is immaterial. This heretic, as I take it, was not a mere harmless garden variety of heretic, such as may be seen of a clear day in the streets of any large city, but what is technically known as a *vitandus,* a banned by bell, book and candle heretic, and altogether a most deplorable person with whom no good Christian might lawfully hold converse save *in extremis.* Very likely, too, he lived up to his name, for it is said that "placing himself in the path of the man of God, 'Do you not know me?' he exclaimed." Now the time of the day is not stated; perhaps it was in those bad matutinal hours before coffee, when even Saints are a bit uncertain; or, mayhap, the venerable Father was wrothy at this rude interruption to his bright dreams of the heavenly Jerusalem; or, but this I advance with reserve, in his eagerness Impudens may have trespassed on the holy man's toes. These are but conjectures; happily, there is nothing conjectural about the dear man's answer. "Do I know you?" says he. "Yes, I know you for the very spawn of Satan."

This, in the language of the day, is putting the ball over the fence with the bases full. I mean to say, that it is an answer in no wise dubious or amphibological. You may question its justice; you cannot possibly quibble over its meaning. But figure the shock to the refined sensibilities of Impudens, the counterpart, no doubt, of a modern parson with ten thousand a year, a silk hat, spats, and a line in the Social Register: while the Father, belike, was a crude person with a parish "beyant the tracks," who "drank his tea with a good deal of expression from his saucer." Estimate, too, the hurt and the scandal to the "prominent Catholics" of the day, lordly descendants by one or two generations, of noble sires who had sutlered for Pompey, or on dubious errands bent, had lurked in the shadows of the *Subura.* Many a dinner table buzzed with gossip that night; many, too, who condescended to subscribe to the AMERICA of the time, called for tablets to write the Catholic Review of the Week, deploring the rude manners of the uncouth clergy, who like the Irish, had nothing but an undying love of the Faith and an uncompromising hatred of heresy. "If the social order and peace are disturbed by such rude flings," they deplored, "how are we to take our rightful place in society and the professions? We are devout Catholics, but let it be remembered that only a few years lie between us and the old persecuting edicts. Why rake up old scores? After all, there was fault on both sides." And the editor of that day smiled wanly as he corrected the spelling and dropped the communication into an asbestos copy-box. "Prominent Catholics" have not changed a great deal since that primitive period. They are diseased, and the disease is described very accurately by the great Dominican historian Denifle, in his "Luther and Lutherdom": "They have," he writes, "the itch for concessions."

I suppose the same truth may be expressed in Ignatian language by saying that these people have never really learned to think with the Church. Critical of the Church, they are very tender of heresy. They do not like fast days (in this I too am a "prominent Catholic") or beads, or popular devotions. They pass by the humility of the Little Sisters of the Poor and the heroic Sisters of the Good Shepherd, to aid associations which, while

they may directly oppose the work of the Church, are "fashionable." They see no reason why some smooth professor, ignorant for all his degree and university chair, may not attack the Church and the things dearest to Catholic hearts; that is freedom of thought and speech; besides it is done with such excellent grace; but the Catholic apologist who answers the fool according to his folly is "ill-bred." Because a Catholic magazine refuses to play fast and loose with the canons of common-sense and with the Sixth and Eighth Commandments, they consider it "narrow," "propagandist," so unlike the doddering *Inlook,* and the subsidized *New Democracy,* which, indeed, it is. Their children, if they have any, never see the inside of a Catholic school, which is "unrefined," but pass, poor creatures, from ungodly establishments designed for the entertainment of the *nouveau riche* to the fashionable college, in which immorality is no concern of the authorities, and indifference to all religion is held to be the "open mind" without which progress is impossible. They favor mixed marriages for social and financial reasons; they smile on divorce and tolerate polygamy. Their names are on the list of no Catholic society, but they probably make an annual donation to the Y. M. C. A., a society founded principally for the propagation of heresy, which some of them declare "to be organized and instituted through the interposition of Divine Providence," a statement true only in the sense that God can turn all evils to the advantage of the good. They patronize the clergy when they do not, by indirection, calumniate them, and fly for cover at the first onslaught against the Church. They "mind earthly things," as St. Paul says, and what they seek is "peace"; not "that peace which the world cannot give," but very decidedly, the peace which the world professes to give. "To gain substantial practical advantages," writes Denifle, in the preface to the second edition of his great work on Luther, "or to strengthen civic peace between Catholics and Protestants, or on other grounds, a certain trend (class) cannot resist the temptation at least to weaken, if not to give up, Catholic principles, and to bridge over the gap, dogmatic and historical, which must necessarily separate the Catholic Church from Lutherdom," and from every heresy.

In other words, these "prominent Catholics," men and women afflicted with the "itch for concessions," exemplify in the religious sphere, all the despicable qualities of the "pacifist" who, to protect his miserable life and his more miserable possessions, sneers at the men who are willing to give up all they have in this our just war against oppression. With them, "peace" is the first necessity, a false, despicable peace, bought even at the price of receiving in silence the lowest calumnies against the Church and her institutions. Denifle's strictures on certain German Catholics apply with equal force to certain groups in our own country. Herrmann of Marburg, writes the Dominican, may speak of Catholicism as "a degenerate Christianity," and accuse the Church of "leading millions into moral ruin"; at Berlin, Harnack may assert that the Jesuits "are continually teaching persons to wallow in the mire of filth"; and "all this," comments Denifle, "is no disturbance of religious peace." But "the Catholic scholar who in all candor and sincerity critically proves their statements and then rejects them" is a firebrand, an indiscreet, unmannerly fellow, unacquainted with the usages of polite society!

No man of common-sense will deny that there is a time for silence as well as for speech; that prudence is a great virtue, and toleration the fine flower of charity. But what toleration really means, and when it becomes cowardice and disloyalty, has rarely been more strikingly expressed than in these words of the great Dominican scholar:

> [The Catholic Church] teaches her members, in their intercourse and dealings with those of other creeds, to exercise toleration and Christian charity—not to judge, despise or condemn any person. . . . [But] to be tolerant does not mean to be a lukewarm Catholic, such a Catholic as refrains from making an open confession of Faith, lest by so doing he offend or irritate the Protestants, and therefore hesitates to say openly: "I am a Catholic, I am a child of the Catholic Church, the Church of Christ." To be tolerant does not mean to repress and suppress one's religious confession, or to recognize all creeds as equal merely because the Government may say they are so. Least of all, to be tolerant does not mean to accept in silence the defamation and misrepresentation of Catholic doctrine. Catholics do not become intolerant, disturbers of the peace, who insist upon and defend the unity of their Church. As a matter of fact, they are merely defending themselves, and indeed they are under the most sacred obligation to defend their Church against the frightful misrepresentations of Protestants; should they fail in this, they would be nothing short of cowards and traitors. ("Luther and Lutherdom," Vol. I, Part I, p. XXXVI, English translation.)

Let us have cooperation, by all means, and as much love, too, as may be possible, for God knows we need all we can get of it—but not at the expense of hazarding Catholic principles. Too long has the thoroughly un-Catholic maxim that deeds, not creed, make the Christian, vitiated our otherwise healthy atmosphere. Have you a little "prominent Catholic" in your town? Treat him with charity, as Denifle advises; pray for him, but regard his works with a cautious eye. He is a "pacifist."

Death and Cremation

CHARLES PHILLIPS

NOVEMBER brings thoughts of death. In November the Church directs our minds to the grave; and nature herself points with the lean chill finger of decay to the melancholy leaf-strewn mound. Death is all about us now. We cannot escape it! But the sun shines even in November; and though now its pencil may be cold and silvery, instead of golden and warm, across the rotting leaf, nevertheless, it writes an immortal legend of life to be renewed. *Non omnis moriar.*

While it is a salutary thing to reflect on the mortal end of man, it is not well that there be too much brooding over death and its melancholy incidents. The grave may become to him who

hides his face despondently and too long upon it, a mountain of grief, an insurmountable barrier between himself and life. He must learn to look beyond; for there are Heavenly horizons to be seen just the other side of every Calvary. It is to these that the Church beckons us when November comes.

But the world does not hear the voice of Mother Church, and will have nothing of her holy wisdom which turns the terrible into the beautiful. Instead the foolish world would be rid of the thought of death altogether. There is a strong tendency in the world today—it was always there, I suppose—to dismiss as completely as possible the serious thought of man's brief stay on earth; a tendency to shut out quickly the memory of death, to still the inner voice that speaks when the great silence falls in our presence, enveloping for eternity the form of some beloved friend or relative. In short, the world will have nothing to do, or at least, as little as possible, with such arresting thoughts and reflections as death brings to the human mind. The world wants to put such thoughts away, such questionings of immortality as inevitably rise from the grave-mound in the cemetery. So the poor world, in its blind folly, seeks to abolish graves altogether and all such melancholy reminders of man's mortal end, by resorting to the artful science, for it has become a veritable science, of incineration, cremation, the obliteration of the human form by means of fire. "Reduce the dead to a handful of ashes and scatter them on the four winds," says the world, "or shelve them in an urn in some imposing and abandoned columbarium, where they may repose in peace, and bother nobody."

Lately there has appeared in several newspapers in various cities an often-repeated advertisement of some local crematory, the wording of which would lead one to believe that there is a concerted movement afoot to "boost" cremation all over the country. Doubtless there is some national organization of those engaged in the business; and this organization is very likely carrying on an advertising campaign. The Catholic reader, firm in the teachings of the Church concerning the burial of the dead, might scarcely notice this advertisement or at best remark it only with the eye of curiosity, were it not for the fact that it pretends to carry an indorsement of cremation by Catholics, a palpable falsehood, but without question a source of danger to many.

The spread of these advertisements is but one sign of the growing popularity of cremation in this country. The war has given its little impetus to the movement, for the news of the wholesale burning of the dead on the battlefields of Europe has dulled the public mind to the horrors of incineration, and often gives rise to the remark, "That's the only thing anyway," or some similar sentence indicative of a "snap judgment" which weighs not at all the facts and circumstances of special cases.

The Christian can regard the progress of cremation in this country as but another sign of the advancing paganism of America. For cremation is essentially pagan, and will ever be abhorrent to the Christian mind. I do not say, of course, that all the people who resort to cremation in disposing of their dead are pagans; I do not accuse them of being un-Christian; nor do I claim that all are prompted by the foolish worldly desire to toss death aside, to run away and forget it, to scatter ashes to the winds or inurn them in a safe-deposit vault whither no one goes once the first necessary visit is paid. I do not say that it is always the motive of forgetfulness nor the desire to escape and evade the soul's persistent questionings as to immortality that prompts many good people to have the bodies of their departed burned. But the fact remains that cremation is pagan, historically so, clearly so, that it revolts the Christian heart, that it is not and cannot be indorsed by Catholics; and that, sad as the grave and its buried dead may be, cremation is more than sad, it is dreadful and horrible, and it is forbidden.

Catholics are forbidden to cremate their dead because, in the first place, as stated already, cremation is pagan. It had its origin in paganism. From the earliest days of Christianity, cremation has been set up in opposition to Christian burial. In the times of pagan persecution, the enemies of the Church, remembering no doubt the burial in a grave of our Divine Master Himself, often burned the remains of the Christian martyr, in the hope of destroying faith in the resurrection of the body. From the very beginning, then, cremation became antagonistic and abhorrent to the Christian mind, and was identified with enmity to Christ. But long before that, it was despised even by the more cultivated pagans. The Persians punished with death anyone who participated in the cremation of the dead. The most cultured Romans never recognized it as fitting or seemly, regarding it rather as barbarous. The Greeks could never wholly and entirely commit themselves to it. Through all history the burning of the dead had been looked upon askance.

It is strange, too, that in modern times as in ancient, cremation is indissolubly associated with enmity to religion. It owes its revival, in fact, to the materialistic forces which began fighting the Church fifty years ago in Italy and France. Freemasonry in the Latin countries, in the course of its warfare on Holy Church, openly adopted cremation as an affront to the Christian sepulture of Catholics. And today, say what you will, let never so many good people with the best of intentions advocate it, cremation remains inextricably mixed up with the public profession of irreligion, if not indeed with anti-religion of the worst sort.

So much for that phase of the problem. Cremation is forbidden, and for all good Catholics that is enough. But there is no law of the Church the wisdom of which cannot be demonstrated to the reasonable man. There are arguments in the matter of the burial of the dead which appeal to honest minds quite apart from Church discipline. For one thing, inhumation, the burial of the dead in graves, is not necessarily, as the protagonists of cremation argue, a source of unsanitary conditions and ill health. Graves do not contaminate the air or pollute the water-streams. These facts have been proved by scientific tests and demonstrations. Moreover, unlike burial, cremation offers a shield to crime which, did the burning of bodies become of universal usage, would be very dangerous to society: for the total destruction of the body removes all possible signs of violence, every evidence of unnatural death. This is a point that must be considered.

Besides, apart from the Christian reverence for the human body as the temple of the Holy Ghost, there are the common natural feelings to be considered, which should not be violated. To the Catholic, cremation is a horrible violation of nature. There is something diabolical in the almost electrical obliteration of the human form, in its reduction to ashes by fire in a brief space of time, by the preservation of those ashes in a fancy urn, or, as may be, in the tossing of them to the heedless winds. Far better, far more seemly and decent, far more natural and in accordance with the vast and majestic movements of nature herself, is the grave, wherein the body in the gentle course of time, is resolved again into the elements. The grave is noble and reverential. Cremation is shocking and unnatural. There is something heartless about it. We are children of tradition, and not all the sorrows of the grave can equal the dark strain which the fires of cremation sear into the memory of those who are left behind. Even if the ashes, as sometimes is the case, are in the end placed in the earth, with a grave-mound over them, to bloom into the lily and the rose, the cruel shock caused by giving to the flames a beloved form remains. Cremation leaves a sinister recollection to which the heart can never reconcile itself, unless indeed it be such a heart as seeks the easeful oblivion of forgetfulness.

November brings such thoughts as these. Mother Church, by her prayers and devotions, awakens them in our minds. And even mother nature with her leaf in the sere and her sodden earth, tells us what a serene and noble thing is death which the world in its folly would fain forget and shut away from sight. *Non omnis moriar.*

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

France's Catholicism

To the Editor of AMERICA:

The question of France's Catholicism keeps bobbing up continually, and Thomas F. Woodlock's summary treatment of it in AMERICA for October 27 is but one of the numerous and variegated attempts that are constantly being made to explain the triumph of a violent and persecuting atheism in Catholic France. France is Catholic, according to the census-takers. So are Portugal and Italy and Mexico. France gives more than any other nation to the Propagation of the Faith and the Holy Childhood. France sends more missionaries to the heathen than any other land. France has a large number of brilliant men to defend the Faith by speech and pen. France contains millions of good, devoted, faithful Catholics. There is a splendid revival of religion going on, as there is in every country at war.

But after all this has been granted, our surprise is all the more painful when the ugly fact stares us stubbornly and shamelessly in the face that Catholic France is crushed under the heel of a clique which robs churches, despoils convents, drives religious women into exile at the point of the bayonet, sends priests into the trenches to deal death and destruction, and does not even stop at robbing helpless orphans of their Faith. And no man or combination of men seems able even to stem these men in their vile work. Somehow, the numerous explanations how this state of things came about and how it is perpetuated under our very eyes are not altogether convincing.

If the able and influential Catholics of France devoted less time and energy to "explaining" their servitude in pathetic language to a wondering world, and girded themselves for a more virile fight against their despotic oppressors; if there were less talk and more deeds on their part, they would, perhaps, be masters and not slaves. Would any government in America or England or Germany, Protestant countries all, dare today to treat Catholic priests, Sisters, children, as the French Government has done and goes on doing year after year, and be able to live? The answer is a grim, emphatic no. We have been surfeited with mawkish sentimentality. The slightly modernized paraphrase of St. Ignatius' words: God helps those who help themselves, is a good motto to act upon with iron determination. And it will lead to results, in France as elsewhere, that are self-explanatory and that speak louder than words.

Moline, Ill. J. B. CULEMANS.

Dr. O'Malley and Osteopathy

To the Editor of AMERICA:

As a chiropractor I most earnestly protest against the wild assumptions of Dr. O'Malley's. I am certain the good doctor is speaking, not of his knowledge, but of his prejudice. It is hardly fair for a man who is supposed to possess a scientific training not to use it even in the discussion of chiropractic. Now, the basis of science is facts, and in Dr. O'Malley's strictures, assumptions replace facts. So far as I am concerned none of the assumptions fit. I can assure Dr. O'Malley that chiropractors are not a "disgrace to Christianity," but a tremendous boon to humanity. Chiropractors do not "maltreat defenseless children," neither do they "manhandle women." Indeed there is absolutely no immodest ordeal whatsoever in submitting to a chiropractic adjustment or analysis of the spine. No local examination internal or external is necessary, the cause of the patient's trouble is located by merely palpating the spine and nothing else. Chiropractors are not "ambitious barbers" nor "bankrupt druggists," neither do they "rob the ignorant." If I may be pardoned for saying so, I gave up a business that was paying me three hundred dollars a week and more to take up chiropractic as a result of my being cured by chiropractic after many reputable physicians had failed. I also know many regularly educated physicians who have left the practice of medicine for chiropractic and who are now able to get results in cases that formerly baffled them.

Why are there over 700 students at the Palmer School of Chiropractic, with a clinic of approximately 1,500 persons per day? Why does State after State recognize chiropractic? Why is it that this new science is spreading like wildfire?

Famous people like C. G. Conn, wind instrument maker; ex-Governor W. D. Hoard of Wisconsin; Charles M. Schwab, president of Bethlehem Steel Co.; Clara Barton, mother of the Red Cross; Opie Read, the author; Elbert Hubbard; Congressmen Gray (Ind.); Hamlin (Miss.); Thomas (Ohio); Campbell (Kansas); Anderson (Ohio); Kinkead (Neb.); Griggs (Ga.); Lever (S. C.); Prince (Ill.); Ausberry (Ohio); Padgett (Tenn.); Miller Reese Hutchinson, head of Thomas A. Edison laboratories; John Temple Graves, editor New York *American;* John D. Rockefeller, of the Standard Oil Co., and Sir Rabindranath Tagore, the only man in literature who ever received the Nobel Prize, cannot be called ignorant, and they probably have sense enough not to be robbed. These people and thousands of others are enthusiastic for the science that made it possible for them to be restored to health. And it might be well to state that chiropractors do not claim to "cure" disease; they make it possible by rectifying the spine and taking pressure from spinal nerves for nature to restore the body to its norm. Nature does the work; we are merely her partners.

I am familiar, through conscientious and careful study, with several systems of healing, including osteopathy, electro-therapeutics, diet cures, etc., beside being originally educated for medicine. I have found no system that can compare with chiropractic. Chiropractic is the only science which reaches and removes the *cause* of disease and if Dr. O'Malley desires, I will gladly furnish him with conclusive proof of many hundreds of cases, where health was restored by chiropractic adjustments after they had been given up by the regular medical physicians.

Chiropractic may be a "vagary" in the mind of Dr. O'Malley, but I can assure him that there are many thousands of brainy, hard-headed people like those in the small list above, that believe and know that it is something far more; that it can do all that drug treatment will do and infinitely more. Finally the doctor's attention may be called to the fact that it is not many years ago that "ambitious barbers" and "bankrupt druggists" could be physicians. Chiropractors do not fear criticism, but it must be intelligent criticism based upon facts and not assumptions. In the interest of suffering humanity and for the good of progressive science it would be well for Dr. O'Malley to "investigate" chiropractic before publicly denouncing it.

Waterbury, Conn. FRANCESCO X. SAUCHELLI, D. C.

To the Editor of AMERICA:

In fairness to osteopathy it should be stated that it now requires a four-years' course of study to make an osteopath, and that if, at the end of that time, he is still ignorant, the fault is not in his schooling, but in himself. The same may be said of any profession. The course of study is identical with that used in any first-class medical college, with the exception that the course in the prescription of drugs is usually omitted and osteopathic principles and practice substituted. For the sake of clearness, let me add that osteopathic students study all branches of medicine, including diagnosis, surgery, obstetrics, eye, ear, nose and throat, etc. The difference between the doctor of medicine and the osteopath is both in the methods of diagnosis and of treatment.

The osteopath uses all of the methods of diagnosis that are in use in medical circles, supplementing them by his own special technique, and claims that he thereby has an advantage. This claim is not meant to imply that all osteopaths are good diagnos-

ticians. The ability to do good work as an osteopath or a doctor of medicine depends upon one's knowledge, experience and judgment; but the trained touch of the osteopath enables him to discover anatomical changes in the spine, which aid him substantially in his diagnosis and the correction of which forms a very important part of his treatment.

Dr. O'Malley's position is consistent with the general attitude of professional men in objecting to the introduction of new principles. Suggest to an army officer a departure from established military tactics, and he opposes it. Witness America's refusal to adopt the submarine and the aeroplane until they became indispensable in the European war. The doctors of medicine have accepted some radical changes in their methods of treating diseases; but the source of those changes must always be from within, never from without. Some of the osteopathic tenets are now being "discovered" by a doctor of medicine and are passively accepted.

The greatest field of development in the medical profession in the past century is surgery. A majority of surgical operations consist in the removal of obstructions to the human mechanism. In other words, the chief progressive strides have been along *mechanical,* rather than *medicinal* lines. There are numerous cases, not surgical, in which the body mechanism is obstructed, whether through the insufficient flow of blood or of nerve energy to an organ, which the osteopath reaches by mechanical manipulation. The proportion of these cases is so large that it has opened up a wide and constantly increasing field for osteopathy, now supporting some 7,000 practitioners.

Laredo, Tex. CHARLES F. KENNEY, D.O.

Magazines for Camps

To the Editor of AMERICA:

A great many people fail to realize that the men of our new national army were but a few weeks ago in all walks of civil life, as clerks, bookkeepers, mechanics and laborers, and that most of them are used to the good things in life. Therefore magazines, months old and in some cases over a year old, which are being daily sent to the K. of C. recreation camps are of little use. It is a small thing for some individuals and all organizations to subscribe for one or more copies of current magazines and have them sent direct from the publishers. Good magazines of a late date are, of course, acceptable if promptly mailed to the camps by the subscribers, but if not sent for weeks, they lose their value. I have just received two packages from a man who spent more than a dollar to mail to the camp magazines which are of little or no value. The money could have been well spent in sending copies of current magazines or in purchasing a subscription.

Camp Custer, Mich. THEO. A. THOMA,
Assistant Secretary, K. of C.

An Ex-Governor and a Chaplain

To the Editor of AMERICA:

An incident of interest to all readers of AMERICA has just come to the writer's attention. It illustrates in a very practical way some real service which, in the present crisis, an individual can do for the comfort of a large number of his fellow-men.

This is, briefly, the incident. The general complaint and dissatisfaction caused by the lack of commissioned army chaplains was brought to the attention of the Honorable David I. Walsh, former Governor of Massachusetts. Moved by the pleading of hundreds of Catholic boys encamped at Westfield, Massachusetts, in two regiments, forming one army brigade, the ex-Governor exerted himself to aid them.

Having had, not as of right but through courtesy, the benefits of a Catholic priest with the brigade, during their encampment, it suddenly dawned upon the Catholic soldiers, as they were leaving nightly, in small detachments, for service elsewhere, that they were no longer to have the spiritual comforts of their religion, for their volunteer and unpaid chaplain having no commission could not accompany them; indeed he had no more standing than any other civilian, and, of course, could not follow them with any protection or rights.

These two regiments numbered over 8,000 men, of whom nearly 5,000 were Catholics. They were receiving final training at Westfield, preparatory to sailing for "Somewhere in France"; in fact, when the matter was brought to the ex-Governor's notice, a large number had already left.

These regiments, according to army regulations, had only one chaplain each, both being non-Catholics. They had been appointed and had served, when these same regiments were part of the Massachusetts National Guard. When the National Guard was enlarged in numbers, the character of its "make up" was, of course, greatly changed, but no increase or change in chaplains was made or permitted under army regulations. In fact, the army regulations allowed the appointing of only one chaplain for each regiment. In time of peace, it was one chaplain to every 1,200 men; in this war, it has become one to every 3,600 men. When the ex-Governor received the petition of these thousands of Catholic boys, through their leaders at the camp, he dropped his personal affairs, and hastened to Washington. There he enlisted the aid of Father L. O'Hern, C.S.P. He found the usual difficulties, when hasty action in a single matter is sought. He also learned that army regulations barred the appointment of another chaplain to these regiments. He returned at once to Massachusetts, and began an inquiry into what could be done. He found that when the Ninth (Catholic) Regiment left Massachusetts, a precedent was established by having a Protestant chaplain assigned with it from another regiment, though the regiment was overwhelmingly Catholic and already had a commissioned (Catholic) chaplain.

He learned that there was a vacancy in a New Hampshire regiment. To this vacancy he had a Catholic chaplain appointed. With the proper military papers, he returned to Washington, presented the application, and after considerable trouble, he succeeded in getting the desired chaplain's commission. He did more than that; in no uncertain terms he let the military officials at Washington know what it means to Catholic parents and Catholic soldiers to have the ministration of a Catholic chaplain.

Returning to Massachusetts, the ex-Governor succeeded, by citing the precedent established in the case of the Ninth Massachusetts, in having the newly appointed chaplain assigned to serve abroad with the brigade leaving Westfield for foreign service. It is a climax, true to facts, that the negotiations were completed and the transfer of chaplain finally made only one hour before the last batch of our boys in the two Westfield regiments were on their way to "Somewhere in France," and the anxious chaplain (anxious because of his devotion to his camp parishioners) received his orders over the telephone just in time to accompany the last of the brigade.

Safely, and thankfully too, we can say that no act of ex-Governor Walsh during his active career caused more real satisfaction to hundreds of brave boys; and surely no act of his was ever rewarded by more frequent prayers of still more satisfied and grateful mothers.

It is of interest to note that the man appointed was the Rev. George S. L. Connor, distinguished by his excellent work, rendered gratuitously, to the Massachusetts boys on the Mexican border. Father Connor, like the ex-Governor, is a Holy Cross graduate.

If more of our prominent Catholic men would imitate the ex-Governor's example, they could, by sacrificing a little time and money, lend their valuable strength, and at the right time make Catholic wishes respected, and help to protect the faith of our Catholic soldiers.

Waterbury, Conn. W. HUTCHINSON.

Religious Freedom and the Constitution.

To the Editor of AMERICA:

In a recent communication to AMERICA, William Price of New Orleans writes, referring to the opinion of the Attorney-General of Oklahoma that the prohibition laws of that State forbid the use of wine even for Sacramental purposes:

> Our national Attorney-General Gregory has an extremely serious and honest countenance, to judge from current newspaper portraiture. Does he perhaps take cognizance of the flagrant subversion of the Federal guarantees granting freedom of worship?

Where does Mr. Price get the idea that there are any "Federal guarantees granting freedom of worship"? The Federal Constitution "grants" nothing to the States. The States have granted certain powers to the Federal government, but the Federal government can "grant" nothing to the States, because the Constitution plainly provides that all powers not *delegated* to the Federal government are *reserved* to the States respectively, or to the people. Religious freedom is a matter that the States alone may regulate. The States have prohibited *Congress* from establishing a religion, or prohibiting the free exercise thereof, but there is no Federal prohibition against the *States* doing that very thing. All that the Federal Constitution has to say on religion may be found in Section 3, Article VI: "No religious test shall ever be required as a qualification to any office or public trust under the United States," and in the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

There are therefore no "Federal guarantees granting freedom of worship." The very fact that so many believe, with Mr. Price, that all our liberties have descended from the Federal Constitution, and that all our "rights" have been "granted" by that instrument, is largely responsible for the existence of such laws as Mr. Price criticizes. What we Americans should do is to stop talking about "Federal guarantees," especially those which do not exist, and concern ourselves a little more practically with our duties as citizens of the States in which we live.

Covington, Kentucky. S. L. B.

Mr. Connolly and White Slavery

To the Editor of AMERICA:

The charges made against Catholics regarding the "white slavery" problem in New York, in Mr. Connolly's letter in your issue of September 22, seem, on the surface, true enough. In the larger cities the attitude of many of us is, apparently, one of apathy toward that grave problem. Is there not, however, a great deal done by Catholics, either as individuals or in parish organizations, toward lessening this evil, both by preventive and curative means? The nature of the problem often demands quiet, unobtrusive methods, if real assistance is to be rendered.

Then, too, there has been a general reluctance on the part of Catholics to band together as such in protesting against any civic conditions, and, in fact, to enter the civic limelight at all. I chanced to be brought up in an environment where Catholics were decidedly in the minority. Part of my childhood training impressed upon me the necessity of respect for the religious beliefs of my companions, and included somehow the idea that we must never let our Catholicism display itself in the presence of others, our silence being, as it were, the price exacted for the privilege of practising our religion! A bad atmosphere in which to make flourish a militant Catholic spirit? Undoubtedly. But may there not be many of this same generation who were in similar surroundings in their earlier days? There still exists the type of non-Catholic, doubtless sincere, but a quarter of a century behind time in his data on Catholic practices, aims and achievements, even in his own city, who greets every Catholic-organized movement as a sure sign of the menace of "Romish" monopoly which threatens his broad land. May not these conditions account in part for the reluctance on the part of Catholics to become identified publicly with the "white slavery" investigation?

However, let us not for these reasons refuse our aid to those in such dire need of help, within our very gates. Those who are not at heart apathetic should lend their assistance to this movement by a Catholic organization which shall publicly declare itself for the defeat of this wretched traffic, and shall work for the aid of its victims by individual Catholic cooperation with other groups. The matter of ways and means to carry out the purpose of such a movement is left to those more experienced than myself.

Philadelphia. M. E.

To the Editor of AMERICA:

I have no brief for the defense of Mr. Connolly, but I think Father Blakely's strictures are due to a misapprehension. He is shooting a straw man. Mr. Connolly's complaint is not against the moral training of our parochial schools, the religious formation in our convents or the usefulness of the Houses of the Good Shepherd. All this, I take it, he admits, though he might with some reason find fault with the hot-house system of a good many of our Catholic academies in charge of Sisters, so alarmingly good, but so wofully ignorant of the world today and its needs.

What he complains of, very justly too, it seems to me, is the clerical and lay apathy on the part of Catholics in the present-day widespread movements tending towards the protection of women and the social and moral betterment of the poor. Surely, Father Blakely's "tom-tom at Forty-second Street and Broadway" to the contrary notwithstanding, it is as certain that these endeavors have done much good, as it is certain that we Catholics, priests and lay, have kept aloof, where we have not been critical and condemnatory in our attitude.

Look over the lists of men and women who are self-sacrificingly giving time and money, and you will look in vain for an appreciable number of Bishops, priests or Catholic laity, who seem willing to lend even the influence of their names to movements which have done much to safeguard womanhood from the greed and passion of men, and to ameliorate the admitted debasing condition of the workingman and the poor. The children of our schools and the pupils of our convents leave the protecting care of the Sisters, almost as ignorant as babes of the conditions they have to cope with today, and laudable and self-sacrificing efforts made by the hundreds of zealous, though not Catholic, men and women to protect and safeguard these innocents and others, are met with destructive criticism and often condemnation, and seldom, if ever, by a word of encouragement, and still less by a dollar contribution.

Mr. Connolly's contention is, I take it, that if we Catholics were more public-spirited, if we would, where possible, join our fellow-citizens in movements which are for the social betterment and the protection of women, as well as for the uplift of the poor, then there would be fewer inmates in the Houses of the Good Shepherd. At the same time, such an interest would put us in a much better light before our non-Catholic fellow-countrymen. Our parochial schools are excellent, our Houses of the Good Shepherd are an unspeakable blessing. Mr. Connolly denies neither one nor the other. He maintains, and truly, that there are other social efforts from which we hold aloof, and by so doing tend to emphasize the necessity of the Good Shepherd institutions, even to multiply them.

New York. MARTHA A. BAXTER.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The New York Elections

NOW that the New York polls are closed, it is to be hoped that an ingenuous coreligionist of the defeated candidate for re-election to the office of Mayor may speak on certain moral issues without turning the dying swan song of the City Hall into a no-Popery cry that would do credit to Exeter Hall or to a Georgia forest that is visited now and then by a strong-voiced revivalist intent on promoting religious prejudice in return for a condescending pat on his downy cheek by an opulent patron.

The fundamental issue was democracy against plutocracy, the workmen against vested, predatory wealth that had found a ready tool for the further extension of its plans. An outraged citizenry, scandalized by excesses as notorious as they are shameful, stood in contest against a group of scornful millionaires who have come to view souls as pawns in the game of high finance—and the citizens won. Their victory is the more remarkable because, true to form, the vast majority of the metropolitan papers played mimes to the "money-bund," which dominates them even to the echo. The manner in which they suppressed and distorted truth was no surprise to those acquainted with the details of the recent charities investigation, but that they should have done their best to hide and then to belittle the primary frauds and to cloud the issue in the case of the bogus ballots, is amazing, especially in view of their protestations that America must spend its last dollar and give its last drop of available blood to extend the blessings of democracy to the world. Is democracy to be destroyed by a venal press at home and conferred on aliens at the cost of American lives? The vote of the people and the indictments found by the Grand Jury are the answer, and the response must be consoling to those who were calumniated in the opening months of 1916.

Two of the most abhorrent features of this campaign were the vile use to which the flag was put and the manner in which the sects threw themselves into the political arena. For a candidate to wrap himself in the national emblem and prance madly from borough to borough, bellowing treason at all who disagree with him, is too base for characterization. It is significant that up to date 494,143 citizens of New York are traitors, for that number is known to have voted against the painted patriot. How pleasant to contemplate that the already deluded people of Germany will soon be told that the metropolis of the United States voted overwhelmingly against the war. This is comfort to the enemy with a vengeance!

But worse still was the response of the sects to the bait thrown before the mouths of their spokesmen. About a year since a properly prompted melodramatic actor, the defeated candidate for re-election, declared that the Church must not put its hands on the altar of the State, and that the State would not put its hands on the altar of the Church. The elections are over, and the imprint of that man's hands and feet and face are on many a communion table, but, thank goodness, no altar is stained by them. He or his satellites did everything he accused others of doing. He harangued parsons, his managers or friends besought priests, and even Sisters, to speak for him; wry-faced dames, dressed like Geisha girls ready for the dance, infested the office of at least one Catholic paper, and went to Catholic schools and houses whining for votes for him. On one Sunday thirteen ministers and two Protestant bishops canonized him, one of the former group declaring that the contest lay between "dirt and decency." Poor New York, its dirty citizens are legion, but then there is hope—the parson is alive and the water supply is copious. But though the priests were silent, colporteurs, or some such penny-mad creatures, entered Catholic churches and in the mighty name of two and one-half exiled descendants of the last King of Kerry, or some other shadowy but royal figment, filled the pews with a pamphlet apparently conceived under a blanket and written on the moon. The effect was silence all around. For even those of us who are deaf, dumb, blind, stupid and in the state of grace realized that our beloved coreligionist would like nothing better than to raise another no-Popery cry to the delight of the ungodly and his own profit. God always has His day, and the outraged Church and the calumniated priests and Sisters and the souls of the poor unfortunate lambs of the flock have been vindicated on earth. Another vindication will come hereafter.

The First Blood

THE army of the United States has been in action, it has had its baptism of fire, it has spilled its blood on the soil of France. Everywhere American hearts have thrilled at the thought, and everywhere they are cherishing the hope that the blood, so generously and so bravely

shed, may spring up in perfect freedom and lasting peace for all the world. This at least is the motive that sweetens the crucible of pain. So great is the gain, that no one grudges the cost. But whether we attain this object fully or only partially, we have the reasonable assurance that we ourselves shall reap from our participation in the war an immense spiritual profit. The United States, like the nations of Europe, in losing its life, will find it; and our country and our countrymen will come out of the conflict, not only gloriously victorious, chastened and ennobled by suffering, but also—Who knows?—with a new-found faith in God.

These are the consoling thoughts, but the first fruits of war bring with them grim reflections as well. Patriotism, a thing so lightly accepted in time of peace when the advantage is almost wholly on the side of the citizen, takes on a sterner aspect when it demands, as a just return, that considerations of self and family shall be resolutely subordinated to the larger considerations of country. No one denies that our first duty now is to our native land. All of us find our individual interests paling and dwindling in the presence of the greater interests of the nation. Reason and religion both enjoin on us, now that we are at war, total sacrifice of self. For this sacrifice our Faith, from which the shadow of the Cross is never absent, schools us by its teaching and its discipline, and by its consecration of our patriotism to God as something sublime, something sacred, something akin to martyrdom. Catholics have learned the lesson, even without the urging of their pastors. Too often have they thought of Christ dying for His people, to shrink in their own day of trial, from, be it said with all reverence and with due restrictions, a somewhat similar renunciation in a somewhat similar cause.

In the Shadows

"THE sun is setting to thee," wrote John Donne, "and that forever." But "it is His hand that loves thee best hangs tremblingly over thee to close thine eyes." In far-off Florence there died some weeks ago a valiant woman, the sister of a Protestant Bishop, the late Dr. Potter of New York, who through many tribulations entered into the Church of God. The great gift thus vouchsafed her grew dearer with the years, but faith does not always hide from gentle eyes the fears that rise up in life, a hazard, at once, and a challenge to brave souls. So in the heart of this good woman was a grisly apprehension of the possibility that she might be buried alive! To her, as to others, came the thought of guarding against this terror by cremation. But she was a Catholic, and there is a ring of pathos in her will, "I die a member of the Catholic Church, but if the permission of the Church can by any possibility be obtained, I wish my body to be cremated." One feels that the spirit of sacrifice and resignation thus expressed so wrought with Him whom through Our Lord's teaching we call "Father," that the supreme test which she so much dreaded, was not asked of her. "It is His hand that loves thee best hangs tremblingly over thee to close thine eyes," the eyes of a woman who after penning her great fear, wrote to her "dearest children":

> God guide and guard you always. Honor for men, chastity for women, fidelity to duty, faith in God, strict observance of religion. May our blessed God keep you in His love and truth till death.

"The sun is setting to thee and that forever." But it is only the sun of a lesser system, blank darkness set against the brightness of the glory of Christ, to be revealed to hearts that trust and love. "Whom I myself shall see and my eyes shall behold," writes holy Job. This is the consolation left to those who remain to mourn, yet not as those who are without hope.

Help for Armenia

IT is a consolation to know that the United States had no part in those self-seeking policies which established Turkey in a position to harass and massacre with impunity the inoffensive and guiltless Armenians, and which maintained her in that position in spite of crimes that outraged the world's sense of humanity. The balance of power, involving the necessity or the expediency of tolerating outrageous attacks on innocent men, women and children, which has proved so fatal a snare, could not hope for the blessing of God. Nevertheless, although we have not been responsible, even indirectly, for the present sufferings of Armenia, we are aware of those sufferings and we have heard the President's appeal for aid in alleviating them.

Our country is now launched on a soul-wrenching endeavor to make the world safe for democracy. To that end we are spending untold treasure and preparing to sacrifice countless lives. And the glory of such an enterprise can scarcely be overestimated. Mere existence, however, comes before ideal existence. And if we are to save the Armenians from the horrors of wretched tyranny, we must first save them from death. They are starving. A great people is disappearing from the face of the earth, because it has no bread, no shelter from the elements, no means of sustaining life.

It is characteristic of our people that they should have hastened to afford relief. The Armenian and Syrian Relief Committee, 1 Madison avenue, New York City, an organization, inspired by true charity, which makes no distinction of creeds and wastes no funds in providing lucrative posts for grasping uplifters, is soliciting money with which to keep alive the spark of life in helpless, hopeless Armenia. No part of the contributions is used for the support of the organization. Publicity and administrative costs are defrayed by generous friends; and those who give out of their generosity have the assurance that the entire amount of their benefaction will be devoted to the object for which it is given. The sum of $4,000,000 has already been raised. But it was soon expended, and again little children are stretching

out tiny hands begging for food. It is now proposed to raise $50,000,000. The sacrifice of a passing pleasure will go a great way towards saving a human life. AMERICA earnestly recommends this worthy charity to its readers.

Corporations and the Government

A DECISION of unusual interest was handed down by Mr. Justice McKenna in the Supreme Court of the United States on November 5. In November, 1913, an inquiry into the alleged political activities of the Louisville and Nashville Railway was authorized by the Senate. During a hearing before the Interstate Commerce Commission in May, 1917, the officers of this corporation steadfastly refused to give information in regard to certain sums of money said to have been taken from the operating and construction funds, and devoted to "political uses" in Kentucky, Tennessee and Alabama. The recent decision confirms the right of the Commission to this information. "It is not far from true," observes the Justice, "it may be entirely true as said by the Commission, that there can be nothing private or confidential in the activities and expenditures of a carrier engaged in interstate commerce."

We are not disposed to say that a carrier may not attempt to mold or enlighten public opinion, but we are quite clear that its conduct and the expenditure of its funds are open to inquiry. If it may not rest inactive and suffer injustice, it may not, on the other hand, use its funds and its power in opposition to the policies of the Government.

This rule may be rightly applied to every society and corporation. Corporations, like individuals, have an undoubted right to present, by lawful means, their side in any controversy. The difficulty lies in the fact that many corporations seem disposed to employ unlawful means; to present arguments not based so much upon reason and justice, as upon appeals to cupidity and dishonesty. President Wilson has warned us not to deceive ourselves "for a moment as to the power of the great interests that dominate our development. They are so great that it is almost a question whether the Government can dominate them or not." Nor can the moneyed Foundations be exempted from what they have not as yet felt, the most minute governmental inspection and regulation. Because of their apparently philanthropic purposes, these Foundations have largely escaped the suspicion that has attached to the more purely commercial corporations. "Go one step further," writes the President, "and it may be too late to turn back." For in that moment, "we are no longer a government . . . by conviction and the vote of the majority, but a government by the opinion and duress of small groups of dominant men." The City of New York has recently escaped, at least for a time, the peril of this undemocratic form of government. Nevertheless the danger has not been completely removed either from the metropolis or from the country at large. Even in these serious days of preparation for war, there should be no slackening of the war against the possibility of "government by the opinion and duress of small groups of dominant men."

An Insult and a Retort

IN the spirit of manliness and service to its patrons AMERICA is always open to criticism no matter how severe. Gross and continuous insult of its editors, however, is quite another thing, and will not be accepted even from people who condescended to be created on the double condition that God would always be beholden to them for their courtesy and would use the finest obtainable clay in their composition.

This determination to check the aforesaid gratuitous display of a peculiarly supercilious vulgarity has prompted the publication of the subjoined correspondence:

Hotel Touraine, Boston,
2d Nov., 1917.

To the Editors of AMERICA:
Rev'd & Dear Sirs:

I have sent my cheque today renewing subscription to AMERICA: but I desire to send *also* a very brief note, expressing the earnest hope that my subscription may *not* be understood as at all equivalent to hearty endorsement of the policy, or of no inconsiderable part of the matter published by that paper *hitherto*.

I take it for its helps *towards* getting *news* of Cath. events and opinion in this country at this time; and for *some* of the teachings—chiefly such as are to be found among contributed papers and letters. Also in *hope* that henceforth *better* than heretofore, it may serve the cause of Cath. Truth and religion, as also real honesty and candour and of genuine patriotism.

Yours very respectfully,
HUNTINGTON RICHARDS, M.D.

And the retort was:

HUNTINGTON RICHARDS, M.D.,
Hotel Touraine, Boston, Mass.

SIR: I am returning herewith your check with the request that you drop your subscription to AMERICA and desist from reading the paper. The yearly insensate insult that you see fit to transmit with your request for the renewal of your subscription is dear at any price and entirely too dear at three dollars. Moreover I should be ashamed to have Catholics know that AMERICA numbered among its patrons a man so devoid of Catholic instinct that he wrote these words to a company of devoted priests: "Also in hope that henceforth better than heretofore it (AMERICA) may serve the cause of Catholic truth and religion (*sic*) as also of real honesty and candor and of genuine patriotism."

For the rest, sir, I thank you for your delicate courtesy and commit myself and the associate editors to your prayers. For, after all, not to have been obliged to get rid of the scurf of heresy may possibly be detrimental to intellectual and moral appreciation of the Catholic religion. Birth into a Catholic home, training therein, and long years of preparation for the priesthood may have resulted in ignorance of Catholic truth or infidelity thereto. As for "genuine" patriotism, it is quite impossible for us to have it. Our ancestors were unfamiliar with the "steerage of the Mayflower"; as a consequence our patriotism is real, a thing of helpful deeds as contrasted with the impertinent words of those who imagine they discharge their duty to the country by accusing others of disloyalty.

I am concerned, sir, that you accept the expression of my esteem.

R. H. TIERNEY, Editor.

It is to be hoped that when Huntington Richards, M.D., of Boston, and the Editor of AMERICA meet they will smile and bow and pass on unhurt.

Literature

WASHINGTON IRVING

IN this breathless, automatic age of rapid transit and quick lunch, of fireless cookers and instantaneous breakfast foods, of Marconigrams and speedomoters, of self-winding watches, self-starting autos and self-propelling torpedoes, of first-aids and efficiency engineers, of Chautauqua universities-under-canvas and people's-colleges-on-wheels, of "canned" music and *vers libre*, of thumbnail science, nut-shell philosophy, five-minute sermons, vest-pocket essays, hat-band histories, biograph briefs, tabloid tales, romances in miniature and French-at-a-glance, who has time or inclination for a leisurely, albeit genial, old gentleman with his back to the future and his fine-frenzied eye rolling in reverie over a forgotten past?

For such was the figure Irving most affected. "John Old-style" was his *nom de guerre* in youth. Later, like some old manorial worthy, in doublet and scarlet hose, beruffed, bewigged, bepowdered, the very pattern of gentility, stepping down from a portrait in "Bracebridge Hall," he played the *laudator temporis acti* over the richly reminiscent pseudonym of "Geoffrey Crayon, Gent." In the rôle of grizzled antiquary and recluse, he launched that colossal hoax, "Knickerbocker's History of New York."

Before Irving's fame was established, Sydney Smith, in the *Edinburgh Review,* could fling the mordant taunt, "Who ever read an American book?" But when "The Sketch Book" burst upon England, the author was lifted to the immortals by acclamation. Godwin found in him everywhere "marks of a mind of the utmost elegance and refinement, a thing as you know I was not exactly prepared to look for in an American." Thackeray hailed him as "the first ambassador from the New World of Letters to the Old." Byron, true to type, wept over "The Broken Heart." Later on, Dickens wrote that he kept a full set of Irving constantly before him, dipping into him daily and deeply, and always with unending delight. In that very ark and sanctuary of romance, the storied hall at Abbotsford, the Laird himself, Sir Walter, with his wife by his side and his collies at his feet, "laughed himself sore" reading aloud tales of "elephantine facetiousness" out of Knickerbocker's New York. From the realm of efficiency and matter-of-fact, on the other hand, might be cited, as the world's classic example of pachydermatous insensibility to fun, the grave proceeding of Goeller, a German editor of Thucydides, who in his notes on the celebrated disquisition in the second book on *stasis* and the spirit of factious sedition in Greece, invoked as parallels, Guelf and Ghibelline in Italy, and the factions of "Long-pipes" and "Short-pipes" in New Amsterdam under Peter Stuyvesant's administration.

Like Chateaubriand in France, whom he strangely resembles, Irving was America's first reflection of the great romantic wave that swept the world when the "Age of Reason" and of the "Rights of Man" had spent itself. In reaction from the old order and the Revolution in France, from the frigid formalism of eighteenth-century England, and the restless democratic movement at home, literature was discovering that man had a heart and loved to soar on wings of fantasy in the golden age when knighthood was in flower and the world was younger and less sordid than in an era irresponsive to chivalrous inspiration and so clamorous for its rights. In the first fervor of the time abroad, interest in antiquities, in forgotten customs and ideas revived, nature was almost pantheistically adored, sentimentality triumphed over common-sense; the musty, historic atmosphere overstimulated both imagination and emotion.

Romance is the key-note to Irving's work. But he always contrived to keep himself heart-whole and fancy-free; his romanticism had none of the extravagances of the French school; his raptures were more akin to Wordsworth's "emotion recollected in tranquillity." His mind's eye loved to rove in quiet reverie; his head was like a happy, though haunted, house; ghosts and goblins, sprites and specters were the delights of his hours of musing; his literary life was one long "fond, melancholy, delicious dream." A true romantic, too, he was in temperament; always the "genial" Irving, yet given to "fits of Lethean gloom"; in the mood, he could write feverishly and furiously for days on end; then his pen would rest and rust for months.

An idler and dreamer and saunterer from his cradle, he early confessed to a "fatal propensity to belles-lettres." Bred on Robinson Crusoe and Sinbad the Sailor, devouring books of voyage and exploration, testing his pinions early with Orlando Furioso, he loved to loaf alongshore, and with longing eyes watch the "parting ships," the "slow, diminishing barks" and to dream of roaming to the ends of the earth. All his work is in a sense autobiographical; so well does it betray the man. Ichabod Crane, who with his appetite for the marvelous had the "digestive properties of an anaconda," embodies Irving's own predilections. Of those endearing ne'er-do-wells, Dolph Heyliger and Rip Van Winkle, he might have said, "There goes Irving but for the grace of God and the family funds." In his Oliver Goldsmith, he found a literary vagabond after his own heart. For the Squire and Master Simon in "Bracebridge Hall," he had but to hold the mirror up to nature in his own gracious, whimsical, mirth-dripping heart. Much had he himself "traveled in the realms of gold" before he followed the companions of Columbus over the Spanish main.

The romantic wanderlust gripped Irving early. In an era when a man who had visited Europe was pointed out as a curiosity on the streets, he sought out in England the "tombs of his fathers and the cradle of his race." From its Gothic piles, its ivy-mantled ruins, its rural mansions, its ancestral festivities and its patriarchal state, his glowing sympathies, his pathos, his humor and kindling imagination caught and preserved for us the fragrance of other days in those delightful "sketches" that must always remain among the first half-dozen masterpieces of American prose.

Into Spain, to the native heath of chivalry and romance, he led a long line of illustrious American men of letters—Longfellow, Lowell, Prescott, Motley, Howells and Hay. Like René, in the same vicinity, bewailing *le dernier Abencérage,* Irving sat amid the ravaged splendors of Granada and wept over the fallen fortunes of the Moor. Never was his romantic genius more congenially at home, more copiously fired and fused to inspiration than the winter he lodged in an echoing hall of the enchanted palace of the Alhambra. Amid the memorials of the Faith, of Catholic zeal and Spanish patriotism in the Saracenic campaigns, he displayed an amused and amusing tolerance, fair on the whole, though edged and pointed on occasion with a dash of the envenomed raillery of Voltaire.

In accents overstrained, perhaps, to modern taste, he touched the depths of romantic pathos in such tales as "The Wife," "The Widow and Son," "The Pride of the Village" and "The Broken Heart," or in that story of measureless remorse, "The Young Italian Gentleman." Though extremes meet, though tragedy and comedy are never far apart and laughter and tears intermingle closely in life, few writers of the romantic era displayed funds of humor so unfailing. "The Knickerbocker Legend," as it has been called, will survive as Irving's most

original contribution to American letters. Long before the stories that made the Rhine romantic had been collected and given to the world, that youthful indiscretion, the "History of New York," had thrown about the Hudson all the glamor and the glory of romance. Finding no ruins at home, no age of chivalry on the Island of the Manhattoes, his romantic muse, in mock-heroic flight, proceeded to "manufacture antiquity and attach it forcibly to New York." Out of the old Dutch traditions and the legend-laden scenery of the Hudson, he concocted that rich farrago of fact, fancy and ironical farce that still remains, save for an occasional indelicacy, unrivaled as a fountain of fun.

What social reformer can recall without regret the golden reign of Governor Wouter Van Twiller? Lowell has defined democracy as government by declamation; in Manhattan, the Dutch Solons pondered, dozed and dreamed, all the while emitting prodigious puffs; smoke took the place of "hot air"; the emblem of state was a pipe of tobacco. In esthetics, great gravity of taste prevailed: beauty was synonymous with bulk; belles and brides were encased, like an onion, in multitudinous petticoats; and "The burgomasters were chosen by weight. It is a maxim observed in all honest, plain-thinking cities that an alderman should be fat, and the wisdom of this can be proved to a certainty. A lean, spare, diminutive body is generally accompanied by a petulant, restless, meddling mind, whereas your round, sleek, unwieldy periphery is accompanied by a mind like itself, tranquil, torpid and at ease. Whoever hears of fat men leading a riot or herding together in mobs?"

To the witchery of the romancer, Irving added, in highly finished form, all the artistry of a consummate rhetorician; and there lies his chief school-value, as an introduction to literature and a model for students in the craftsmanship of style. Contrasted with our meretricious standards of "head-line English," where every phrase, blazing with color, throbbing with melodrama, poignant with "punch" and "pep," must convey a neurotic jerk, a jolt, a stab or a hysterical screech, Irving may seem a trifle tame; but his is a well-bred restraint. His diction is copious; the rhythm and melody of his sentences, though sometimes excessive, afforded that modern Aristarchus, Francis, Lord Jeffries, "a delight not inferior to that which we derive from fine versification." Like Macaulay and Dr. Johnson, Irving's tricks of style and especially his resourceful methods of rhetorical amplification, while not obtrusive, are fairly transparent and hence easy for the beginner to catch and reproduce.

Upon literary aspirants at Rome, Horace enjoined the Greek exemplars for "nocturnal and diurnal" devotion; echoing the Roman laureate, Dr. Johnson gave the noble palm to Addison. But had the grim dictator lived to realize the imaginative vigor romanticism was to add to the "dull narcotic" dignity of Queen Anne prose, with the same oracular confidence he might have observed that "Whoever wishes to attain an English style, familiar but not coarse, elegant but not ostentatious, must give his days and nights to the study of"—Irving.

GEORGE H. DERRY, Ph.D.

REVIEWS

Anne of Brittany. The Story of a Duchess and Twice-Crowned Queen. By HELEN J. SANBORN. With Introduction by KATHARINE LEE BATES. Illustrated from Photographic Reproductions. Boston: Lothrop, Lee & Shepard Co. $2.00.

The people of Brittany are as picturesque as the country. Brittany is the land of rugged coasts and stormy headlands, the birthplace of strong and vigorous natures. The Breton can be a fighter like Du Guesclin or a dreamer like Chauteaubriand and Brizeux. Bretons are proud of all their countrymen. But you will not talk to a genuine Breton for ten minutes without hearing him pronounce with pride and love the name of the good Duchess Anne. And her they love far more because in her own right she ruled with gentle sway over the fair lands of Brittany than because she was twice Queen of France.

Miss Sanborn has for the Duchess of Brittany and the "Twice-Crowned Queen" something of the admiration of a real daughter of Armor. The figure of this genuine Catholic princess has evidently exercised a strong fascination upon this descendant of the Puritans. Death found the author almost before she had completed the task of telling her story. Miss Sanborn does full justice to Anne, to her strong character, to her dignity as a woman and to her fine qualities as a ruler in her own duchy and the realm of France, where as the wife of Charles VIII and later of Louis XII, she gave in the midst of the splendors of a court the example of the highest virtues. Anne lived in an age of great Catholic women, and she was the worthy emulator of the princesses Isabella of Castile and Catharine of England. Her piety, her simplicity, her far-seeing policies, her love of the poor, her faith, are finely drawn by the American writer, who does not forget to mention that Anne was a very good matchmaker for her ladies-in-waiting, providing in some cases, royal partners for them, but in all things looking to their spiritual needs and the good of their souls rather than to their temporal advantage. Miss Sanborn has tried everywhere to do justice to this noble lady, and has drawn a fine picture of a Catholic princess of stainless life, not perfect, it is true, but thoroughly human, with the loftiest ideals of her own position as a ruler, a woman and a Christian and striving to carry them out into her life with the sturdy, straightforwardness of her Breton blood. The book is not erudite or learned. It is something more, an interesting, sincere, and affecting biography of a noble, high-minded woman. The work makes a good holiday book.

J. C. R.

Arboreal Man. By F. WOOD JONES, M.B., D.Sc. New York: Longmans, Green & Co. $2.40.

It is marvelous how far a man can go, and how blind he can become, when once he canters forth upon his pet hobby along the pleasant road of fancy. But it is quite evident that the elementary principle of causality, that the effect cannot surpass its cause, is practically unknown, or at least entirely disregarded, by the writer of this arboreal romance. It is another attempt to ingraft the monkey upon mankind's ancestral tree, and it starts "with the assumption that we accept the principle of evolution as a fact, and that we extend the principle to embrace man." An author of a scientific treatise may adopt anything he pleases as an assumption, but if, after a few pages, he treats the assumption as if it were a fact he had established, the reader who manages to retain his powers of discernment in the growing maze of progressive assertion, is led, not to admiration and acceptance, but to astonishment and grief. Only a few paragraphs after the primary assumption, these sentences occur: "Not so long ago, there would have been no hesitation in asserting what type was, and what was not, human. Man began as man, and that was the beginning and the end of it. We have definitely passed that stage. Today we have a bewildering complexity of genera and species of missing links; but we still have a more or less definite conception of what we would term a human being." The "bewildering complexity" would be more accurately termed "very few" by most people, who have a more, rather than the less, definite conception of what we term a human being, and who are aware that the most famous of this wonderful collection are the Neandertal and the Piltdown skulls, which have been clearly demonstrated to be absolutely worthless as proof of any kind of evolution.

Before proceeding much further, the reader is supposed to accept without demur, the suddenly interjected remark that "Man comes of an arboreal stock. Arboreal uprightness preceded terrestrial uprightness." But even if this gratuitous

assertion is accepted, the thought may arise: why doesn't Dr. Jones precipitate a beautiful bird into the phylogeny of man instead of the common, hideous ape?

Modern teachers of anthropology will rejoice to welcome this new element which has been added to the quadrupedal pronograde stage of mammalian existence; for if a recalcitrant scholar hesitates to accept as a fact that a quadruped immediately evolved into an animal characterized by an orthograde posture, he can be made readily to grasp the fittingness of this intermediate arboreal habit of some particular mammalian stock.

Dr. Jones is disposed to patronize Dr. Dwight's "Thoughts of a Catholic Anatomist," but he feels obliged to express his surprise at the short-sightedness of its author. "How completely man can be separated," he writes, "by a series of mental processes, from all the laws known to govern the modifications and progress of lower animals, even by a man of the highest scientific attainments, may be realized by the reading of such a work as the final effort of Thomas Dwight, the late distinguished Professor of Anatomy of Harvard." But how completely Dr. Dwight's irrefutable arguments may be neglected and ignored by a man of scientific attainments, that apparently are far from the highest, may be realized by the perusal of such a work as the latest effort of the Professor of Anatomy in the London School of Medicine for Women.

Many chapters are given to descriptions of the anatomy and some of the habits of the lower and higher animals which furnish some comparison with man; but no hint is given anywhere of the almost infinitely greater differences which distinguish man from the brute, and separate him from it by a chasm too wide to be spanned by such a flimsy structure as this rather ludicrous attempt to explain away the scriptural account of the origin of man. F. J. D.

How to Debate. By EDWIN DUBOIS SHURTER, Professor of Public Speaking in the University of Texas. New York: Harper & Brothers, $1.35.

Debating societies are becoming more and more popular in our American schools. This is one of the most hopeful signs of better things. For as Professor Shurter well says, the practice given in debating an interesting and vital theme fosters the habit of independent, individual and logical thought, while it also stimulates accuracy of expression and produces broad-mindedness and toleration. It is likewise of the greatest practical value to the boy and the young man, since the power of quick and accurate presentation of thought which it develops enables its happy possessor to assume the leadership in whatever sphere he may later on be called to act.

In all matters concerning "the noble art of public speech" Professor Shurter may be called an expert. Those who are familiar with his former treatises will recognize in the present volume the same grasp on the vital principles of the art, the same clear presentation of its fundamentals, the methodical arrangement of the matter and the practical viewpoint everywhere apparent. The book is simply written; it deals with the substantials of the subject and drives them home with numerous and forceful examples. A careful reading of the volume, while it will teach the young man how to debate, will accomplish something of still greater value to him. It will teach him how to think.

To the chapters which discuss the "Proposition: the Matter and Form" of the debate, the "Analysis of the Question," the "Brief," the "Evidence," all treated in a telling and forcible manner, the author adds in an appendix a list of modern and interesting topics for debate on questions of politics and government, economics and sociology, education and law, history and current events, a specimen debate on preparedness, rules of parliamentary procedure and a useful bibliography. Professor Shurter's book should meet everywhere, and especially in our schools and colleges, with the approval which it thoroughly deserves. J. C. R.

The Essentials of Philosophy. By R. W. SELLARS. New York: The Macmillan Company. $1.60.

The most hopeful feature of the epistemological theory of Dr. Sellars is its obscurity. His students in the University of Michigan will not understand him well enough to be as much harmed as they might be by the pragmatism of Professor Dewey of Columbia University. The chief objection to the epistemology of Dr. Sellars is the rejection of that common-sense realism, which he and the whole host of our large university professors sneer at as "naïve realism." If "truth is not a correspondence with an external reality at all," then the truth of the Divinity of Christ is independent of the reality of His Divinity; it is a mere phase in the stream of our consciousness. If "knowledge is not an agreement with reality or a correspondence with reality," then what we know about Christianity has no objective validity at all; Christianity is a trumped-up fiction of the mind. And yet Dr. Sellars is not a pragmatist, who goes in for satisfactoriness as truth, nor an idealist; he is what he calls "a non-apprehensional critical realist." He admits reality, but denies that it is apprehended by the mind. The knowing subject is "an organism immersed in, and continuous with, the physical world." That physical world, "the same reality about which we gain knowledge in physical sciences, *contains consciousness.*" Reality has a two-fold aspect: "the *outer aspect* is reality as known by means of the physical sciences, while the *inner aspect* is consciousness as admittedly real." So my consciousness of an object is really the object itself in an *inner* aspect or a phase, other than that which is *outer* or objective. This *inner* aspect of reality, or consciousness of the object known, is non-apprehensional, not perceptual, not representative of the object; it is the object itself in all its reality. In this wise the knowing subject merges into the object known. Such "non-apprehensional critical realism" is nothing less than monstrous; it is monistic pluralism, idealistic realism, monism in the guise of pluralism, a mere *camouflage* realism. W. F. D.

The Rhythm of Prose. By W. M. PATTERSON. New York: Columbia University Press. $1.50.

This work, now appearing in the second edition, has been pronounced by the critics "brilliant," "monumental," "epoch-making"; but we must hasten to add that it is so to the scientist rather than to the artist. It is a theoretical, not a practical treatise. It provides a new analysis of prose rhythm, which in course of time may filter down into the field of practical workmanship, but, as it stands, it will be of little assistance to the writer concerned with producing ryhthmical prose rather than investigating its essence.

In theory the rhythm of prose has always been a perplexing subject for the simple reason that rhythm implies a regular recurrence of phenomena at regular time-intervals, whereas, the very essence of prose as different from verse lies in its irregularity in both these respects. Mr. Patterson attempts to unravel the perplexity by the following analysis of rhythmical experience. Let us suppose that one musically endowed undertakes to read a sentence or group of words with attention to the rhythm of the passage strictly so called. Such a reader immediately upon beginning to pronounce the sentence or at least as soon as he conceives the general run of the phrase, forms instinctively within his consciousness a series of regular subjective time-units, which may be compared to the divisions by bars in a piece of music. In simpler words, he begins to beat time, only this time is not rigidly regular, but elastic, that is, often accelerated or retarded, with a sort of swinging movement, as fitness requires. Now while this regular but elastic beating of

time is going on, the movement of the passage being read is superimposed upon it. The subjective time-beat is, as it were, the base accompaniment to the treble time played by the flow of the enunciated syllables. Such a double experience is felt in all rhythmical reading. This being the case, one of two things may happen: either the beat of the syllables may coincide for the most part with the beat of the subjective accompaniment, and this gives us verse-experience; or the two may not coincide, but syncopation or "rag-time" may prevail, and in this case we have the experience of prose. At this point the author makes a digression in order to examine the rhythm of *vers libre,* and he concludes that, so far as it has evolved at the present time, *vers libre* is nothing more nor less than a haphazard mixture of verse and prose rhythm, and consequently has no distinctive esthetic value essentially different from that of prose and verse.

If the foregoing interpretation of prose-rhythm be true, it seems clear that the precise regularity which is essential to our notion of rhythm proceeds entirely from the subjective element, the conscious beating of time, and that the feeling of time or pattern in the irregular succession of syllables depends upon their interrupting or repeating, accelerating or retarding this subjective regularity, And it also follows that, if the reader is an "aggressively rhythmical" person, that is, if he can feel his subjective time-counting distinctly and can readily recognize syncopation as such, he can discover a tune or rhythm in any collocation of words at all, in any sentence however offhand and crude. When, then, can a given sentence be called objectively rhythmical? Apparently when the time-beat and the syncopation can be felt easily and without effort by the normal reader. And when does prose-rhythm attain a degree of positive excellence? When, in addition to this case, we find spontaneity or variety in the tunes, and fitness or appropriateness between them and the content of the passage.

Justice cannot be done to such a work within a short compass. The foregoing is the kernel of the new theory. Those who care for such theorizing will meet with elaborate experiments and much food for thought in the volume, and we may add that those who are unrhythmical will find in it interesting exercises to remedy this defect in their artistic perceptions.

F. M. C.

An Introduction to Special School Work. By MARION F. BRIDIE, L.L.A. New York: Longmans, Green & Co. $1.10.

The work of special schools, where such training is given as is suited to the limited and varied capacities of the mentally deficient, possesses much merit. No one can regard unfavorably any effort made to render the slow-witted and feebly-gifted less slow and less feeble. The volume in hand is the fruit of accumulated experience and observation and has as its laudable aim the rendering mentally deficient children "more useful, more self-respecting and happier." The suggestions are on the whole practical and quite comprehensive. Several chapters are devoted to schemes whereby reading, number work and manual training may be made more attainable to the unfortunate dullard or near-dullard. To the general reader interested in matters educational, Chapter II is decidedly the most valuable in its suggestiveness. "Good discipline is only reached by the double pathway of understanding: the thoughtful, growing understanding of the child by the teacher and almost equally an understanding of the teacher by the child, with some realization of the aims of the former." Greatest stress is put upon encouragement, the promotion of self-respect and self-confidence and faith in one's power to will and to do. Kindness, tact and patience are recommended in the correction of lying, a rather common fault of the mentally deficient, due in many cases to fear. The closing chapters treat of junior manual training, and vocational work for boys and for girls. We are reminded to hold well the two great aims in manual training of special schools: To develop and strengthen the moral character of the child and to make him self-supporting. It is regrettable that the word religion is consistently omitted throughout a work that aims at a full education, for that is the strongest bulwark of morality there is.

N. C. W.

BOOKS AND AUTHORS

Louise Keene calls his "plain story of a Canadian who went" "Crumps" (Houghton Mifflin, $1.25), from the latest onomatopoeic name for high-explosive shells. In a matter-of-fact way and with an occasional dash of Americn humor, he again describes the hardships and horrors of trench warfare. The fresher parts of the book are the earlier pages which tell how the first Canadian Expeditionary Force was raised and trained.——Ian Hay's continuation of "The First Hundred Thousand," which is entitled "All In It, 'K(1)' Carries On" (Houghton Mifflin, $1.50), describes a winter campaign in the neighborhood of Ypres and tells about the Battle of the Somme. The chapter on the field telephone is one of the best, but the present book, as is often the case with sequels, is not the equal of its predecessor.

The Rev. Peter Geiermann, C.SS.R., has prepared for priests and seminarians a good book of readings entitled, "The Mediator: Jesus Christ in the Scriptures, the Model of the Priest" (Herder, $1.50). Laying emphasis on the mediatorial character of the priest, who is "another Christ," the author in thirty-five comprehensive chapters tells what the qualities are that render the priestly mediator acceptable to God and to man, what his virtues should be, how he should discharge his parochial duties, and his sacerdotal functions, and what his home life ought to be. Though the volume lacks that geniality and lightness of touch that makes Canon Keatinge's "The Priest: His Character and Work" so readable a book, "The Mediator" will be found particularly useful during retreat time and during the years at the seminary.

Christmas books for the little ones have begun to appear. Frances Jenkins Olcott has prepared "The Red Indian Fairy Book for the Children's Own Reading and for Story Tellers" (Houghton Mifflin, $2.00) and Frederick Richardson has illustrated it. There are sixty-four tales in the volume, most of them nature stories, and they are arranged according to the seasons.——Clara Roberts Barton's "Cloud Boat Stories" (Houghton Mifflin, $1.50) are about the wonderful adventures little Billy had with the Sand Man. They met in the sky a number of well-known Mother Goose characters and were fortunate enough to get pictures of them.——In "The Dot Signal Book for Boys and Girls" (Houghton Mifflin, $0.50) Clifford L. Sherman explains the mysteries of the wig-wag system by means of diagrams the children are to work out for themselves.——A new and sumptuous edition of Kingsley's "Water Babies" (Lippincott, $1.35) has appeared with eight fine illustrations in color by Maria L. Kirk. It is a pity the author's flings at the Church were not deleted.

Mrs. Alice Hegan Rice, delightful lover of children, has not lost her keen perception of the angularities of human nature, or her sympathy with nature's gentlemen and gentlewomen, or her skill in making it clear that the truest nobility often hides under the coarsest clothes. "Calvary Alley" (Century, $1.35), her latest story, is a worthy successor to the "Cabbage Patch." Mrs. Snowdon is not perhaps a Mrs. Wiggs, but Nance and Dan are very attractive little waifs. Unfortunately they have to grow up and see something of the sin and gloom of the seamy side of life. Some of the pages are rather vivid, but

the general tone and purpose of the book is wholesome.——Another novel with a little girl as its central figure is "Enchanted Hearts" (Doubleday, $1.35), by Darrach Aldrich. An incurable believer in fairies, Comfort, as she is well called, assumes to herself the role of fairy-godmother, fills a grim boarding-house with an atmosphere of romance and poetry, succeeds after various blunders in transforming a doleful Cinderella into a radiant princess and gives her to the prince, whom she herself discovers, as a charming Christmas present. The book is by no means a mere child's story, although every page of it may be read, and with interest, by children.—Meredith Nicholson's tenuous Christmas story, entitled "A Reversible Santa Claus" (Houghton Mifflin, $1.00), which tells how a burglar unintentionally kidnaps a baby, strains probabilities beyond all reason.

"The Mystery of Gabriel" (Longmans, $1.40), Michael Wood's latest "mystical" Anglican novel, tells how a little foundling whom Honor Forranner, a well-to-do maiden lady brought up and educated, was a "moral germ-carrier" until "Father" Standish drove the devil out of him at last. Gabriel then becomes the founder of a "new lay order," called the "Missionaries of the Holy Ghost and Mary," and tramps through the country playing a fiddle. The author often writes so much like a real Catholic, let us hope that he will eventually become one.——"Abington Abbey" (Dodd, Mead, $1.50) is Archibald Marshall's serene and leisurely novel of English country life before the present war. A despicable parson is portrayed after the Trollopian manner and the simple, affectionate home-life of George Grafton and his three fair daughters is admirably described. When the world is reconstructed again, Mr. Marshall's faithful pictures of "Meadshire" will doubtless be of great value to students of sociology.

The following thoughtful lines, entitled "The Bugler," are one of F. W. Harvey's "Poems trom a German Prison Camp":

God dreamed a man;
Then, having firmly shut
Life like a precious metal in his fist,
Withdrew, His labor done. Thus did begin
Our various divinity and sin.
For some to ploughshares did the metal twist,
And others—dreaming empires—straightway cut
Crowns for their aching foreheads. Others beat
Long nails and heavy hammers for the feet
Of their forgotten Lord. (Who dares to boast
That he is guiltless?) Others coined it: most
Did with it—simply nothing. (Here, again,
Who cries his innocence?) Yet doth remain
Metal unmarred, to each man more or less
Whereof to fashion perfect loveliness.

For me, I do but bear within my hand
(For sake of Him Our Lord, now long forsaken)
A simple bugle such as may awaken
With one high morning note a drowsing man:
That wheresoe'er within my motherland
The sound may come, 'twill echo far and wide
Like pipes of battle calling up a clan,
Trumpeting men through beauty to God's side.

"13 Rue du Bon Diable" (Houghton Mifflin, $1.35), by Arthur Sherburne Hardy, is a good detective story, written in a new and interesting manner. The murder of a wealthy uncle about to present a pearly necklace to his niece on the occasion of her birthday, involves the niece, a bank messenger, her sweetheart, and all the servants of the house in a plot that is filled with surprises and is cleverly handled.——Mr. E. F. Benson's latest production, "The Freaks of Mayfair" (Doran, $1.50), is not a novel, but a series of faintly amusing sketches about some characters he has met in society: snobs, quacks, climbers, and slanderers. The tone of mock charitableness in which each one closes is more tolerable than the vagaries of the unpleasant peoples he makes the target of his wit.——As "Marching Men" (Lane, $1.50), by Sherwood Anderson, unblushingly relates in several chapters the sinister temptations of a young man who enters alone the grinding life of a big city, the book is not fit to read.——"Northern Diamonds" (Houghton Mifflin, $1.25), by Frank Lillie Pollock, tells how a party of Toronto boys went into the heart of the solitudes of the great north woods of Canada, in search of diamonds, and found—precious "black" diamonds of a kind. A string of more or less loosely linked incidents make up the story, and the characters and the motives that move them are on a common level.

Among the literary papers in the November *Catholic World* are "The Play of Julius Caesar" by Emily Hickey, "Our Maurice Francis" [Egan] by Charles Phillips, "The Retreat of the American Novel" by George Nauman Shuster and "Francis Ledwidge" by Katharine Tynan, who quotes these two poems he sent her last January:

IN FRANCE

The silence of maternal hills
Is round me in my evening dreams
And round me music-making bells
And mingling waves of pastoral streams.

Whatever way I turn, I find
The paths are old unto me still,
The hills of home are in my mind,
And there I wander as I will.

HAD I A GOLDEN POUND TO SPEND

Had I a golden pound to spend
My love should mend and sew no more,
And I would buy her a little quern,
Easy to turn on the kitchen floor.

And for her windows, curtains white
With birds in flight and flowers in bloom,
To face with pride the road to town
And mellow down the sunlit room.

And with the silver change we'd prove
The truth of Love to life's own end.
With hearts the years could but embolden,
Had I a golden pound to spend.

"The Letters and Diary of Alan Seeger" (Scribner's, $1.25), the young American who, as a member of the Foreign Legion, allied himself to the cause of France, contain vivid descriptions of life in the trenches and on the field of battle. A poet of considerable ability, his prose is also trenchant and he gives striking pictures of the desolating effects of war. The author was slain at Belloy-en-Santerre.——"Carry On" (Lane), by Lieutenant Coningsby Dawson, consists of letters written from the front to his parents. The book's theme are the deeds of heroism done in trench warfare by the brave infantry men.——In "The Diary of a Nation," (Doubleday, $1.50), Mr. E. S. Martin, editorial writer of *Life,* has collected his contributions to the more serious pages of that weekly. It expresses his hopes and fears as the war in Europe progressed up to the time our country entered it. In future times it may be useful as a record of the tone of our press during those days of waiting.

"Missa et Absolutio pro Defunctis" (Fischer & Bro., $0.80), for three male voices (or soprano, alto and baritone with tenor *ad lib.*) and organ by Pietro A. Yon, should prove a welcome addition to the repertoire of Requiem Masses. It is very practical, three voices being sufficient for an effective rendering, and the tenor part never reaching beyond F. A point of great convenience is the addition to the Mass proper of settings for

those chants which precede and follow it at funerals, even the ordinary responses of the Mass being inserted each in its proper place. The music is not difficult, and good use is made of Gregorian themes. There are, however, some passages which, in tonality and rhythm, strongly contrast with the surrounding Gregorian melodies. These will require a careful and judicious rendering not to detract from the general effect.——The same publishers have out in one octavo edition three pleasing and devotional motets of Joseph J. McGrath: *"O Sanctissima," "Tantum Ergo," "O Salutaris,"* $0.40.——The Rev. Joseph Viscount Verheijen of the College of St. Theresa, Winona, Minn., has published *"In Honorem Sanctae Caeciliae,"* an organ postludium in three movements, maestoso, andante, allegro. $1.00. The proceeds from the sale of this composition will be sent as an offering to His Holiness, Benedict XV.

"Straws from the Manger, or Thoughts on Christmastide," by Rev. James H. Cotter, LL.D., Litt.D. (Milwaukee: Diederich-Schaefer Co., $1.00), is a development in as many chapters of twenty-five simple thoughts on Christmas and the message of the Christ-Child. The essays, some but a page in length, have previously appeared in the *Columbiad* and the *Columbian.* They contain practical reflections, attractively presented, on the lessons observing souls may glean from Bethlehem's Crib, the lowly shepherds, and the Three Wise Men. Perhaps the best of the chapters are "A Christmas Box for Christ," "Christmas and Its Message," and "Mars and the Christ-Child." "New Year's Greeting," the expression of true Christian hope, will prove a balm for hearts lately severed by the call to arms.—— In "The Land of Enough" (Crowell, $0.50), a Christmas story, Charles E. Jefferson, pastor of the Broadway Tabernacle, tells a quiet story of a quiet village where lived two very disquieted children. Max Maverton and his sister Madge, still in their teens, become tired of the scheme of things, and complain that they never have enough of anything. "O, for the Land of Enough!" is Madge's continual cry, and presto! one night she finds herself transported to that fairyland where everybody has everything he or she desires, where there is no giving and no receiving, no family joy, no Christmas, the land where intercourse of whatever kind is an interminable ennui. The writer scarcely voices a common opinion when he says of heaven, "To most of us it is a dull place, to some of us it is repellent." The interpretation the author puts upon St. Paul's words is bad exegesis.

Interest is imparted to Clara E. Laughlin's historical novel, "The Heart of Her Highness" (Putnam, $1.50), by the fact that the scene of its action is Flanders, which was then, as it is now, a center of contending war parties, Ypres, Liége, Lille, and other names made familiar by the present war, occur frequently. The heroine, the Lady Mary, is the daughter of Charles the Bold, whose death at Nancy left her the rule of a disintegrating realm. How she frees herself from the hands of her enemies makes up the plot. The tale has both action and interest; and, all in all, is well told.——The scene of "Unconquered" (Putnam, $1.50), Maud Diver's latest book, is laid in Scotland at the opening of the present war, and portrays the struggle between love and duty on the part of the hero, Sir Mark Forsythe, who leaves for the war, returns a cripple and loses his affianced bride, only to discover the real woman destined for him in the person of Sheila, his childhood sweetheart, whose sterling worth his infatuation for the fickle Bel had hidden from him. As usual, the author's characters are well drawn and the plot is cleverly worked out.

Margaret Sherwood's new book, "Familiar Ways" (Little, Brown, $1.25) is a collection of light essays reprinted from the *Atlantic Monthly* and *Scribner's Magazine.* The second paper of the series, entitled "Our Venetian Lamp," suggests a moving-picture fantasy, but for the rest the book is simply an exuberance of sentiment, and very refreshing sentiment, on such pleasant themes as "The Little House," "Gardens, Real and Imaginary," "The Threshold," and "The Final Packing." We have the same engaging gentleness in these sketches, the same art-concealing art of expression, the same sweet communings with inanimate objects interwoven with reflections on life and its problems, as fascinated many readers a few months ago in the same author's "The Worn Doorstep." "We are not so far as we think from the unobtrusive life that goes on in meadow and wayside. The wood near us is one great threshold of innumerable homes that suggest a hundred points of contact with our own; through the silences, bright, brave eyes watch the intruder from beyond the guarded doorways." Such a sentence suggests at once Miss Sherwood's constant point of view and also the graceful familiarity of her style.

BOOKS RECEIVED

D. Appleton & Co., New York:
Extricating Obediah. By Joseph C. Lincoln. Illustrated by Walt. Louderback. $1.50.

Benziger Bros., New York:
In Spite of All. A Novel. By Edith Stanforth. $1.25; The Boyhood of a Priest. By Armel O'Connor. $0.50; Devotion to the Sacred Heart of Jesus. By Rev. R. Ratcliffe, S.J. $0.50; At the Foot of the Sand-Hills. By Henry S. Spalding, S.J. $1.00; The Catholic's Work in the World, a Practical Solution of Religious and Social Problems of Today. By Rev. Joseph Husslein, S.J. $1.00.

Boni & Liveright, Inc., New York:
Mary, Mary. By James Stephens. Introduction by Padraic Colum; A Hazard of New Fortunes. By William Dean Howells. Introduction by Alexander Harvey. Two Volumes in One; Rothschild's Fiddle and Other Stories. By Anton P. Chekhov. $0.60 each.

Burns & Oates, Ltd., London:
The Voice of Belgium. Being the War Utterances of Cardinal Mercier. 2s. 6d.

Dodd, Mead & Co., New York:
Finland and the Finns. By Arthur Reade. Illustrated. $2.00; Missing. By Mrs. Humphrey Ward. $1.50; Abington Abbey. A Novel. By Archibald Marshall. $1.50.

George H. Doran Co., New York:
His Last Bow. Some Later Reminiscences of Sherlock Holmes. By A. Conan Doyle. $1.35.

E. P. Dutton & Co., New York:
The Blessed Birthday. A Christmas Miracle Play. By Florence Converse. $0.75.

William Heinemann, London:
Is War Civilization? By Christopher Nyrop. Authorized Translation by H. G. Wright, M.A.

Houghton Mifflin Co., Boston:
Our Square and the People in It. By Samuel Hopkins Adams. Illustrated by J. Scott Williams. $1.50; The Sands of Fate. A Dramatized Study of the Imperial Conscience. A Phantasy by Sir Thomas Barclay. $1.50; Surprise House. By Abbie Farwell Brown. With Illustrations. $1.00; All In It. "K (I)" Carries On. By Ian Hay. $1.50; "Crumps," the Plain Story of a Canadian Who Went. By Louis Keene, Canadian Expeditionary Force. Illustrated by the Author. $1.25; Tales of the Persian Genii Retold. By Francis Jenkins Olcott. With Illustrations by Willy Pogany. $2.50.

Little, Brown & Co., Boston:
The Well of English, and the Bucket. By Burges Johnson. $1.25.

Longmans, Green & Co., New York:
History of the Society of Jesus in North America, Colonial and Federal. By Thomas Hughes of the Society. Text. Volume II. From 1643 till 1773. With Six Maps. $8.00; Horace and His Age. A Study in Historical Background. By J. F. D'Alton, M.A., D.D., Professor of Ancient Classics, St. Patrick's College, Maynooth. $2.00; Means and Methods in the Religious Education of the Young, with Special Reference to the Sunday School. By John Davidson, M.A., D.Phil. (Edin). $1.00; Our Renaissance. Essays on the Reform and Revival of Classical Studies. By Henry Browne, S.J. $2.60; Thrice Through the Dark Continent. A Record of Journeyings Across Africa During the Years 1913-1916. By J. Du Plessis, B.A., B.D. $4.50; The Mystery of Gabriel. By Michael Wood. $1.40.

The Macmillan Co., New York:
Sam Houston. By George S. Bryan. $0.50; Love Songs. By Sara Teasdale. $1.25; The Romance of King Arthur and His Knights of the Round Table. Abridged from Malory's Morte D'Arthur. By Alfred W. Pollard. Illustrated by Arthur Backham. $2.50.

John Joseph McVey, Philadelphia:
Theory and Practice of Educational Gymnastics for Boys' and Girls' High Schools. By William A. Sticher, B.S.J. $1.25.

Northwestern University, Chicago:
Mosetano Vocabulary and Treatises. By Benigno Bibolotti.

The Queen's Work, St. Louis, Mo.:
Marian Poems Contributed to the *Queen's Work* Poetry Contest, 1916-1917. Cloth, $0.50; paper, $0.25.

The Reilly & Britton Co., Chicago:
Charred Wood. By Myles Muredach. Illustrated by J. Clinton Shepherd. $1.25.

Frederick A. Stokes Co., New York:
Anne's House of Dreams. By L. M. Montgomery. $1.40.

Joseph F. Wagner, Inc., New York:
Various Discourses. By the Rev. T. J. Campbell, S.J. $2.00.

Yale University Press, New Haven, Conn.:
The Hostage. A Drama. By Paul Claudel. Translated from the French, with an Introduction by Pierre Chavannes. $1.50.

SOCIOLOGY

Public Funds and Private Charities

THESE are bad days for the "uplift" and the "uplifters." It may be true, as some ill-informed newspapers have suggested, that in New York the self-appointed Guardians of the Inner Shrine of Sanctity tried to force "reform" too rapidly upon a recalcitrant municipality, a task as difficult as starting from his reverie a balky Missouri mule. It may be true, and then again it may not be, for the facts in the case indicate that what the "uplifters" aimed at, was not so much a true reform as a base, Socony-like imitation. However this may be, the long campaign of calumny waged against the New York Catholic institutions of charity went under a cloud on November 6, and when the nebulæ had lifted, even the most socially-minded expert in Manhattan or the Bronx could perceive that while the Oleaginous Oligarchy had been boiled in its own oil, its kid, the Charity Trust, had been most unscripturally seethed in the milk of its dam.

The Chicago Instance

FOLLOWING hard upon this cataclysm came the news that the Supreme Court of Illinois had ruled upon an important point affecting the private institutions for dependent children in that State. On January 25 of the present year, Judge Jesse A. Baldwin granted the petition of an individual whose name, I regret to say, is Dunn, restraining the County of Cook from paying certain sums to the Chicago Industrial School for Girls, an institution for dependent Catholic children. These payments had been made for thirty years, and "under the existing law and in perfect good faith," as Archbishop Mundelein wrote on February 9, the institutions after providing plant and equipment, did their best to make the children good citizens and good Christians; "while the city on its side," in the words of the Hon. Bird S. Coler, spoken of the New York Plan, "made partial payment for services received." This amicable arrangement did not suit the chivalrous Mr. Dunn who urged that it was in violation of the State Constitution, providing that no public funds were to be used "in aid of any church or sectarian purpose, or help support or sustain any . . . institution controlled by any church." After praising the institution in question, and recording his opinion that "in a large majority of cases, work of this kind is more economically and efficiently done in institutions controlled, managed and inspired by religious and sectarian organizations than when administered by the State," Judge Baldwin allowed the petition of the expert in constitutional law. In due course, the case reached the Supreme Court of Illinois, and on October 23, Mr. Justice Cartwright, for the Court, ruled: "The decree is reversed, and the cause is remanded to the Circuit Court, with directions to dismiss the bill at the complainant's [Dunn] cost." An analysis of this decision, so contrary to many theories urged today, will be of interest to students of social needs.

The Facts in the Case

THE facts in the case, "as determined by the pleadings, a stipulation of the parties, and the evidence heard by the Chancellor," are these. The Chicago Industrial School for Girls is an institution incorporated by act of the Legislature in 1879, and possesses "buildings, ample grounds and equipment to meet the requirements of the act." To this school, Catholic children are committed by the Juvenile Court, and in 1915 the average number in attendance was 356. For these children six secular teachers are employed, and eleven teachers "who are Sisters of Mercy and who are paid $16 a month, which goes into the common treasury of the religious order." One may here pause to picture the bulging walls of that treasury. The school has a chaplain and a chapel "where religious services according to the doctrines of the Roman Catholic Church are held, which all inmates are required to attend." A few facts on the financial affairs of the institution are thus stated by the Court.

> The school has been receiving $15 per month for each girl, which is less than the cost to the State for each girl committed to the State Training School for Girls at Geneva, a similar institution maintained by the State, where the cost is $28.88 for each girl per month. The amount paid by Cook County *is less than the cost of food, clothing, training, medical care and tuition furnished to the wards of the County,* outside of any religious instruction or religious services, and the balance above the amount paid by the County, is made up by donations, largely given by the Archbishop.

This statement of facts concludes with the admission that the institution has been granted annually, by the State Board of Charities or its successor, a certificate that it is "competent" and has "adequate facilities to care for the children."

The Facts Reviewed

THE Court then reviews the argument of Mr. Dunn.

> The substantial basis of the brief and argument for the appellee is that payment of public funds to a school under church or sectarian control, violates the Constitution, even when it is made in payment for clothing, board, education in the arts and sciences; and in the argument at the bar, counsel contended that under the Constitution no ward of the State can be committed to any institution where there are religious services, or where religious doctrines are taught; but all institutions to which they may be committed, must be absolutely divorced from religion or religious teaching.

"This," remarks the Court, "is a clear misapprehension of the attitude of the people toward religion, expressed in the Constitution," and in proof, the third section of the Bill of Rights, and section 3, article 8, of the Constitution of Illinois, are cited. "The people," continues the Court, "not only did not declare hostility to religion, but regard its teachings and practices as a public benefit which might be equal to the payment of taxes," a wise remark on which New York's Commissioner of Accounts may meditate with profit. In harmony with the Constitution and the Bill of Rights, the Illinois Juvenile Court Act had provided that, as far as practicable, children were to be committed to persons or associations of like religious faith with the parents of said children. Furthermore, no Court had "adopted any rule antagonistic" to religion or its free exercise.

> In *Nichols* v. *School Directors,* 93 Ill. 61, the Court said: Religion and religious worship are not so placed under the ban of the Constitution that they may not be allowed to become the recipients of any incidental benefit whatsoever from the public bodies or authorities of the State.

In *Willard* v. *Board of Education,* 121 Ill. 297, the Court had said that if a Board of Education wished to procure a building for school purposes, "it had a right to rent from any person who had property suitable for school purposes." Whether the owner "was a Methodist, a Presbyterian, a Roman Catholic" was "a matter of no moment"; and in the case in dispute, the authority of the School Board "to lease the basement of a Catholic Church, and pay rent therefor," was affirmed. This ruling "is applicable to this case, where the care and education of girls as wards of the State are required and payment must be made therefor." Finally, in *Reichenwald* v. *Catholics of Chicago,* 258 Ill. 44, "the Court said that in return for the care given the body, the State does not exact the surrender of all care for the soul."

"Subsidies" and Institutions

"THE declaration of the Constitution," forbidding religious discrimination, "does not mean that religion is abolished," or that the State may act as if it did not exist. On the contrary, religion is so clear a fact that to make its exercise by

any citizen or ward of the State impossible or difficult, would be in violation of the plain intent and provision of that instrument.

> What the Constitution forbids is a preference given by law to any denomination or mode of worship, or aid to any such denomination by an appropriation or payment from any public fund whatever. . . . . It would be contrary to the letter and the spirit of the Constitution to exclude from religious exercises the members of any denomination, when the State assumes their control, or to prevent the children of members from receiving the religious instruction which they would have received at home. The constitutional prohibition against furnishing aid or preference to any church or sect is to be rigidly enforced, but *it is contrary to fact and reason to say that paying less than the actual cost of clothing, medical care and attention, education in useful arts and domestic science, is aiding the institution in which such things are furnished.* . . . . . Upon the plainest grounds no aid is given to an industrial school *where the payment is less than the actual cost.* . . It costs the State $28.88 per month for each girl in a similar institution maintained by the State, and *it is the State, and not the industrial school that is benefited* by the payment of less than the cost. . . . Such payment does not violate any provision of the Constitution.

The italicized lines are conceived in a spirit of common-sense to which uplifters in New York, and elsewhere, are wholly impervious. Who does not remember the wild charges, made during the Strong Investigation, that the institutions were "scrambling" for children as for a financial asset, or the unjust use of the word "subsidy" in Warner's "American Charities" and in works that have followed that unreliable guide? This misapplication of terms, however, is of secondary importance. The most notable features of this decree are found in the decision that the religious character of an institution cannot disqualify it as a recipient of public money in return for services rendered, and in its definition of the duty of the State not merely to tolerate, but to protect the dependent child in its religious rights.

P. L. B.

EDUCATION

The Psychology of the Preconscious

THIS is the age of psychology. We have had the psychology of religion, of myth and fable, of art and poetry; the psychology of salesmanship, of the child-mind, of the criminal, of the subconscious and of the unconscious; psychology minus the soul, and psychology of other interesting varieties. The latest is the psychology of the preconscious, introduced in a volume on "Hindu Mind Training," by an "Anglo-Saxon Mother," working in conjunction with S. M. Mitra, author of "Anglo-Indian Studies." The object of this book is to popularize in the West the researches of ancient Hindu thinkers in "unconscious cerebration." The book is not so interesting for its own sake as for the light it diffuses over the method of that cult of Oriental philosophy now becoming so fashionable in the West.

The cult rests on a maximum of assumption and a minimum of proof. The theory of innate ideas, of pre-existence and transmigration of souls, of evolution and involution, of universal mind-stuff, of the influence of the moon on the mind, are treated throughout the book as proved conclusions. But the basic assumption of the entire work, "Preconscious cerebration is as vital to the study of psychology as ether is to that of physics" is surely not evident to the conscious, however evident it may be to the unconscious or preconscious mind.

The Corner-stone of Service

THE only witness able to certify to the experiences of the Ego is the conscious mind. The old psychology expressly recognized that in introspection the conscious subject investigates itself, the conscious object. The psychology of the preconscious, however, deprecates this mode of procedure. "This obsession, the so-called metaphysical delusion, is the generic expression of psychical incoercibility; it consists simply in feeling oneself think, in studying oneself while thinking, in dividing oneself into an I who thinks and an I who observes. It is therefore, an extreme, pedantic, uncontrollable, and hence fruitless form of introspection, worse than fruitless, for it becomes an actual obstacle to thought." Despite this railing against the conscious form of introspection it is the only kind available, even for him who rails. Only the conscious mind can reflect upon its experiences, and as the mind is a unit, it cannot be conscious in its observing faculty, and preconscious in its being observed.

Mr. Mitra calls unconscious cerebration the "corner-stone of mental science." But just as the ascertained facts of physics, not ether, are the corner-stone of physical science, so ascertained mental phenomena, and not an assumed "preconscious," are the corner-stone of psychology. No science can claim to reach certain conclusions if it begins with a mere probability. This improbability, that the conscious mind knows anything about the preconscious, is confirmed by the fact that Mr. Mitra himself knows so little about the corner-stone of mental science as to be unable to define it.

The Point at Issue

HE recognizes, roughly speaking, "two kinds of thought, though he does not admit of any hard and fast dividing line between them—one which might be called the surface thought, and the other the thought lying in the preconscious, or in other words voluntary and involuntary thought." Surely it is to contradict experience to say that there are two kinds of thought, with no hard and fast line between them. The very point at issue is whether you have right to assume that there is thought of which you are not conscious.

But why has an "Anglo-Saxon Mother" found it necessary to usher the Western world into this Cimmerian cloud-land, shrouded in misty abstractions? The reason is thus stated. "About twenty years ago the problem of my eldest son's education first led me to take a practical interest in the training of the young. Since then I have looked carefully into various Western systems of mind training, including those of Rousseau, Herbart, Pestalozzi, Basedow, Froebel and Montessori, without finding any one of them really satisfactory." Here we stumble on another tremendous assumption. The volume professes to survey the European field of education from Aristotle until today. It assumes that between Aristotle and Locke, an interval of 2,000 years, psychology and education are represented by a blank space, blotted with darkness.

The "Dark Ages"

IF there is any truth in the history of education, it is that the two millenia between Aristotle and Locke saw the solution of some of the greatest educational problems the world has ever known. Call it what you will, an education, or a philosophy of life, or a religion that accomplished the change, the conversion of the barbarian plunderers of imperial Rome into the makers of modern Europe was accomplished by one of the greatest educational means in the world. That system flowered in the thirteenth century, and produced almost simultaneously St. Louis the king, St. Thomas the philosopher, St. Francis and Dante the poets. It was the source and inspiration of such drama and poetry as the Mystery Plays and the Minnesingers. It built the universities; set on foot such enterprises as the Crusades, encouraged chivalry and founded the gilds. Such a system of education was surely more constructive and satisfactory than Rousseau's revolution-philosophy or Kant's transcen-

dentalism, or Madame Montessori's talk about absolute freedom for three-year-olds.

But even if education of a constructive character were an entirely post-Reformation phenomenon, Mr. Metra's volume ignores some excellent examples, again it seems, because the Catholic Church might get the credit. The achievements of the Jesuit system of education, and of St. John Baptist de la Salle and his Christian Brothers, are cases in point. Some mention of these, and of other Catholic societies, formed to promote education might be expected in a history of education.

Finally, there is another current assumption noticeable in "Hindu Mind Training." It is the assumption that there should be nothing prescriptive, categorical or toilsome in the process of education. The Hindu system has none of the storm and antagonism associated with Western methods. Its "object is to develop the mind in such a way as to use the preconscious thought, which, being without effort, does not create fatigue, and on that account is likely to achieve its end in pleasanter fashion, than a series of conscious thoughts, which would result in fatigue." Of course if the end to be achieved is to create an intellectual Nirvana, and to fill the land with lethargic preconscious lotos-eaters, it must be admitted that the less conscious thought is connected with education, the more efficient will the system be. Still, the "tiresome method of conscious thinking" will perhaps continue in favor in the Western world.

A. C. Brickel, S.J.

NOTE AND COMMENT

Banjo Soloist and Church Tunes

A "CHRISTIAN" congregation in Kansas recently introduced, as its latest novelty, a skilled banjo soloist, Mr. A. E. Brown, who performs at all its services. That the spirit of worship might suffer violence was never a matter of consideration, but considerable apprehension was felt in the beginning, lest the solemnity of church services might detract from the effect of the banjo playing. This is laying the emphasis in the right place. The *Living Church* thus quotes the local chronicler: "At first the solemnity of the church services seemed to take a good deal of its native spirit out of the banjo, but the Brown professional experience enabled him to solve the problem by syncopating the hymns and church tunes." A "punch" was now put into the slowest hymn tune, "without hurrying the tempo, merely by filling the measures with flickering notes." So by a strange wizardry "How Firm a Foundation" and "Onward Christian Soldiers" became "scintillant and attractive to youthful ears." When, before many moons, the congregation tires of this novelty, a bass-drum solo might be suggested as a rousing innovation to galvanize its "religious services" into new life.

News from the Catholic University of Japan

PROFESSOR KOBAYASHI, the professor of financial science in the Catholic University of Japan, was recently selected by the Imperial Government for its commercial agent in China. The university is receiving no slight degree of recognition and appreciation, and will greatly contribute to the prestige of the Catholic Church in Japan. It has also met the needs of the present hour by a lecture upon Luther delivered in its exhibition hall by Professor Mizuno of the university. He is a convert from Lutheranism who had studied for the Lutheran ministry for several years in the United States. So the brethren of St. Francis Xavier are today resuming in the educational field the work which the Saint began so gloriously centuries ago. The close connection between the Catholic past and the Catholic present is nowhere more strikingly brought home to us than in Japan. This holds true in particular of the Society of Jesus in that country. It is interesting therefore to note that the letter from the Catholic University of Japan which brings the above items also calls attention to the recent discovery of a Christian tomb, 300 years old, which was found in one of the temple cemeteries of Kyoto. "On the stone is carved a cross and the name of the Christian called 'Mark,' who is stated to have died on the feast of St. Onorio during the Shogunate of Hideyoshi, the Taiko Sama who appears as the tyrant persecutor in the martyrologies."

Jewish Population of the World

ONE of the most interesting facts revealed by the Jewish Year Book is the wonderful numerical growth of the Jews in our eastern metropolis. In 1905 the Jewish population of New York city was 672,000. In 1907 it had increased to 850,000. Five years later it was 975,000, and in 1917 it had reached the grand total of 1,350,000. The complete number of Jews in the United States is 3,012,141, or three per cent of the entire population. Russia is the only country where these figures are exceeded. Its Jewish population is 6,946,090. Austria-Hungary has 2,258,262 Jews. No other country remotely approaches the million mark. The Jews in Palestine number 100,000. Throughout all Asia, the ancient home of the race, there are no more than 499,679 Jews. According to the revised figures, the total number of Jews in the world today is 13,980,715. They are divided among continents as follows: Europe, 9,986,447; America, 3,094,309; Asia, 499,679; Africa, 380,865, and Australia, 19,415.

The Practical Working of a Sodality

THE many varieties of practical piety and good works to which a sodality can devote itself are excellently illustrated in the report of the Teachers' Sodality of St. Joseph's College, Philadelphia, whose membership increased from sixty-one to ninety-one during the course of the year. Of particular importance in every completely developed sodality are the sections formed within it for the prosecution of some specified work. Thus, in the Philadelphia Teachers' Sodality, there was, in the first place, the "Blockley section," whose members volunteered for the work of teaching Catechism to the poor creatures found in Blockley. There was further a section to interest itself in the foreign missions, a section devoted to the spreading of Catholic literature, and a settlement section. The latter numbered thirteen members, who devoted themselves to the missionary work done for the Italians at the Madonna House and the Assunta House. They taught catechism, singing, sewing, embroidery, crocheting and dancing; helped in the preparation for First Communion and contributed clothing for the children at Christmas and First Communion time. Other sections were more directly intended for the spiritual perfection of their own members. Such was the daily meditation section, giving a quarter of an hour each day to this form of prayer; the Communion section, whose members sought to practise Frequent or Daily Communion, since practically every sodalist was at least a weekly communicant; the rosary, Mass, prayer-pact, sanctuary, reparation and visit sections. The members of the latter made visits to Our Blessed Lady's shrine to pray for the sodality. There was a Catholic doctrine section, whose members financed and attended regular lectures on dogmatic and moral theology, and a retreat section. Three retreats were held, attended respectively by fifty-seven, fifty and sixty-four members. Many of these sections, it should be mentioned, embraced the major part of the membership and some contained practically all the sodality members. Sodalists also followed various courses in the night

school attached to St. Joseph's College. While the total number of attendances was 2,378 at the sodality meetings, the number of absences for which no excuse is on record was only sixty-five for the year. Sickness and school meetings were the common legitimate reasons for absence when it occurred.

The Honor Roll of a Parish

"THE subjoined list of the men of our parish who are serving our country in the present war is a large one," says the *Church Bulletin* of the Church of St. Ignatius Loyola, New York city, "but it is far from complete." Then follows an honor roll extending over five closely printed pages and containing the list of 195 names of officers and men. Practically every department of the national service is represented: aviation, artillery, army and navy, officers' reserves, engineers, mine sweepers, signal corps, machine-gun battalion, cavalry, quartermaster's department and ammunition train, ambulance corps and Red Cross foreign service, naval reserves, coast patrol, marine corps and the many other forms and divisions of the country's defense. Thus the good accomplished in a single parish diffuses itself throughout the entire national service. Much may rightly be expected of these young men as of the countless others who have gone forth from the Catholic parishes throughout the land. "May God keep them in His love," and may they bring new honor to their Church by the example of their own devoted Catholic lives. "It is worth noting," adds the *Bulletin,* "that some families in the parish have given two or more sons to the cause. Catholics everywhere are conspicuous by their loyalty to the Government. The first man killed under the American flag in France was Lieutenant W. T. Fitzsimons, a graduate of St. Mary's Jesuit College, Kansas." A monument is to be erected to him in his native city. Thus in death as in life he will continue to bring honor to his Alma Mater and the Church.

A Tempting Bargain Counter

WE are told to shop early, but we can do our shopping at home in providing the Christmas presents for our poor missionaries in the African jungles, in the Chinese villages or under the Indian sun. What can be more tempting than the following choice of presents from which to make our selection? They are taken from a still ampler Christmas display spread out in a most irresistible way by the editor of the *Good Work*:

> Fifty cents to support a child for one month in an Indian mission; fifty cents to buy a year's school supplies for one child in a Chinese mission; fifty cents to dress a child for its baptism; sixty cents to keep a Chinese child two months; one dollar to keep a catechist a month in Africa; one dollar to keep a boy in the Little Seminary two weeks; one dollar to pay a Chinese nurse for one month; one dollar to buy twenty bricks for a chapel; three dollars to pay a catechist a month in India; three dollars to purchase a poor slave in Africa; three dollars to pay the salary of a priest's man-of-all-work in India; three dollars to buy text-books for a seminary in China; five dollars to buy and name a little Indian orphan; five dollars more to keep the little orphan half a year; twenty-five dollars to start a new mission in the African jungle; fifty dollars more to build the first grass chapel; fifty dollars more to build the priest's house there; one hundred dollars to build a chapel in India; one hundred dollars for a good picture-machine illustrating the life of Christ; one hundred dollars for a library of English books in China.

Any one who has more than a hundred dollars to give can apply for information to Mgr. John J. Dunn, the editor of the *Good Work,* New York, and he will not have long to wait for a reply. There are likewise the little comforts of the missionaries themselves to be borne in mind at this happy season, and there are rosaries, medals, holy pictures, altar and hospital supplies to be purchased by them. But our money for Christmas presents should be sent as soon as possible. It will not matter if it arrives a few days ahead of time. Our presents will be marked "Don't open until Christmas," although, as Mgr. Dunn remarks, there will not be a single missionary in the field "who won't shut his eyes to that notice." And who is to blame him for it? "He'll apologize to you with tears of joy."

Making Democracy Safe for the World

THE sanity of the Catholic point of view on the question of education is daily becoming more apparent to non-Catholics. Protestants in particular are recognizing the fact that the Sunday school system of religious education has proved a failure. Much more is required if the child is to be made a worthy citizen under any lawful form of democratic government. "Science and the remarkable development of educational systems," said the Rev. B. S. Winchester at the Protestant Religious Congress recently held in Pittsburgh, "have served but to refine and intensify the horrors of war." What is therefore supremely required is the self-mastery which can be given by religious education alone. "While undoubtedly the first duty of all right-thinking people is to make the world safe for democracy, the next duty, no less urgent, is to 'make democracy safe for the world.' For this education affords no guarantee, unless it be transfused and surcharged with religion." Yet this only true and sane ideal of education is attainable nowhere except in the system applied by the Catholic Church. After completing its cycle of aberration the world can but return to her. She possesses the wisdom of the ages no less than the promise of Christ and the Spirit of Truth.

Work of the Food Administration

"WHY doesn't the Food Administration bring down the high prices?" is a rhetorical question asked in a circular sent out from the office of the Food Administration. The reply given is that it takes time, preparation and much voluntary cooperation to bring this about. The further explanation is then added:

> But something is being done every day. To lower the cost of living, wherever it is possible, is one of the prime aims of the Food Administration, which has already kept the prices of many staples from going much higher. Flour might easily have been twice its present price per barrel if the Food Administration had not established a fair price for wheat and limited flour millers' profits. Sugar would almost certainly have gone soaring if speculation had not been stopped. Then, some prices have been lowered. Flour has fallen substantially below the August prices. Speculation in Cuban sugar has been stopped, saving an exorbitant price though not securing a sufficient supply. This temporary shortage would have meant a large advance in price had not the Food Administration secured a voluntary agreement from the producers of cane and beet sugar. Do not forget these facts because beefsteak is out of reach, sugar still higher than one could wish, and many have to live more largely on hope than they like to. Remember also that the Food Administration has no direct control over the retail trade, save where it does an annual business of $100,000 or more. That explains why, when the price of beef at the packer's door was 14.5 cents a pound, in October, as compared with 16 cents in July, the average price of round steak in 796 cities was 31 cents a pound against 27 in July, showing that while the wholesale price decreased the retail price increased.

If unreasonable prices are asked for canned corn, tomatoes and peas, suggests the Food Administration, the consumer should demand of the retail grocer why this is the case, since prices of such articles should be moderately low. Public sentiment and community cooperation are mentioned as vital factors in the work of lowering the cost of the necessities of life.

AMERICA

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Chronicle

The War.—In the beginning of the week, the Austro-German forces in Northern Italy had cut off and captured 14,000 Italian troops, 10,000 in the Upper Piave Valley and 4,000 in the Cordevole, had advanced from Belluno down the Piave and were before Feltre while on the Asiago the Italian lines were heavily attacked in the sector of Gallios, Monte Longara, Hill 1674, and Meletta di Gallio. With the aid of boats the Teutonic armies subsequently effected a lodgment on the west bank of the Piave near Zenson on the southern reaches of the river, about twenty-three miles northeast of Venice. By November 14, at Grisolera, four miles from the mouth of the river, Austro-German detachments had filtered through into the marshy region between the Piave and the Vecchia, while in the north, following a withdrawal of the Italians to a new line east of Asiago, the Austrians occupied the Tezze-Lamon-Fonzaso-Arten-Feltre front between the Brenta and the Piave, and at the same time Primolano and Feltre fell into the invaders' hands. The Italian defense along the Piave stiffened somewhat, but on the northern front the enemy advanced south from Fonzaso and Feltre. On November 17, delayed dispatches from the Italian headquarters announced that the floodgates of the Piave and the Sile, or old Piave, had been opened by the Italian engineers at Grisolera, and that the whole region where the Austro-Germans had gained a lodgment a few days ago is now under water. The flooded area forms a triangle about twelve miles on each side with the apex at Dona di Piave, making a water-barrier to the enemy's advance upon Venice through the low-lying Adriatic coast region, which is also protected by Italian warships. By November 18 the Italians were holding their own at almost every point of the entire line of defense.

Bulletin, Nov. 12, p.m.-Nov. 19, a.m.

On the western front there has been heavy fighting all along the line. The Belgians successfully raided the enemy's posts at Nieuport, while the British have consolidated their lines on the Passchendaele Ridge and thrust back heavy counter attacks. The French War Office announces heavy artillery actions north of the Aisne in the region of Vauclerc, and on the right bank of the Meuse, in the sector of Apremont Forest.

In Palestine the British have made substantial gains. Since the capture of Askalon, General Allenby's troops have steadily pressed forward. The first dispatches of the week reported his left wing in the neighborhood of the ancient Ashdod, fourteen miles north of the Wadi Hesi, the enemy's rear guard occupying a line along the northern branch of the Wadi Sukereir. From Wadi Sukereir, the Turks were driven a distance of five miles to the Wadi Surar, eight miles south of Jaffa, the British capturing Mesmiyeh, Katrah and Mughar and holding the line from El Tineh, on the east through Katrah and Yebnah to the sea. As a result of General Allenby's advance the junction point of the Beersheba-Damascus Railway with the line to Jerusalem came into the possession of the British. By November 16 the British had reached the line from Er Ramle and Lud to some three miles south of Jaffa, and two days later they captured the city. Since October 31 more than 9,000 Turkish prisoners have been taken.

The agreement of Great Britain, France, and Italy for the Inter-Allied War Council, which was adopted after some friction by the parties concerned and read by Premier Lloyd George in the House of Commons, November 14, is as follows:

The Allied War Council

(1) With a view to better coordination of the military action on the western front, a Supreme War Council is composed of the Prime Minister and a member of the Government of each of the great Powers whose armies are fighting on that front, the extension of the scope of the Council to other fronts to be reserved for discussion with the other great Powers. (2) The Supreme War Council has for its mission to watch over the general conduct of the war. It prepares recommendations for the consideration of the Governments and keeps itself informed of their execution and reports thereon to the respective Governments. (3) The General Staff and military commands of the armies of each power charged with the conduct of the military operations remain responsible to their respective Governments. (4) General war plans drawn by competent military authorities are submitted to the Supreme War Council, which under high authority of government insures its concordance and submits, if need be, any necessary changes. (5) Each Power delegates to the Supreme War Council one permanent military representative, whose exclusive function is to act as technical adviser to the Council. (6) Military representatives receive from the Government and the competent military authorities of their country all proposals, information, and documents relating to the conduct of the war. (7) The military representatives watch

day by day the situation of the forces and the means of all kinds of which the Allies and enemy armies dispose. (8) The Supreme War Council meets normally at Versailles, where the permanent military representatives and staffs are established. They may meet at other places according to circumstances. Meetings of the Supreme War Council take place at least once a month.

In explaining these terms, the Prime Minister stated that the Council would have no executive power and that final decision in the matter of strategy and the distribution and movements of the various armies in the field would rest with the several Governments of the Allies, and that there would therefore be no operations department attached to the Council.

After President Wilson's speech in Buffalo to the delegates of the American Federation of Labor, November 12, the executive council of the Federation recommended the adoption of the following principles as the basis of future peace negotiations:

The Labor Peace Terms

(1) The combination of the free peoples of the world in a common covenant for genuine and practical cooperation to secure justice and therefore peace in relations between nations. (2) Governments derive their just power from the consent of the governed. (3) No political or economic restrictions meant to benefit some nations and to cripple or embarrass others. (4) No indemnities or reprisals based upon vindictive purposes or deliberate desire to injure, but to right manifest wrongs. (5) Recognition of the rights of small nations and of the principle "No people must be forced under sovereignty under which it does not wish to live." (6) No territorial changes or adjustment of power except in furtherance of the welfare of the peoples affected and in furtherance of world peace.

In addition to these basic principles, which are based upon declarations of our President of these United States, there should be incorporated in the treaty—that shall constitute the guide of nations in the new period and conditions into which we enter at the close of the war the following declarations fundamental to the best interests of all nations and of vital importance to wage earners. (1) No article or commodity shall be shipped or delivered in international commerce in the production of which children under the age of sixteen have been employed or permitted to work. (2) It shall be declared that the basic workday in industry and commerce shall not exceed eight hours. (3) Involuntary servitude shall not exist except as a punishment for crime whereof the party shall have been duly convicted. (4) Establishment of trial by jury.

From the deliberations and the measures adopted by the Federation no room was left for doubt that the Government had the whole-hearted support of organized labor in the prosecution of the war.

In two messages, one cabled to the King of the Belgians on the occasion of the celebration of his birthday, the other telegraphed to citizens from six States of the Northwest gathered at St. Paul, Minn., President Wilson reaffirmed the determination of the United States to prosecute the war to a successful end. To King Albert, the President, among other things, says:

The President and the War

The people of the United States were never more in earnest than in their determination to prosecute to a successful conclusion this war against that power (Prussian autocracy) and to secure for the future obedience to the laws of nations and respect for the rights of humanity.

To the gathering in St. Paul, the President wired:

Nothing could be more significant than your gathering to express the loyalty of the great Northwest. If it were possible I should gladly be with you. You have come together as the representatives of that Western Empire in which the sons of all sections of America and the stocks of all the nations of Europe have made the prairie and the forest the home of a new race and the temple of a new faith.

The time has come when that home must be protected and that faith affirmed in deeds. Sacrifice and service must come from every class, every profession, every party, every race, every creed, every section. This is not a banker's war or a farmer's war or a manufacturer's or a laboring man's war; it is a war for every straight out American, whether our flag be his by birth or by adoption.

We are today a nation in arms, and we must fight and farm, mine and manufacture, conserve food and fuel, save and spend to the one common purpose. It is to the great Northwest that the nation looks, as once before in critical days, for that steadiness of purpose and firmness of determination which shall see this struggle through to a decision that shall make the masters of Germany rue the day they unmasked their purpose and challenged our Republic.

This second message is particularly significant, from the fact that it is addressed to residents of a section where Senator La Folette and others have been preaching pacifism.

The baking business of the country is to be put on a war basis on December 10 under Government regulation. After that, loaves of standard size only may be baked, and the industry must accept a formula prepared by the Food Administration. There will be no more fancy rolls, in the making of which large quantities of sugar are used. The Food Administration will not demand the mixing of other cereals with wheat, a policy adopted in France and England, but the new war loaf will differ in many points from that which is baked at present. Mr. Hoover, the Food Administrator, believes that a saving of 100,000,000 pounds of sugar and an equal amount of lard will be effected within a year.

The Standard Loaf

The acceptance of "returns" by bakers will be forbidden, thus saving, it is estimated, about 600,000 barrels of flour. It has been found on investigation that because of the "returns" thousands of loaves of bread have become a total loss. Seven cents a pound for bread under the new conditions is the mark now set where the elaborate delivery and credit systems are abandoned. The people will be asked to cooperate in a movement to reduce these overhead charges to a minimum. Authority to proceed under a licensing system was given to the Food Administration November 13. Bakers are classed as manufacturers, thus bringing them under the Food Control law. While the Food Administration has no way in which to control baking in homes, which represents sixty per cent of the total, all will be

asked to accept voluntarily, the formula which has been prepared. It is expected that there will be a hearty response.

France.—The Painlevé Ministry, as reconstituted and approved late in October, has resigned. The events which led up to its resignation, which took place on November 13, were as follows: On that date the Premier outlined the scope of the recently formed *"Conseil de Guerre Superieur"* and asked the Deputies if the Government had the confidence of the Chamber and its authority to represent France at the coming conference of the Allies. A vote of 250 to 192 gave the Ministry a slight but sufficient majority, although a number of members expressed their lack of confidence by refusing to vote. M. Painlevé then declared that he was ready to discuss the diplomatic and military policies of the Government, but requested that discussion of the internal policy be postponed until after the allied conference had been terminated, that is, until November 30. A determined effort was made in the Chamber to force the immediate discussion of recent scandals, and in particular the alleged royalist plot, the accusations against M. Malvy, ex-Minister of the Interior, and the Bolo affair. Another vote of confidence was asked, but this time the Chamber signified its disapproval of the Government by a vote of 277 to 186. It was the first time since the beginning of the war that a number of the Deputies had departed from the policy they have pursued from the beginning of the war of not hampering the Government by direct resistance. Hitherto they have been content to abstain from voting. The Ministers at once withdrew from the Chamber and handed in their resignations.

Painleve Ministry Resigns

President Poincaré, on November 15, invited M. Georges Clemenceau to form a new Cabinet. He accepted the invitation and within twenty-four hours presented the new Ministry to the President. It is made up as follows: Premier and Minister of War, Georges Clemenceau; Minister of Foreign Affairs, Stephen Pichon; Minister of Justice, Louis Nail; Minister of Interior, Jules Pans; Minister of Finance, Louis Klotz; Minister of Marine, Georges Leygues; Minister of Commerce, Etienne Clementel; Minister of Public Works, Albert Claveille; Minister of Munitions, Louis Loucheur; Minister of Instruction, Louis Lafferre; Minister of Colonies, Henry Simon. Though the new Ministry seems to have met with rather general approval, yet it has some powerful enemies.

Ireland.—The Sinn Fein Convention was signalized by the frank speech of the chairman, De Valera, who declared that the organization aimed at securing the international recognition of Ireland as an independent republic. He asserted that such was the wish of the Irish people and that they intended to struggle as best they could to realize their idea. He passed this judgment on the "theologians" of the *Irish Times* and the *Weekly Freeman,* "who tell people that rebellion is not justifiable."

The Sein Fein Convention

> To those people who start as theologians with pipes in their mouths, and a glass of grog beside them—and they write many of the anonymous letters—I say in theology, at any rate, they might remember that a little learning is a dangerous thing.

Sinn Fein represented the will of the majority of the people and he felt sure the Catholic Church "would not allow itself to be a tool for the oppression of the people." Moreover, if England should have a constitution approved by the majority of the Irish people he would loyally abide by it, but he would not recognize a constitution imposed upon his people by a foreign government. Despite the general unrest of the country the convention passed off quietly. The *Leader,* one of the most able of the Irish papers, look for great results from it. The *Weekly Independent* is sympathetic, the *Irish Times* and the *Weekly Freeman* are hostile, but all the reputable papers pay tribute to the zeal and sincerity of De Valera and the other leaders.

Mexico.—Private letters from Mexico sometimes contain brief items which show better than newspaper articles the state of affairs in that unhappy republic. The following abstracts which might be multiplied without number are instances in point:

Letters, and a Proclamation

> (1) In our largest city but one, Guadalajàra, the Carranza authorities have decreed that all Catholic churches, except two, shall be closed. These wretched men assert that the new Constitution gives the officials of each State the privilege of deciding how many churches may be used for worship. Thus, as I have said, in Guadalàjara, with a population of 100,000, two churches are in use, and there are but two priests to attend to them. All the other priests have been expelled.
>
> (2) Our spiritual condition is pitiable. There are no priests in the entire State (Sonora); as a consequence people are dying without the Sacraments, and our grief is intensified by this dreadful circumstance which, we feel, is entirely due to your utter heartlessness in supporting Carranza.
>
> (3) An agent of the Carranza Government has arrived at the border to negotiate the sale of several thousand tons of scrap iron, the remnants of many of our railroads long since destroyed by Carranza. The agent offers the enormous pile of material for $40,000.

There lately appeared in *La Revista Mexicana* a comical proclamation which shows how the war spirit is kept alive in Mexico. The document was issued by the Zapatistas and amongst other headings bore these: "Carranza a prisoner in the capital of the republic. General Everardo Gonzalés . . . and Fortino Ayaquica who are fighting close to the capital, notify the general staff that on the eighth day of this month, the court-martial which is to try the so-called President of the Republic was duly constituted." The proclamation then proceeds to say that Carranza is on trial because the majority of the articles of the Constitution promulgated by him violate individual rights and give the First Chief

power to carry out his own plans without the necessity of obtaining permission from the Chamber of Deputies. Then follows this illuminating paragraph:

> The anger of the Chamber was increased by the fact that the Protoconsul Palavicini, at a banquet he gave to the American ambassador in the palace of Chapultepec, declared that Mexico accepted the invitation to take part in the war against Germany and that, even though the Mexican people did not want this war, it would be carried through by force, for which end it would be necessary to recruit troops by force in all the towns. In this Carranza counted on the support of foreigners, it did not matter whether the Indians of Mexico were wiped out or not, for there were plenty of foreigners to repeople the country; they were more intelligent (than Mexicans) more learned and better spoken. Unlike Mexicans they were not stupid by birth, neither were they hypocrites who lived in churches wasting their time praying to wooden saints and paying priests for entrance into Heaven, which does not exist, while the priests themselves do nothing but grow fat and live joyfully, etc.

Thus is the war spirit fanned, first by the Zapatistas then by the Carranzistas, meantime the Deputies continue to admit that Mexico is bankrupt, hungry and altogether miserable.

Civil War

Russia.—During the past week news about the progress of the Bolsheviki's *coup d'etat* has been so meager and contradictory that it is hard to make out just what has happened. From Scandinavian sources came reports of a Bolsheviki defeat which were contradicted by dispatches from Petrograd. "Yesterday after bitter fighting near Tsarkoe-Selo the revolutionary army completely defeated the counter-revolutionary forces of Kerensky and Korniloff" was the wireless message received in London on November 13 and signed "Mouravieff, Commander-in-Chief of the Forces Acting Against Kerensky," but "General Korniloff has entered Petrograd where the entire garrison except the sailors went over to his side" was a dispatch that came via Stockholm the same day. On November 14 the evening papers announced the arrival of Premier Kerensky in Petrograd with a victorious army. His Cossacks were said to have destroyed the Red Guards and seized the telegraph lines, but from reports published November 16 the Bolsheviki appeared to be in control of Petrograd, Kerensky having retired. A little light was thrown on these and other confusing dispatches by news which reached this country on Saturday. It seems that the battle of Tsarskoe-Selo, between the Bolsheviki and Premier Kerenskys' troops, began on November 10 and lasted, with varying fortunes, till the night of the 12th. Aristocratic officers of veteran regiments were in command of the Bolsheviki, and successfully withstood the attacks of Kerensky's small Cossack army, until an armistice was concluded. The Prime Minister was then betrayed and deserted by his officers and was ordered to go to Petrograd and present himself before the Revolutionary Committee, but while a guard was being formed to conduct him there, Kerensky mysteriously disappeared. He now seems to be universally discredited. In Moscow, too, the situation is confusing. Fighting is said to have been going on in that city for a week. The Kremlin and the Town Hall, which the adherents of the Provisional Government held, were bombarded by the Bolsheviki's cannon and machine-guns, the casualties are thought to have been numerous and rioting occurred. All of Finland is reported to be under the control of the Socialists.

The Bolsheviki Council of Commissioners proclaim the right of the different people of Russia to determine their own form of government, including the constitution of independent States. They insist on the inclusion of Lenine and Trotsky in any composite Socialist Government and declare that the Bolsheviki must have a majority of the portfolios. News came on Monday last that Lenine's Cabinet was going to pieces, a number of Ministers resigning because they thought that the Bolsheviki should unite with the other Socialist parties in forming a Government. Meanwhile the Committee for the Salvation of the Revolution protested against the order for Kerensky's arrest, and the Petrograd Duma quarreled with the Revolutionary Committee about the management of the telephones.

According to advices published in this country on Monday last the Petrograd Bolsheviki, who triumphantly re-entered Petrograd in the middle of last week, were menaced on Sunday, November 18, by an army of the Provisional Government's supporters who were nearing the city. General Dukhonin announced that in the absence of Kerensky he had taken command of the loyal troops. Moscow was reported to be quiet.

Strike Leaders Punished

Spain.—The authors of the recent revolutionary strike in Spain have been tried and condemned As the country was under martial law, the trial was conducted by the military authorities, with perfect justice and complete publicity. Each of the accused was allowed to choose a military captain for his defense. The prosecution charged the leaders of the strike with the "frustrated crime of military sedition and the consummated crime of rebellion," and demanded for the principals, accomplices and abettors "penalties laid down in the ordinary penal code and in the code of military justice." The defense claimed that

> A strike is not against the law, that this strike was motived merely by the economic crisis, and was not revolutionary nor did it constitute the crime of rebellion, and that in any case in labor societies the majority rule and those at the head have to follow out the decisions of the majority, whether they are identified with these decisions or not.

By the decision of the judges, approved by the supreme military authority of the region, the Captain-General of New Castile, Julian Besteiro, Francisco Largo Caballero, Daniel Anguinano and Andres Saborit were found to be the guilty and responsible authors of the revolution and were condemned "to perpetual imprisonment and perpetual and absolute civil disability."

The End and the Means

PAUL L. BLAKELY, S. J.

AS lovers of "The Cardinal's Snuff Box" will recall, it was Mrs. O'Donovan Florence who said that if we poor Papists only deserved the reputation for sharp practices that has been foisted upon us, it would be in Browning's phrase, "Roses, roses, all the way." "Why are we forbidden to let the end justify the means?" she inquires plaintively of the Lord Cardinal Udeschini. "And where are those *accomodements avec le ciel* of which we've heard? We're not even permitted a few poor *accomodements avec le monde*." Thus has it ever been. We are not allowed to live up to our reputations. We are given a bad name and hanged for it. In the brave days of yore when inquisitors were as numerous as wire-tappers, and Jesuits held the ear of princes, every manner of lying, writes a New York Methodist clergyman, Dr. Reisner, was upheld by the Jesuits, since that "organization" did argue that "the end justifies the means."

In previous papers I examined von Hoensbroech, Dr. Reisner's first authority, only to discover that, on the very page to which I was referred, this worthy confessed his inability to prove the charge, in a case presented by himself, before a legal tribunal at Cologne. I then accepted Dr. Reisner's invitation to examine what Dr. Sheldon had to say on probabilism and mental reservation. It is now in order to review Dr. Sheldon's direct testimony in proof of the assertion that the Jesuits "did argue that the end justifies the means." The worthy doctor begins with the admission that the maxim "has been declared by the Jesuits foreign to their teaching. No doubt, the Society as a whole has never accorded it a formal sanction," a statement which scarcely proves Dr. Reisner's accusation that it was taught and practised by the "organization." Yet not for this slight discrepancy shall the Society escape, for "Very prominent writers," continues Dr. Sheldon, "have given quite an explicit statement of the maxim." ("History of the Christian Church," III, p. 421.) On examination, these prominent writers reduce themselves to precisely and explicitly *two*, Busembaum and Laymann, nor does Dr. Sheldon quote from the writings of either theologian, but from "The Constitution and Teaching of the Jesuits" (p. 422, note) written by W. C. Cartwright, a man who as an authority easily ranks with the late and unlamented "Tom" Watson of Georgia.

It is a weary task to rehearse the obvious, but before taking up the two brief citations borrowed by Sheldon from Cartwright, "a word in explanation of our terms is in place." In every human act three elements may be considered. The first is the *end*, or that for the sake of which the action is undertaken; the next is the *means*, or the thing done to obtain the end; and lastly, the *circumstances*, conditions of time, place and surroundings under which the action is performed. Now the end and the means alike may be good, bad or indifferent; here we are mainly concerned with the *means*, for I do not suppose that even the Jesuits were ever accused of teaching the lawfulness of formal evil, although I am not quite sure that the charge has not been made. Some means to an end may be good in themselves, such as to love God; some intrinsically bad, as blasphemy and lying, even about the Society of Jesus; while some may be in themselves neither morally good nor bad, for instance, to sail a boat, or to pat a small boy on the head as you pass him on the street. Finally, some means, not intrinsically bad, are permissible only in circumstances of exceptional gravity. Thus I may defend myself, even to the shedding of blood, against a thug bent on taking my life. Circumstances, too, may impart a good or evil character to an action otherwise indifferent. To sing is not a sin, but it may be, if my wretched execution causes serious annoyance to a person dangerously ill. To sum up with an example: if out of pure charity I give an alms, I use a good means to a good end. If I intend my alms as a bribe, I am perverting a good means to a bad end. Lastly, if intending to aid those most unsocial persons, the Little Sisters of the Poor, I steal Mr. John A. Kingsbury's purse, I am absurdly trying to make a good end justify the employment of a means intrinsically evil. As to circumstances, I may add that were I to advertise my alms in the daily press, or through a foundation, I should introduce an element calculated to lessen or destroy all merit. (Cf. Thurston, the *Month*, Vol. 98, p. 618.) In all this there is nothing very recondite. It is the common teaching of moralists (*e. g.* St. Thomas, Gury, Lehmkuhl, Sabetti-Barrett, Slater, Rickaby) and is daily practiced by respectable citizens who have learned it, not from the theologians, but from common-sense.

As Dr. Sheldon has borrowed from Cartwright two brief texts from Busembaum and Laymann, men held in reverence for their piety as for their learning, I can do no better than recur to the same authorities. Busembaum, for instance, writes, "A precept forbidding what is wrong in itself must never be violated, not even through fear of death" (*"Medulla," lib.* I, *tract*, 2, *c.* 4, *dub.* 2, *n.* 1), and adds, "Things wrong in themselves being, for example, blasphemy, idolatry, impurity, *slander*—as said above." There is cold comfort for Dr. Sheldon in this statement of principle, and less, I fear, in the following quotation from Laymann:

The circumstance of a good end nowise benefits an action objectively bad but leaves it simply and wholly bad—e.g., he who steals to give an alms commits a bad action on the score of injus-

tice, and does not perform a good action on the score of charity. . . . The reason is to be sought in the difference between moral good and moral evil; for, as St. Denis says, "An action is good if all its constituent parts is good; it is bad if any one of them is bad," which means that for an action to be morally good both the object [the deed done] and the end and the circumstances must be good; whereas *if any one of them be defective, it will not be a good action, but vicious and evil.* (*Theol. Mor. lib. I, tract. 2, c. 9, n. 7.* Italics inserted.)

As if this were not sufficiently clear, Laymann makes his own the teaching found in St. Augustine's *"Enchiridion:"*

What is known to be sinful *must not be done under any pretext of a good cause, nor for any end as being a good one, nor with any intention professing to be good.*

"In other words," concludes Laymann, *"a vicious choice* [of means] *makes the intention* [the end] *also vicious."*

Against this clear statement of principles, Sheldon, after stating ridiculously that Busembaum "can claim the continued and solemn approval of the supreme authority of the Church," simply because his book has been printed by the Propaganda Press, cites from the *"Medulla"* the mystic words, *"Cum finis est licitus, etiam media sunt licita,"* when the end is licit the means are also licit. Candor would prompt the insertion of the whole passage in which Busembaum *explicitly excludes means that are unlawful.* Excusing Dr. Sheldon on the ground that he probably never saw a volume of Busembaum, I supply the omission. It is the moralist's answer to the question, "What may an accused man lawfully do to escape punishment?"

It is lawful for the accused, even when really guilty, to escape before and after the sentence of death, or of some punishment equal to death, v.g., life imprisonment, has been passed. The reason is because man's right to his life is so great that no human power can oblige him not to preserve it, if there be well-grounded hope of his doing so; *unless indeed the public weal demand otherwise.* Hence the accused may escape . . . unless charity urge him not to do so, when the harm to the guards is greater than that which would come to himself. (1) Much more so may he flee so as not to be captured . . . but he *must use no violence by wounding or striking the ministers of justice.* (2) He may also, at least before the tribunal of conscience, circumvent the guards—*excluding violence and injury*—by giving them, for instance, food or drink to induce sleep, or by bringing it about that they will be absent; he may snap his chains, or break open the prison, because, *cum finis est licitus etiam media sunt licita,* when the end is lawful the means are also lawful. (*Medulla, Lib.* IV, *c.* 3, *d.* 7, *a.* 2.)

It is this case, a "stock case" with moralists, that is likewise considered by Laymann. Both theologians had already stated the principle that a good end could not justify the employment of evil means; and in the stock case it is to be noted, in the words of Father Barrett, the American moralist, that we have an "*explicit exclusion of unlawful means,* and the sense of the phrase is this only: when the end is *lawful,* then is the use of means *in themselves indifferent, i. e., not unlawful,* permitted." In this sense only is it understood by moralists.

Indeed, Dr. Sheldon himself, after parading his two borrowed quotations, remarks that he is not "inclined to lay very great stress upon these formal statements." Nevertheless, he is "disposed to emphasize those actions . . . which in *an unpleasant number of instances* have indicated a *disposition* in the Jesuits to harbor the maxim in the loose and pernicious sense" (p. 422, italics inserted). At this, he quotes *four* passages from Lessius, Laymann and Escobar, leaving them, because of their shocking immorality, in Latin. The principles underlying Laymann's teaching have been discussed and need not detain us. Lessius, according to the quotation, holds as probable that a man in extreme danger "of disease, hunger or nudity" may relieve his necessity by stealthily taking from the goods of the rich, "if no other way is possible," and adds that such action *probably* is lawful if the danger is not extreme, but "grave." Let stern moralists like Sheldon and Dr. Reisner brand the starving beggar as a thief, but does the passage prove Dr. Reisner's accusation against the Society, or Sheldon's unmanly insinuations that the Jesuits practised what they dared not teach? Escobar's solutions are equally dreadful. "If *my* property is held by another under an *unjust* title, may I take it by stealth? Not if you can recover it in some other way; but you are not bound to restitution, because the *thing is yours.* . . . Does a servant *sin mortally* by taking a notable quantity of his master's goods? Yes, unless the master is quite unreasonable, as for instance, if he fails to provide his servant *with the necessities of life. In this case the natural law gives the servant the right to preserve his life."* The depths of Escobar's depravity is plainly unspeakable. But does it prove "a disposition in the Jesuits to harbor the maxim" that the end justifies the means "in the loose and pernicious sense"?

"People of the Sheldon-Reisner type will always believe that your Society teaches immorality," said a New York lawyer to me recently. "Why answer them?" The task does seem a bit futile, but the answers that have been given time and again during several centuries are not so much an appeal to such persons as a testimony to the truth. "It has never been proved, and can never be proved, although the attempt has been frequently made," writes the Rev. Ethelred Taunton in the "Encyclopedia Britannica" (XV, 341) "that the Jesuits ever taught the nefarious proposition ascribed to them." "Whoever without furnishing the proof I demand shall in speech or writing ascribe to the Society of Jesus this shameful doctrine," wrote Father Roh in his challenge of sixty years ago, "sets himself down as a slanderous scoundrel." Strong language perhaps, but thoroughly justified.

With this we may dismiss Dr. Reisner and his outrageous charges against the Jesuits, charges in no wise justified by his "authorities," and as yet unretracted. In the near future my good friend, Mr. John Wiltbye, will deal with like accusations preferred by General Bell, a Georgia dominie, and the New York *Globe.*

"East of the Sun, West of the Moon"

BLANCHE M. KELLY

THE last century included among its notable achievements the discovery of a country which its explorers called Bohemia. The French were its pioneers, and its main thoroughfare was the Boulevard Saint-Michel. These men, by right of discovery, regulated its manners and codified its laws, a task of extreme simplicity, for it consisted in agreeing that there should be none of either. Newcomers had no difficulty in learning the customs of this country, for they had only to bethink them what was the usage elsewhere, and straightway do the contrary.

The poverty of men of letters was then, as it is now, proverbial. Everybody was familiar with Grub Street. Everybody knew the story of Dr. Johnson in ragged habiliments, eating his dinner behind a screen, whence he contributed his brilliant share to the conversation at his host's table. Poets, however, were still thought to ride winged steeds, to seek their inspiration among the stars, and to learn their fine scorn for the grosser demands of the body from a heaven-taught lore. When Sydney Smith proposed as motto for the *Edinburgh* the Virgilian line *Tenui musam meditaris avena* he supplied the witty translation: "We cultivate literature on a little oatmeal." And this was considered to cover the case. Something akin to holy zeal impelled poor blundering Chatterton, and the monk fasting in his cell was not too remotely removed, even in heaven's sight, from the poet who starved in his garret rather than relinquish "the privilege of seeing great things in loneliness." Not that the lives of all poets were edifying, there had been Villon, of course, and Ronsard, to mention only two, but the one had possessed the saving graces of reverence and humility, and the other, whatever the irregularities of his life, came to a repentant end.

It remained for the Bohemians, the Parnassians, the decadents, the symbolists, for they went by many names, for Verlaine, Rimbaud and Baudelaire to live amid sordid surroundings less from necessity than from choice. They frequented cellars and garrets and low resorts; they groveled in gutters and went unkempt. They robbed Grub Street of its dignity without taking away its reproach, nor did they ally poverty with abstemiousness, for they cultivated literature on vast quantities of absinthe and narcotics, and their literary productions smack of the soil on which they grew. And when they were not flagrantly unclean they bestowed such extreme and fastidious care upon their personal appearance as to typify for all time that ludicrous creature, the dandy. The stays of Barbey d'Aurevilly set the fashion for those who mounted an unbridled Pegasus and were less concerned with his flight than with their riding costume. Under the Renaissance-worship of the beauty of this world lay corruption, but the beauty was at least a reflection of a higher Beauty, to which the earthly sister not infrequently acted as handmaid by bringing to the shrine of invisible loveliness the eyes that were sated with seeing.

But the symbolists would give the knee to no such goddess. They would not have beauty at any price, but chose the underlying corruption and set up ugliness on the vacant pedestal. They laid down new norms of art which were abortion and deformity. Perhaps the less said about their morals the better, inasmuch as they set themselves up to be connoisseurs of evil. And so they added still another to their list of achievements, for in their hungry quest for sensations they went to religion for *un frisson nouveau,* a new shudder. They took the language of the sanctuary, the terms of mysticism, the experiences of the spiritual life and they put them to base uses. They wrote of their unholy loves in language which believers reserve for their moments of communion with the Most High. They no longer went for inspiration to the Muses' sacred hill but to the dissecting-rooms of hospitals, to madhouses and to haunts in comparison with which hospitals and madhouses are the purlieus of heaven.

When a Bohemian colony landed on English shores it encountered that unsympathetic thing, a sense of humor. Britons were disposed to be tolerant of Gallic gentlemen who in the intervals of writing poetry led live lobsters about on silken strings. French being a foreign language was difficult to speak and doubtless some such heroic measures were necessary for the writing of it, but when citizens of London took to wearing flowing locks and fantastic garments, the British public howled with laughter. Manet's illustrations of Mallarmé's "Poe," according to Mr. Edmund Gosse, were greeted with "undying mirth." Gilbert and Sullivan did their best for the "ultra-poetical, super-esthetical, out of the way young man," but people could not be induced to take him seriously.

The Philistine suspicion that literature was a not-quite-respectable calling, which had been aroused by Byron and Shelley and Burns, was not calculated to be allayed by the productions of the "fleshly school" or Swinburne's metrical excesses. But a worse thing than that has happened which is that the Philistine circles have agreed to take the ultra-poetical young man (and woman) seriously. They are expected to be queer and temperamental and many of them at great personal inconvenience strive to live up to these expectations. This, at least, seems to be the only explanation of an Amer-

ican Bohemia, the denizens of which have chosen to be picturesquely uncomfortable amid squalid surroundings, to defy convention, and, in their conversation at least, the ordinary standards of morality and belief. And although this New York Bohemia, with its Russian and Yankee admixtures, is a place which even Baudelaire might consider beyond the just deserts of the evil which he did, as he said himself, knowingly (*le sachant*), though the odor of the "*Fleurs de Mal*" is over all their works, there is something pathetic about the new Bohemians. Their atheism has all the shrillness of Shelley's in his youth without its novelty. Their blasphemies do not startle because the blasphemers deny no faith of theirs; once you feel that it does not much matter what you believe it matters less what you disbelieve. Their lewdness is that of a boy who uses improper language for the sake of trying the effect on his grandmother. It is all so studied, so made to order, so upholstered. And then the literature! In form it is usually *vers-librist* and dramatic and in substance unsubstantial. Self-respecting marionettes would scorn to play in the tenuous, plotless dramas, which are, however, especially lavish in scenic direction, given with the wealth of detail which we associate with bad dreams. Even their literary cosmos is out of joint, for while there is a great deal about suns and moons, the suns seem to be the creations of Leon Bakst and the moons are redolent of green cheese.

There is a two-fold pathos about the perversion of logic which makes such things the necessary concomitants of literature. It is true that Mangan's intemperance dragged him into the gutters of Dublin and that Dowson's excesses led him to an ignoble death, but Mangan knew genuine and grinding poverty and each of these men carried in his soul a flame of faith which enabled him to recognize his failing as a moral transgression and taught him sorrowing remorse. Not all the opium in the world could achieve the perfection of De Quincey's prose and they who ascribe Francis Thompson's soaring verse to the fact that he was a drug-addict forget that he was familiar with the heights of prayer.

There is, however, something strangely familiar about this land of Bohemia, its byways, its shops, the ways of its citizens and all at once you are able to identify it. It is the land "East of the Sun and West of the Moon," the geographical location of which so tormented your childish fancy. Perhaps it was the moon that gave you the clue. You have so long known it for the land of unreality, of delusion, of hallucination. There is behind all the sayings and doings of these people just that hint of conscious make-believe, just that half-glance at the audience which betrays the fact that it is all a game based, it is true, on a clever idea. Yet the cleverest of ideas is dangerous if it becomes fixed. And after all there did come a day when Baudelaire registered his ultimate sensation, the recognition of approaching madness: "*J'ai cultivé mon hystérie . . . J'ai senti passer sur moi le vent de l'imbecilité.*"

And the added pity is that grown men can play at a game like this when their fellows are going out to face the one reality and to contest with death that undelectable country, which soldiers, by way of valiant jest, have named No Man's Land.

A Society of Nations

JOHN C. REVILLE, S.J.

IN the address which he delivered before the Senate on January 22, 1917, the President of the United States set forth the conditions under which the Government would feel justified in asking our people to approve the formal adherence of the United States to a league of peace. Mr. Wilson defined the peace which all men were then longing for as one that would deserve the approval of mankind and would not merely further the interests and immediate aims of the nations engaged in war. That peace should be guaranteed by a force "so much greater than the force of any nation now engaged or any alliance hitherto formed or projected that no nation, no probable combination of nations, could face or withstand it." It should be guaranteed by "the major force of mankind."

In the first days of June, 1917, an "order of the day" was voted in the French Chamber of Deputies to define more clearly and explicitly the aims which France was pursuing in the European conflict. Among other things it proclaimed the necessity "of stable guarantees of peace and independence for all nations, great and small, in the organization of the Society of Nations." The motion was not carried in the Senate, which seems to have been frightened by the concluding formula. But the formula and its ideals met the approval of some of the most prominent French statesmen, among them the Minister of Foreign Affairs in the Painlevé Cabinet, M. Alexandre Ribot.

A league of peace, a federation of peoples, a society of nations, has long been the dream of the ruler, the poet and the statesman. From the days when Virgil sang of a golden age under the heaven-sent prince of the Fourth Eclogue, to those of Tolstoy, the dream has ever haunted the idealist. Practical men even have felt its lure. A Roman Emperor like Constantine, and a French King like Henry IV, entertained some plan to bring it about. As a matter of fact there has been in history a time when the statesman, the poet, the dreamer and the philosopher saw their ideals realized, and when there existed a "society of nations" where the supreme law was not force, where the nations, rude, passionate and self-willed as they were, recognized some higher arbiter than the sword, and bowed to a central authority and law. That "society of nations" was the best safeguard and promoter of peace that the world has seen. If it could be entirely reconstituted today such as it was in the past in its members and in its head, the statesmen and the thinkers of the world would find those guarantees of a lasting peace which they are so eagerly seeking. The society in ques-

tion was the wonderful society of the Middle Ages, of the eleventh, twelfth and thirteenth centuries, the great Christian Republic of the Ages of Faith with its international arbiters of peace, those world-umpires, the great Popes like Gregory VII, Innocent III, and Honorius IV.

In the eleventh, twelfth and thirteenth centuries, Europe was divided territorially, racially, politically. These differences owing to the difficulty of travel and commercial interchange were still more emphasized than they are today. But the nations had one bond in common. When Innocent III and Gregory VII and Honorius IV were Popes, and Philip Augustus, John Lackland and Henry IV were kings and emperors, divided as they were racially, the nations of Christian and Catholic Europe formed one great social and organic unit. Christian Europe was governed by one common legislation. The same fundamental and essential rights were recognized by all. There was a code, a constitution implicitly accepted by rulers and by subjects alike, which in the comity of nations had a binding force on the conscience of the peasant as well as of the king. The fundamental laws of that great society of peoples were sometimes trampled on, for kings and lords were hot blooded, autocratic and cruel, and nations rebelled just as they do today. But there was an international tribunal to which the helpless might appeal and which, lifted above the turmoil of the fray, could be counted upon to give an impartial verdict. That international tribunal and the judge who occupied its seat of honor were in a position to enforce their verdicts. Their coercive power and judicial sanctions were recognized by the Catholic world. The whole system of laws, precedents and procedures was eminently suited to the times, times of faith, reverence, loyalty to authority, respect both for the temporal and the spiritual ruler, bishop, abbot, Pope or king. It rested upon a perfect harmony between the spiritual and the temporal power, upon what has been called their intimate and efficacious collaboration, their "compenetration."

There is no more fascinating study for the student of social life than that of those Ages of Faith. In spite of the evident imperfections of human nature, those ages are one of the noblest periods of history. Feudalism then reigned in all its power. It had its weak side, for not seldom under cruel and heartless lords it exploited the poor and the serf. But it developed a sentiment of mutual dependence between the rich and the poor. There was a splendid gradation from the lowest toiler of the soil up to the abbot of the rich monastery and through baron, earl and duke, to the highest representatives of temporal rule, the emperor or king. That temporal hierarchy had its manifold ramifications in the feudal body. But it too was subject to a higher authority. The spiritual and higher hierarchy was that of the Catholic Church itself, centered in the Papacy, which exercised its full powers, without fear or favor, over kings and people.

These two powers, the civil and the ecclesiastical, remained it is true, distinct both in law and in fact. But there was constant cooperation between the two. In the provincial, national and ecumenic councils, belted earls deliberated side by side with mitred abbots and bishops, doctors of civil law were called upon to give their advice even on points of church discipline, after the priest had spoken. Bishops and abbots on the other hand were temporal rulers, feudal lords with all the powers of their civil peers.

On the whole this intimate union of the two powers was of immense benefit to society. On account of it, the principles of law, order, self-control, obedience, the lessons of charity, purity and exalted enthusiasm for all noble causes gradually gained ground and developed the splendid and chivalrous society which has so justly been admired as one of the brightest products of civilization. Slowly, out of these conciliar assemblies where Popes, kings and princes, earls and knights, clerks of the Sorbonne and Oxford and merchant princes from the free cities of Germany sat side by side in the profession and defense of a common faith, there grew a uniform code of law, uniform practices making for the peace and the order of Europe, an international code whose foundations were laid deep down in the hearts of the people, for they firmly believed in the authority of the temporal ruler but had a still deeper reverence for the higher and the more sacred office of the Pontiff of Rome. In those days the Pope was the permanent President of a great international peace-court. He was vested with that power because he was King and because he was Pope. He enforced his verdicts by his appeal to the conscience of Christendom. He could enforce them by an appeal to the sword. He could do so, however, far more efficaciously by an appeal to the spiritual weapons which he wielded, weapons which both king and people dreaded more than the battle-axe or the spear. The Popes were then arbiters and umpires in the great international crises of the day. Through them the Truce of God and the Peace of God were instituted to diminish at least the horrors of warfare. When the rights of religion and morality and the common laws which protected society were outraged, the Councils of the Middle Ages, the Popes and bishops of those days had at their command the weapons of excomunication and interdict, so much dreaded by a Catholic people, and they used them. On rare occasions, when there were no other means to avenge outraged morality or check a lawless tyrant, the Pope, commanding in the name of justice and right, ordered the helpless victims to draw the sword and to fight for their rights and the cause of liberty. By tacit consent, by countless precedents, the society of nations delegated these powers to the Popes. They were the judges in Israel. Christian Europe then recognized that there were some things which could not be done with impunity, that there was such a thing as justice, that there was a court which would not condone crime, but, on the contrary, thunder out its verdict of

disapproval in such tones that the whole world would hear.

This religious, political and social economy of the Middle Ages was possible because men believed intensely in the mysteries and the teachings of a common Faith, were united in the reception of the same Sacraments, because they reverenced a central authority, and put the spiritual over the temporal. In the society of the nations of the Middle Ages the spiritual element represented by the Pontiffs of Rome ultimately triumphed over the barbarism of feudalism. A peace tribunal, a court of arbitration, was ever in session in Rome. For centuries, until the Reformation broke the bond of unity, in spite of blunders and frailties, the rulings of that international court where the Popes were the supreme judges, worked for the peace and happiness of the world. The world would certainly be happier now if the same tribunal and the same judge could command the same reverence and obedience from a society of nations modeled on that of the Ages of Faith.

Beyond the Realm of Sense

DANIEL A. LORD, S.J.

A FEW years ago, just after the scientific hysteria of the "silly seventies" it seems to have been philosophical bad form for a person to call his soul his own. Souls were carefully card-indexed for the information of antiquarians, and in their place the world was given the omnipotent and all-explaining cell, the complex association of nerve-fibers, or the brain that secreted thought as the glands secrete saliva. It was all so very simple that there was no further need for a soul. Did not the cell explain life, and did not the complexity of the brain-fibers explain thought? A number of persons retorted very abruptly: "No, they did not!" But the human voice with difficulty makes itself heard amidst a riot of applause, and applause was showered pretty freely on the scientists in the limelight.

So those who believed that a fact is not disproved by screaming violently against it or calling it names, those, in fine, who liked to fancy that they had a spiritual soul to distinguish them from their pet parrot or fox terrier, decided to possess themselves in patience for a time. Now it is becoming recognized that anyone who tucked away his soul in intellectual moth-balls was very fortunate. Souls are getting to be the fashion once more. In fact, they are quite the vogue.

By a soul men have understood a vital principle distinct from matter yet so united to it that soul and body make up but one person. This soul they have regarded as the thinking-principle and the principle from which flows those actions which we call free. Those who deny souls maintain that besides matter there is just nothing. The brain alone thinks; and as for free-will—well, if they are honest in their materialism, they pass it over with a flippant reference to popular delusions; their only other alternative is to ignore what they cannot begin to explain.

All men stand in wonder before the tremendous capacity of the human intellect. There is something almost overwhelming in the intellectual attainments of men like the giants of the Renaissance. When Da Vinci wrote to the Duke of Milan the list of his abilities, he was not merely eulogizing his own mental powers, he was uttering a panegyric of the human mind. Socrates, who by his own unaided intellect leaped to the idea of a supreme deity, Aristotle and St. Thomas stripping off the individuating qualities in things to reach deep into their essences, Newton when he arrived at the universal principle of gravitation, not less than the astronomer who from abstract mathematics attained to a knowledge of stars he never saw, gave instances of the magnificent power of the human intellect.

Are such intellects merely the complex association of nerve-fibers? Do they differ only in their degree of intensity from the faculty of cognition in horses and oxen? That is precisely the point in this essay in arm-chair philosophy. It has always been the claim of the best philosophy that the brain alone does not think; that our intellectual life is such that it cannot proceed from mere matter. For an explanation of thought one needs a spiritual soul, that is, a soul distinct from the material body.

It is quite obvious that all our knowledge begins with what we learn through the senses. But the human intellect does not stop with the bare facts as reported by the senses. On the contrary, it is never satisfied with the information thus gained. The intellect knows, for example, not merely that two Pekingese dogs plus their two expensive pups make a kennel of four fine dogs, but it knows that if no such thing as Pekingese pups existed, or, for that matter, if the person thinking were the only material object in the world, two and two would still make four. The intellect has jumped from the concrete puppies to the essential nature of two and two.

As I walk down the avenue a chauffeur in a fine touring-car stops a few feet ahead of me and picks up two very ragged and very delicate children. This individual act of a kindly man impresses me so much that I murmur to myself, "Courtesy is surely oil on the wheels of progress." My mind, not content with the individual case reported by my senses, has leaped to a generalization; I

saw a single act of a kindly man; I think about that highly abstract, that intangible quality of courtesy, which no longer fits merely the individual case but all cases where a tender heart prompts men to deeds of unselfish gentleness.

Two litigants fight over a title deed to a piece of uptown property. There is an exchange of words, then of lawyer's visits, a morning with a modern Solomon in check suit and tortoise-shell glasses, and after learned arguments by the lawyers, an interrogation of the witnesses, the aforesaid Solomon pronounces that Litigant A has the right to the property. The judge uses the word "right" casually, believing that everyone in the courtroom understands him; and though not a man present, from his Honor to the tramps who dropped in to get warm, ever saw or heard or tasted anybody's right to anything, Litigant B bows in submission and goes forth to drown his sorrow in the flowing bowl and his attorney's flow of explanation.

Abbot Mendel gathers together the last batch of his hybrid peas from his monastery garden and sits down to put into writing his revolutionary theory of heredity. After all, the number of pea plants he has investigated is relatively small, yet he dares to lay down a law applicable not only to pea plants in his garden but to the pea plants in Asia and Africa, that furnished the tables of Confucius or Rameses II, or to plants that shall bloom in the year of grace 2000. And other scientists seizing on this newly discovered law apply it to cocks and dogs and blooded sheep!

The instances used are by no means extraordinary. The mind is constantly employed in acts of just such a character. One sees a mother fondling her first-born and sits down to write a poem on maternal love. Right, justice, morality, things which the senses are simply incapable of seeing, are the subject of our incessant thought and of tremendous import in our ordinary lives. Science would be out of the question were the human mind not capable of passing from the individual specimen under the microscope to the universal law that lies behind.

Thorn bushes will be producing in the normal course of nature a large harvest of grapes long before the senses will be able to produce such intellectual thoughts. The mere matter that composes the brain and the senses in the philosophy of the materialists cannot explain the simplest abstract concept. Does the eye ever see the abstract quality of courtesy or of maternal love? The answer to that is simply that there is no such thing existing in matter as abstract courtesy or maternal love. Courteous chauffeurs exist, but courtesy does not; mothers who love their children are, thank Heaven, still brightening the earth, but maternal love is an abstract quality and as such is not found in material creation. The senses, as we know from constant experience, report only the concrete, individual type. There must be another faculty in us which reaches thus to the quality which is found not merely in one particular case, but in all cases of a like nature.

It is simply ridiculous to maintain that our senses can grasp a universal law of nature. Did anyone ever see the law of gravitation, or touch it, or taste it, or hear it? Men have seen apples falling to earth and the scuttled ship sink in the waves, but the law that lies back of these facts they have never subjected to touch or sight or hearing.

As for those tremendous moral facts of truth and honor and duty and civil right which are absolutely essential to the life of man, they have no material essence whatsoever. Fancy asking a policeman to show you his right to regulate traffic! Imagine asking the rulers of a warring European nation to let you see the wound in its national honor! Yet for its honor that nation has plunged itself into a devastating war. For truth a martyr will lay down his life. The right of the traffic policeman will stop the most reckless driver. Here certainly are facts that move the world; and yet not one of them has ever been touched by our senses. If matter alone existed in man, no amount of nerve-action could ever know anything about them. Matter can only attain to a knowledge of the material; sense can know only the sensible.

History is a long record of that something within man that peremptorily refuses to be satisfied with mere matter or with bodies. The very fact that man is constantly arguing over the question of souls is enough to show that his intellect will not rest with the material. If merely our brains think, then the idea of a soul, which is a substance without extension or any of the attributes of matter, would never occur to it. It could only imagine the things it has perceived or things like them, and it has never perceived anything save extended, tangible matter.

And that something within man which will not rest content with matter has throughout the history of all races been rising to a Being far transcending the realms of sensitive experience: God. Men have never seen nor heard God with their senses, yet men's intellects have been either admitting Him or disputing about Him from the least known days of old. The very infidel who denies God's existence knows what is contained in the idea of deity. To rise to such an ultra-sensitive idea something more than mere matter is required. Without a soul the thought of God is simply inexplicable.

In a Belgian Garden

E. S. SHARPE, M.A.

IN a little town in Belgium, not very far from the front, is a peaceful convent of nuns. The convent stands in its own grounds, and in the silence of the garden, where the tall poplar trees rise like dark sentinels round about the walls of the enclosure, there come at intervals the dull thud and boom of the heavy guns in the distance, slowly but surely driving the German invader out of Belgium.

In a corner of the convent garden lies a low mound, on which the earth is still fresh, for it was piled up only a day or so after June 7 of this year. Beneath the mound, with his feet turned towards the east as one who sleeps until the com-

ing of the dawn, lies a gallant gentleman and brave soldier, who went up "over the top" at the head of his men at the battle of Wytschaete on June 7, and fell most gloriously in action, with his face towards the enemy. It is the grave of Major Willie Redmond of the Irish Brigade, younger brother of the Irish Leader, and up to the time of his death Member of Parliament for East Clare.

He was over fifty years of age when he first volunteered, shortly after the outbreak of the war. He was appointed Captain in the Royal Irish Regiment, in which he had served before his election to the House of Commons, some thirty-three years previously. He had said that if Irishmen were to come together it was to be by fighting side by side against the common enemy. And he had been as good as his word. His services at the front brought him promotion to the rank of major, and he had been mentioned in dispatches by Field-Marshal Sir Douglas Haig.

Then on June 7 last came the great bombardment and the setting off of the mines, and the Royal Irish Regiment went up to the attack on Wytschaete Wood. Major Redmond could have stayed behind. But he loved his men, and he preferred to go over the top with them and face the common danger. So he went, and gave his life for a cause and a faith that were more dear to him than life itself.

His dead body was carried to the convent behind the lines, where in company with brother officers he had paid many a visit, and where on the walls of the refectory the hand of an artist nun had painted side by side the Irish Harp and the Red Hand of Ulster; the symbol of the union of the fighting men of Ireland. In a corner of the convent garden his body was laid to rest, and the grave was tended by the loving care of the nuns.

On Sunday, October 21, a little company was gathered round the grave of Major Redmond for a touching ceremony. The General of the Irish Brigade in which Major Redmond served was there; there were staff officers of the Irish and Ulster Divisions, staff officers of the French army, three officers of the United States army, and the Mother Superior of the convent and her nuns. A guard of honor was formed of men of the Royal Irish Regiment, men from Major Redmond's Battalion, and the Inniskillings. Catholics and Protestants were the dead man's guard of honor; the men of the South and West on one side of the grave; the men of Ulster on the other, comrades in arms, the symbol of Major Redmond's ideal.

But closer still to the grave were the men who had come from Ireland to offer a tribute to the dead hero: a delegation from the Redmond Memorial Committee, representing men and women of all political parties and of both the Catholic and Protestant religions, united to pay honor to their departed countryman. The delegates were the Mayor of Wexford, Mr. Nicholas Byrne; the High Sheriff of Dublin, Mr. Myles Keogh, and Dr. James S. Ashe.

The silence of the garden was broken only by the rustling of the dry leaves on the trees and the far-off, dull thud of the heavy guns on the Ypres salient, as Dr. Ashe laid on the grave a wreath of Irish autumn leaves and berries, and then the High Sheriff of Dublin laid beside the wreath a bunch of Irish heather bound up with ivy leaves, that had been picked by Mrs. Redmond in the garden in Wexford that the dead man had loved so well.

But more touching than these simple tributes was the ceremony that followed, when a sod of shamrocks, with the soil of Ireland thickly clustered round the roots, which had been brought from Vinegar Hill, was planted on the grave, and the soil of Ireland and of Belgium became mingled together in one. It was, so to speak, a sacrament of union; eloquent of the cause for which Irishmen are daily pouring out their blood on the fields of Flanders.

From the shamrock Dr. Ashe took the theme of his address. The mission of Major Redmond was, he said, to bring together Irishmen of all parties. He likened the shamrock leaf, as St. Patrick had done so many centuries before, to a typification of unity. And so it was planted on the dead man's grave as foretelling the unification of three contending parties in Ireland. Then he went on to speak, addressing himself to the soldiers of the guard of honor who stood round, of the wonderful cooperation of the North and South Irish troops who had stood, had fought and bled and died side by side in this the greatest of all wars, for a common principle of justice and righteousness. From their union, their forgetfulness of self-interests in a great cause, he saw the coming of the day that should bring justice and happiness as well as peace to their own country.

He finished speaking, and silently the delegates left; the military officers left, the guard of honor and the few spectators were gone, and only the Mother Superior and her nuns remained. As they still stood by that grave in the Belgian garden, in the distance the big guns roared and boomed. For the life-work of Major Redmond is finished, and his name has gone down in imperishable honor; but the cause and the Faith for which he lived and for which he died still go on. And when the last gun has been fired, and the last shell has crashed its way to the earth; when the red and bloody night of war has passed, and the day-star of peace returns, the shamrocks from Vinegar Hill will yet be green on that grave in Belgium, and it may be that their prophecy is fulfilled.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

"Masses, Not Flowers"

To the Editor of AMERICA:

Some time ago, I think it was in April, 1912, a little article under the above heading appeared in the Dublin *Leader*. It was signed "By the Author of 'Spiritual Sunbeams.'" That article was copied into many papers and journals in England, Scotland, Ireland, America, North and South, Australia, Africa and Canada. It was translated and published in French, Spanish and Italian, and a priest told the writer he had seen it in a Polish paper. I mention these facts now to show that the subject and the manner in which it was treated appealed to many hearts and were approved by many minds all the world over.

I was recently reminded of it by a letter I had from a friend in America. He is a "man of affairs," connected with several associations. He told me he heard of an Irish Catholic dying in one of the hotels of the city in which he lived. The sick man had no near relatives or friends, but the wife of the proprietor, who was a Catholic, kept him out of kindness in the hotel at his own request, though at much inconvenience and at the risk of offending her regular guests. My correspondent visited him and got other Irishmen to do the same and in this way helped to comfort and console his last days.

When the end came they thought of expressing their friendliness and regard by placing some wreaths of flowers on his coffin; but my friend remembered "Masses, Not Flowers," which as head of a branch of the Knights of Columbus he had himself given to his Council as its motto or slogan for the year. He suggested that in this case, instead of wreaths they should get Mass-cards. Forty Mass-cards were donated and placed on the casket, each bearing the name of the donor with the number of Masses he had got offered and the signature of the priest who had made himself responsible for saying them. Some of these cards were very pretty and were tied with ribbon of various tints, Irish colors being much in evidence. Though the de-

ceased had no near relative or personal friends, many Irishmen and women accompanied his remains to the cemetery and said the rosary there. And many of those present said that for the future they would place Mass-cards instead of flowers on the coffins of their friends.

On reading that letter it occurred to me, as the month of the Holy Souls is at hand, once again to make an appeal for "Masses, Not Flowers" for our dead. Flowers on coffins look beautiful and are pleasing to the senses, but are they in keeping with the solemnity, the sacredness, the majesty of death? This is not a Catholic custom. It is believed to be pagan. The early Christians never decorated their dead with flowers. They placed the Cross of Christ on their saintly remains. I saw lately in the account of the obsequies of the Most Rev. Dr. Carr, Archbishop of Melbourne:

> The body was reverently placed in the hearse, which was plain, without plumes or ornament. Some beautiful wreaths had been sent in, but as they are not in accordance with Catholic custom they were not used at the funeral.

"We have loved them in life, let us not forget them in death"; but let our love be true, practical and effective. Let it be a love and a remembrance worthy of Christians and Catholics who believe in the immortality of the soul, the consoling doctrines of purgatory and the Communion of Saints.

Killarney. B. M. S.

Cathechism in the Grades

To the Editor of AMERICA:

There is an astounding assertion in the article, "Catechism in the Grades," by the Sister of Charity, College of St. Elizabeth, New Jersey, namely: "Another new method, and also perhaps of dubious value, concerns itself with graphic representations of eternal truths." A reading of Spirago's "Method of Christian Doctrine," edited by Archbishop Messmer, leads me to believe that graphic representations of eternal truths are neither a *new* method nor of *dubious* value. One can open the book almost at random to verify my statement. The chapters on "Object Form," p. 226; "The Blackboard," p. 316; "Wall Maps," p. 314, are so at variance with the statement in "Catechism in the Grades," that I strongly suspect that the writer of it must have had in mind not the method, but the abuse of the method.

On page 226, Spirago's "Methods" says, in reference to the "Object Form":

> Object-lessons are so much spoken of nowadays in educational writings and teachers' institutes, that there is danger of their becoming a mere fad. Yet the principle implied is as sound as any in pedagogy and as *old as the human family* (italics inserted). It is the very earliest and most natural, at the same time the most easy, form of child-teaching, that of presenting the object thus-far unknown to the immediate view of the child; that of making his mind see the thing by the help of his bodily sight, the most perfect organ of sense-perception. Such a powerful and easy means may not be neglected in imparting Christian instruction. Hence we find that the Church has made use of this form of instructing the faithful *from most ancient times* (italics inserted). In fact, before the art of printing had been invented, the Church taught her faithful children by means of all kinds of external, objective representations, placing before their very eyes the principal facts, doctrines and rules of the Christian religion. The catechist, therefore, should look for every opportunity where this form of instruction can be appropriately used. It is true, as Schuech remarks, there are comparatively few objects in Christian doctrine which can be shown in themselves, in their own proper being, to the children. But in very many cases it can be done immediately through sufficient representation, pictorial and rhetorical (vivid description) by so-called word-painting, or by striking comparisons from nature.

The constant reading of this most valuable book has helped me to present Christian doctrine to the little ones and has taught me to require the memorizing of the catechism and the *proper* and *timely* use of a series of pictures and illustrations.

Paterson, N. J. A TEACHER IN THE GRADES.

Novena for the National Welfare

To the Editor of AMERICA:

I have read about the "Novena of Peace," to commence November 30 and end December 8, in honor of the national patroness, Our Lady of the Immaculate Conception. As the feast falls on Saturday the exercises might conclude Sunday, December 9, making ten days' exercises in all. A feature of the exercises each evening might be the panegyric of a saint who has proved the savior and glory of his country, like Washington, "great in war, great in peace, great in the hearts of their country." Among those who might thus be honored are Leo the Great, Joan of Arc, Louis IX, St. Boniface, St. Thomas and many others dear to Catholic hearts.

While we wish for victory for our arms, we should wish still more that the dignity and honor of our country be upheld and that God be glorified. As a title I would suggest, "Novena for the National Welfare," in order that our military officials may feel that we are not criticizing them but praying for their best interests. We shall pray for victory and early peace and for the future honor and glory of America, that the title, "land of the free and home of the brave" may be no misnomer.

I trust every church in the land may join in one great novena of devotion to Our Lady, and that our prayers "may penetrate the clouds" and bring lasting and honorable peace to our country.

Monroe, La. V. T.

France's Catholicism

To the Editor of AMERICA:

Mr. Sharon seems to think that the sum of Bishop Chapon's statements as to the Catholicism of France is that "the French are better Socialists than Catholics." Not into any such airy generality may the complicated and paradoxical network of French politics be comfortably packed! We have to deal with two ideas which are seemingly contradictory and mutually exclusive, of a nation which is genuinely Catholic and a government which is genuinely anti-Catholic. The latter idea is evidently true; the former seems to me to be equally true; the difficulty is how to reconcile them. Bishop Chapon suggested at least one line of thought in the way of reconciliation. Mr. Sharon does that scant justice in his summary. I do not insist that Bishop Chapon's explanation is complete, but I think that we American Catholics should at least be able to appreciate its significance and force. We have seen in this country some strange groupings of people in politics at times, yet we do not draw from them the stern conclusions that we apply to France in this matter. I admit that it is not an easy matter fully to explain the contrast between the people of France and the Government of France in the last forty years. But I venture to say that France has never been other than fundamentally Catholic and, please God, never will be, though she may have seemed to be superficially pagan. Such at least, we may confidently assert is the opinion of Pope Benedict XV.

In the Consistory held on December 4, 1915, the Pope appointed three new Cardinals, all from France. This appointment gave France *eight* Cardinals, a number larger than France had had in the college for *several centuries,* and on the occasion of their creation the Holy Father publicly pronounced the following words:

> It is not merely to Brittany, not merely to Normandy, nor only to the see of St. Irenæus that We wished to attest

our good-will. It is assuredly a pleasure to Us that the Roman purple is about to cover the insignia of the Archbishop of Rennes on the eve of his double jubilee to reward fifty years of service in the priesthood, and twenty-five in the episcopate, so, too, it rejoices Our soul to be able to raise to the dignity of the Cardinalate the distinguished prelate who in the three dioceses of Verdun, Bourges and Rouen has shown himself to be a pastor after God's own heart. And at this moment Our thought takes flight to the dear Grotto of Lourdes where in days never to be forgotten it was given to Us to cement with him the bonds of old friendship; not less are We rejoiced to be able to base upon the merit acquired by him at Grenoble Our most willing grant of the sacred purple to the new Archbishop of Lyons. But why conceal the fact that in honoring the shepherds we have wished also to honor the flock? Why should We not say that in manifesting our good-will to three sons of France We have wished to say again that there burns ever in Our heart a strong flame of love for the country of Clovis, of Louis and of Joan of Arc? Let then the hymn of gratitude which Catholic France raises to the Lord for the happy lot that has befallen it echo round Our throne. We rejoice to have strengthened its attachment to the Holy See in the confidence that We shall see fulfilled the prayer, but lately made by us: "*Utinam renoventur gesta Dei per Francos!*"

Shall we Catholics in America be more "Catholic" than the Pope where France is concerned? Shall we on the ground of our Catholicism desire that the France which is so dear to his heart, which he has been delighted to honor most signally in her time of sternest trial, shall be destroyed for sins which *he* lays not to her soul? "Anti-clericalism" is a curious phenomenon. It is found only in Catholic countries where, it seems, the same schools turn out both anti-clericals and saints. Possibly anti-clericalism is, in its essence, mainly a perverted faith. Doubtless many things might be enumerated among the factors that cause it.

However that may be, I may fairly ask whether there is today in the world a nation which exhibits a more heroic devotion to the Holy See and a more ardent missionary spirit than does the French people. And if these be not the marks of a "Catholic country" by what marks shall we know one?

Mount Vernon, N. Y. THOMAS F. WOODLOCK.

More Chaplains

To the Editor of AMERICA:

Under the above heading you published an editorial in your issue of October 27, pointing out the need which Catholic soldiers have of Catholic army chaplains. You say:

> Yet it must be confessed that the nations of Europe, which have shown such marvelous efficiency in other details of military preparation, have broken down rather lamentably in this matter of according their Catholic soldiers on the battlefield the ministrations of priests. The following excerpt from a letter written by an Irish chaplain with the forces in France to the *Irish Catholic* emphasizes the disastrous consequences of such a short-sighted policy.

Then follows a piteous account of the absence of a Catholic chaplain in the field and on a hospital ship. You then add: "To the credit of the Government of the United States be it said that there has been no disposition on its part to deny its Catholic soldiers and sailors the consolation of religion."

I fear very much that many of your readers concluded from your editorial (1) that the British army refuses to supply an adequate number of posts for Catholic chaplains; and (2) that this is the result of a disposition on its part to deny its Catholic soldiers and sailors the consolations of religion. I presume that you did not intend to convey this impression, for you are doubtless aware that it would be quite at variance with the facts. Since June, 1915, when the British establishment for Catholic chaplains was increased from one to three per division, the trouble has been, not to find posts for Catholic chaplains, but to find a sufficient number of Catholic chaplains to fill the posts. Since the establishment for Catholic chaplains was increased from three to four per division in the summer of 1916, the number of vacant posts clamoring for priests who do not arrive has been considerable, sometimes as many as seventy. Lt.-Col. Father Rawlinson, O.S.B., D.S.O., Assistant Principal Chaplain in the Field, B. E. F., France, has in letters to the press clearly pointed out that the responsibility for the lack of chaplains lies, not with the military authorities who have provided the posts for them, but with the ecclesiastical authorities who have not supplied a sufficient number of priests for the posts.

In an army division of the British or Canadian forces, numbering about 18,500 of all ranks, there are at least seventeen chaplains, of whom at least four are Catholics. Of the Catholic chaplains, three hold the rank of captain, the fourth is usually a major. Both in the British and in the Canadian forces there is a Catholic chaplain for at least every 1,000 Catholic soldiers, and no Catholic chaplain can properly attend to more. Were there the same proportion of commissioned chaplains in the American armies, the Knights of Columbus would not have to supply K. of C. chaplains, who, be they twice as zealous as the army chaplains, cannot minister to the soldiers as satisfactorily as commissioned chaplains. The United States, with one chaplain for every 3,600 soldiers, is going to war with one branch of its great army hopelessly inadequate. Great Britain corrected that mistake two years and a half ago. America is surely too shrewd to lag behind very long.

Ottawa, Canada. MAJOR JOHN J. O'GORMAN, Canadian Chaplain Service.

Chaplains for English and Irish Divisions

To the Editor of AMERICA:

I have been a reader of AMERICA since its first issue, and although I do not think I have ever missed a copy, I consider the article "Religion on a Silver Platter" by Charles Dawson one of the most timely that has ever appeared. Certainly it expresses the thought of many of us, namely, that if the Allies are in the serious need of priests that news reports indicate, a large number of the younger clergy could readily be spared for service at the front.

Many of us are anxious to serve. We are not less generous than our friends, many of whom hastened to the front to serve as physicians, construction-workers, ambulance drivers, etc. We wait for the call only from the proper authorities. Every one understands that a priest cannot leave his appointed place merely because he thinks he can be of greater service elsewhere. I am convinced that once such a call comes, and the assurance is given that our priests will be received in English regiments, the response will be generous and hearty.

The chaplaincies in our own army are for the few. There is a long waiting list, which will be drawn upon only when the Chamberlain bill, increasing the number of chaplains, becomes a law. It will be considered at the next session of Congress, and may or may not be passed. All of those who have signified their willingness to serve were moved to do so by the sense of duty to their Church and their country, and many would no doubt be equally satisfied to serve in English or Irish regiments.

I have in mind two young priests who seriously discussed offering their services to Cardinal Logue, when that great prelate's letter, emphasizing the need of priests at the front, appeared in the Catholic press. But since the question of passports, episcopal approval, and acceptance by other authorities enters into the matter, they thought it better to wait until some authoritative call for volunteers was issued.

There are a number of priests of forty years and over who

would make excellent chaplains, but unless the Chamberlain bill changes the regulation age they cannot qualify for our own army. Some of these would undoubtedly offer their services for regiments now at the front. John Ayscough's memoirs of his own service with fighting regiments, so delightfully related in "French Windows," is sufficient evidence of the worth of the right kind of a chaplain even if he is over forty years of age.

Your own editorial in a very recent number voiced the need of chaplains in the United States National Army and incidentally brought out the distress of Catholic soldiers now at the front but deprived of the ministrations of their religion. Mr. Dawson's article is a good-natured and kindly demonstration of the fact that many of us could well leave what we are doing and hasten to the thousands who must face their Master without the grace of the Sacraments. Perhaps through your columns a way might be pointed out how volunteers from the ranks of the clergy might express their readiness to serve with English or Irish regiments.

Cincinnati. F. H. R.

The Life of Father McKenna

To the Editor of AMERICA:

I feel constrained to make a protest against some remarks of T. F. M. in his review of my life of the late Father Charles H. McKenna, O.P., which appeared in AMERICA for November 10, page 114. Nothing could have been farther from my mind than to insinuate that the missions given by the Dominican Fathers in the East from 1866 to 1870 "were an innovation." And I totally fail to see how T. F. M. could even dream that "an incautious reader" might draw such a conclusion from anything contained in my book. The splendid work of Fathers Hecker, Baker, Damen, Weninger and the other good missionaries mentioned by T. F. M. I know perfectly well. My narrative reflects upon it in no way. Their work was not mentioned for the simple reason that my subject did not call for it.

I might plead guilty of giving Newark's third bishop the name of Wiggers, instead of Wigger, and of writing Baxter street for Bleecker street, if my MS. and the proof-sheets did not reveal the fact that the typesetter made the errors and then failed to correct them, although they were marked for correction. I would, however, that these had been the only such errors to occur. Indeed, I had marked these and other typographical errors for correction in the second edition before reading T. F. M's review. But T. F. M. would lead the "incautious reader" to believe that Father McKenna never even gave a mission for Mgr. Burke.

That such typographical errors will creep into a large work is evident from T. F. M's brief review, in which we read: "It was Father McKenna, who, in 1896, secured the dispensation from the restrictions of the Clementine Constitution that has since permitted the establishment of the Holy Name and the Rosary confraternities in more than one parish of a *diocese.*" It should be: "in more than one parish of a *city.*"

Washington. V. F. O'DANIEL, O.P.

The National Teachers' Agency

To the Editor of AMERICA:

My attention is called to your article, "For the Nation's Gaiety," in the issue of AMERICA for November 3. I note with real surprise that Lackawanna, N. Y., is included in the list of cities mentioned. I assure you that Lackawanna should never have been placed on such a list and there is no excuse for its being so listed. I wrote only one letter to this agency and I enclose you an exact copy of the letter. You will observe that there is no excuse for saying that we advertised for a person of any particular religious belief. I assure you also that I have never advertised for a person of any particular denomination. I have always been careful not to mention a teacher's religion, if I did know it when discussing her with a board or board-member. I have never asked a teacher-candidate her religious views. I have always tried to list the several candidates by their ability and teaching efficiency. My education and early training have been along broad lines and I have been taught from a boy not to discriminate against anyone that is upright, honorable, etc. I resent very much any statement or inference that I have even a remote desire to favor people of any religious sect.

I am writing the National Teachers' Agency that they must correct this serious error and notify you accordingly or prove that your statement is erroneous. I enclose you also copy of this letter. I hope that you will insert my statements in as prominent a place as that given to Lackawanna in the original article.

Lackawanna. A. H. MATHEWSON.

[AMERICA reprinted without change the circular sent out by the National Teachers' Agency. Lackawanna was listed as calling for a Protestant teacher.—ED. AMERICA.]

Air-Raids in London

To the Editor of AMERICA:

I have a sister who is an Ursuline nun in a convent situated about ten miles east of London. She writes under date of September 30 concerning the recent air-raids:

> We have had a bad week of it at night and I suppose cannot expect much different till about Thursday next. Last night was the worst yet. We were all in bed, most people thinking a good night lay before them on account of the previous notice of "raid at six o'clock" and then "all clear" about seven; but I, for one, expected them later. At 9:10 we heard the enemy machines, very near evidently, and then the guns all around made a deafening noise and as those nearest us left off, the guns nearer the city took it up and we could hear furious firing till the sounds died away in the far west. After about twenty minutes the reverse process began and we could trace the progress of the raiders eastward and off the scene.
>
> Shortly afterward another one, or rather batch, came in from the southeast. We could hear violent firing at it along the south to southwest and then off again. That lasted till about 10:20, when all was quiet again; but we stayed up till 12:30, as only then did the notice "all clear" come. The children, however, lay down on their beds after refreshments of hot wine and biscuits about 10:30 and slept very quickly. No bombs were dropped anywhere near here and I only remember hearing one over toward the southeast. We are beginning to get accustomed to the actual raids, but so many disturbed nights close together are very trying. It is wonderful how little it seems to upset the children. They come to chapel and pray aloud with us in perfect darkness except for the lamps before the Tabernacle and Our Lady's statue, and as soon as it seems over they are chatting and laughing over their refreshments in the refectory without a sign of fear or nerves and go off to sleep again in a few minutes after getting back to bed.

Under date October 2 she writes:

> On Sunday night the firing of the big guns all around here was terrific and the raiders were not gone until after ten o'clock. I saw six at one time when they were between the moon and us. Last night [Monday] the first notice of them came at about seven o'clock and we put out all the lights and waited. The guns began at 7:50 and continued with not longer intervals than five minutes till 10:45, the "all-clear" signal not coming for another forty-five minutes. The noise of the raiders was worse than the previous night and some of the Sisters counted as many as twenty-five at one time.

It is harrowing to think of women and children being subjected to such constant anxiety.

Mount Vernon, N. Y. THOMAS F. WOODLOCK.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, NOVEMBER 24, 1917

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The Changed Address

IN the moment you read that henceforth his address was "The American Expeditionary Forces" you lived through the agony of years. Many a mother read it through her tears, and the brief legend stirred love in many hearts. Yet in its deep longing, its tenderness, its yearning to shield him from all harm, that love would not hold him back. There was pride in it that one dear to us had crossed the sea in answer to his country's call to fight for liberty. Wreathed with love, his name lives in hearts that can grieve but never forget. They are the hearts of mothers who bear their sorrows to the merciful Master; the hearts of children made sanctuaries by the Eucharistic Christ, whose every throb is a prayer that God "may bring him back," with peace secured through victory, speedy, righteous and stainless.

Immeasurable is the cruelty of the man who would add one degree of suffering to the burden of fathers and mothers, brothers and sisters and sweethearts, so brave in their sorrow, who remain at home to watch and work and pray. Hence to suppress false reports of reverses in the field, is a matter of deep concern to all men worthy the name, and no doubt, is engaging, as it should, the attention of the authorities at Washington. Unfortunately, there is reason to believe that what seems a conspiracy for the propagation of falsehood is at work. Last spring the utterly unfounded report of a great battle in which our navy suffered severe losses appeared almost at the same time in many American cities, and with it came grewsome tales of wounded men transported to the naval hospitals. More recently, under circumstances that point to a common source, statements that soldiers were committing suicide in the various camps were circulated, to be capped by the preposterous statement that the secretary to the President, discovered in treasonable acts, had been sentenced to death by a secret tribunal.

The harm done by the thoughtless repetition of these "rumors" may be very great. We may look for more and even sillier reports, before the war is brought to a successful conclusion. If bad news comes, and it may, let us not make it harder to bear by foolish exaggerations.

A Day of Thanksgiving

"IT has long been the honored custom of our people," writes President Wilson in his proclamation fixing Thursday, November 29, as Thanksgiving Day, "to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation." Every truly patriotic American will frame the wish as he reads these words, that this custom may long prevail and that the day may never come when his countrymen will forget to turn to the Guide and Ruler of the nations and thank Him for the wise and beneficent Providence with which he sways our destinies. When Presidents begin to neglect this solemn and official act of faith, and we no longer lift our hands to God, who has so visibly and almost miraculously watched over the birth and the growth of our great republic, the days of our true greatness will have passed away and America will be as the empires which forgot God and whom God, forgetting in His turn, abandoned to their own weaknesses and follies, to corruption, decrepitude and decay.

Never more than in the present hour did our country need to turn to God. His mercies have been great, it is true, but to try the mettle of which we are made and to school us to a sterner discipline, He has summoned us to a great sacrifice. A great test fronts the nation and its sons. If they feel no gratitude for the blessings God has showered upon them, they will not win the graces which they need in the struggle now. God alone can give these favors. He alone can guide our President and the men who with him decide the destinies of the country, to wise, humane, and patriotic measures. It is only His to give our people unity of mind and heart in the gigantic task to which they are all summoned. From Him, too, will come the victory that must crown our arms and lead us to a just and lasting peace.

To forget God now is national suicide for the American people. War is terrible, but sometimes it is a necessity. And like necessity it is a stern teacher. We have been summoned without fault on our part to breast its crimson tide. The call comes like a summons from God to awaken us from our selfishness and worldliness. The nation had been treading dangerously near the edge of the precipice of greed, luxury, and coarse pleasure, down which it would soon have been hurled. With all its horrors the call to war is a summons to America to regain her nobler self, to turn to God amidst the purifying fires of trial and self-sacrifice and bend in submission to His holy will. By doing so nations become truly prosperous and

great. The old Roman poet was not mistaken when he said of his sires that it was because they were obedient to the gods that they won the empire of the world. While we shall thank God for His blessings, to our *Te Deums* of praise we shall add, in the beautiful words of the President of the United States, the prayer that by God's grace "our minds may be directed and our hands strengthened, and that in His good time. liberty and security and peace and the comradeship of a common justice may be vouchsafed all the nations of the earth."

Idols of Clay

THE cult of the bogus genius, according to H. L. Mencken, in the New York *Evening Mail,* has bewitched the American people. To prove his assertion, he enumerates the idols and the "rages" of the women's clubs since the time of the Spanish-American war. The women's clubs unfortunately have not been the only ones to worship at the shrine of false and hollow deities. In every rank of society the worshipers have been found. The writer quoted enumerates the idols to which the incense of thousands has been offered. In 1899 the idol was D'Annunzio, it was Strindberg in 1903, in 1913 it was Rabindranath Tagore. In 1917 the fad, according to him, is the Gary plan, in 1914 it was the Montessori system. In 1902, and would to God it were confined to that year, the criminal folly of the hour was race-suicide, that of 1915 was the Russian ballet. For some time Maeterlinck was the favorite upon the pedestal. At another time Verhaeren, H. G. Wells, Pastor Wagner, Bergson and Brieux occupied the niche of fame. Thus it goes on and one of the most reasonable and best-hearted people in the world sacrifices its good sense and its fine instincts in this foolish worship.

The ease with which the American people can thus be hoodwinked is an unhealthy sign. There is a tragic element in it which is alarming. It is an index of the lack of deep and solid principles. If our men and women, with all the keenness of their usually bright minds, and the goodness of their hearts, can thus be deceived by every pretentious pundit and self-advertising faker who in reality is laughing at their amazing credulity, it is because they have no stable and substantial principles either in religion, literature or art. They are carried about by every wind of doctrine. Provided that it carries along with it some beguiling message to lull their senses to a false security or tickle their restless fancy, they are quite willing to be deceived. Were they to stop for a minute and test these passing fads by some simple standard of art or faith they would soon find out how absurd they are, in some cases how criminal. Then their authors and originators would be discarded to the limbo of oblivion which they so thoroughly deserve. A sensualist like D'Annunzio, a wearisome pedant like Strindberg and a pseudo-mystic like Tagore would find but a handful of idle followers. There are countless idols of clay set up at the present moment in the niches of honor to receive the worship of the foolish throng. The hand of a fearless iconoclast is needed to destroy them pitilessly and to raise up in their stead nobler figures and ideals. If these could be brought home to the American people, they would only too gladly hold them in honor and esteem.

A Novena for the National Welfare

FOR Catholics duty to country is next after duty to God. This has been impressed upon them by the solemn teachings of their Church, for while the Church declares without fear and without compromise that her children must render to God the things that are God's, she makes them realize that they must also render to Cæsar the things that are Cæsar's. She upholds all legitimate authority and commands her children under the sternest penalties to obey it. Her children are untrue to her when they are untrue to their fundamental duties as citizens.

The nation's welfare must therefore be dear to the heart of the true citizen. He must do all in his power to promote it. He should do so in peace, far more so in the dangers and perils of war. Then it is that his true spirit is shown and that the genuineness of his patriotism is tested and proved. Forgetting all selfish considerations his whole heart and soul should be given up to the one thought, the country's good. To that good everything should be sacrificed.

Not all can sacrifice their wealth or their lives. All, however, can use a weapon more powerful than the rifle or the sword, prayer. It is the prayer of the innocent children that brings down victory upon the father's arms, the supplication of the mother and the wife that proves the best shield for the soldier. It is the prayers of the head of a nation, prostrate before the throne of God, that bends His heart to give victory and peace. It is not therefore astonishing that the President of the United States a few days ago fixed a day of prayer for the victory of the American arms and the return of peace to a suffering world.

In the same spirit Catholics throughout the country will unite in a novena for the national welfare, to close on December 8, the Feast of the Immaculate Mother of God, and Queen of Peace, and will entrust to the Ruler of the world through her pure hands the welfare of the nation. Through Mary Immaculate they will pray to the Lord and Master of life and death, that He may protect our people. From every Catholic Church in the country a fervent prayer will be addressed to Him that the drums and the tramplings of war may soon be silenced, that victory may soon grace our battle flags, and that furled in honor, without a single stain of injustice or cruelty to mar their beauty they may be carried triumphantly home. Today in the midst of the sorrows and the tragedies afflicting our own beloved land and bleeding Europe our novena can have but that one

purpose, a speedy victory and peace. Our country's welfare, her destinies, her fate, her honor, we shall entrust into Our Lady's hands. The Immaculate Mother of God is Queen and Patroness of the United States. She will listen to our prayers, and present them to her Son. They will not remain unanswered.

More Pestiferous Prejudice

THERE are those who tell us, not without some degree of factitious pride, that in this country every man has a fair chance to make the best of himself. Birth, race and creed, be they what they may, never constitute an obstacle to progress.

Three times recently America has shown this to be the purest kind of "piffle," good enough for a Fourth of July oration or an after-dinner speech on Thanksgiving Day, but altogether out of joint with the facts. A fourth instance in point is set out in the following letters which will perhaps convince a doubting Thomas or two that in some parts of this broad land a Catholic is less esteemed than a dead Dowieite or a lame Mohammedan.

SOUTHERN TEACHERS' AGENCY
W. H. Jones, Manager
COLUMBIA, S. C., Oct. 26, 1917.

Mr. John P. Judge, Jr., 3301 Elgin Avenue, Baltimore, Md.

MY DEAR MR. JUDGE: I regret exceedingly that I did not inform you of numerous places. This was certainly not due to any want of confidence in your ability, but simply to the fact that you are a member of the Catholic Church. This prohibits my nominating you for ninety-nine out of one hundred places received by our Agency. Practically without exception, our patrons require Protestants. Now be assured that there is absolutely no prejudice on my part. Personally I would as soon employ a Catholic as a member of any other church. This does not alter the fact, however, that throughout the whole South there is a prejudice which renders it practically impossible to place Catholics in public school systems.

I shall be very glad indeed to return your membership fee if you wish me to do so, or I shall be glad to continue to try to place you. I am sending you some vacancies herewith.

Yours sincerely,

W. H. JONES.

The aggrieved Catholic replied in these words:

BALTIMORE, MD., 3301 Elgin Ave.,
October 29, 1917.

Mr. W. H. Jones, Columbia, S. C.

MY DEAR MR. JONES: I acknowledge and thank you for your very kind letter in reference to my standing with your agency.

There is only one comment that can be made regarding your statement that practically "ninety-nine cases out of a hundred" teaching positions in the public schools of the South are closed to any American of the Catholic Faith.

It is a sad and pathetic reflection on the narrow and bigoted state of mind of those so-called educators at the head of the Southern school systems that at this late date they still persist in discriminating because of "race, religion or previous condition of servitude."

It is sadder still when you reflect that at this very moment one-third of the army that is fighting the battle for the freedom and liberty of the world is of the Catholic Faith.

I shall take the liberty of giving some publicity to this startlingly un-American prejudice.

Very truly yours,

JOHN P. JUDGE, JR.

Mormons and Holy Rollers, Shakers and Quakers and all sorts and conditions of men, save only Catholics, are fit for schools in the Southland—alas, for the sweet Southland!—in unexplored Jersey, and in sundry towns and villages in other places.

It is to be hoped that Thanksgiving orators have still time to correct their forthcoming orations and that some day Catholics will attend the schools of Hillel and Shammai and learn to take care of themselves.

"Per Crucem ad Lucem"

IN a moving address Cardinal Mercier made to the people of Brussels on July 21, 1916, the eighty-fifth anniversary of Belgium's independence, that heroic prelate promised his flock:

> Today, in fourteen years' time, our restored cathedrals and our rebuilt churches will be thrown widely open; the crowds will surge in; our King Albert, standing on his throne, will bow his unconquered head before the King of Kings; the Queen and the Royal Princes will surround him: we shall hear again the joyous peals of our bells, and throughout the whole country, under the vaulted arches of our churches, Belgians, hand in hand, will renew their vows to their God, their Sovereign and their liberty, while the Bishops and priests, interpreters of the soul of the nation, will intone a triumphant *Te Deum* in a common transport of joyous thanksgiving.

Before the light of victory breaks, however, as the Cardinal reminded his hearers, the cross of sacrifice and suffering must be nobly borne. He then called his flock's attention to the fact that the just war they are waging, in spite of its horror, is full of austere beauty, for the conflict has brought out the disinterested enthusiasm of a whole people which is prepared to give its most precious possession, even life itself, for the defense and vindication of things which cannot be weighed, which cannot be calculated, but which can never be swallowed up: "justice, honor, peace, liberty," and thus the conflict has purified the Belgians, separated their higher nature from the dross, and lifted them to something nobler and better than themselves.

As the American people have now entered upon a war which threatens to be so long and costly that, before a victorious peace comes at last, it may demand from every man and woman in the country sacrifices similar to those the valiant Belgians have made, let us hope that our leaders and rulers may find in us the same heroic virtues that Cardinal Mercier and King Albert have found in their people. If the privations and sufferings inseparable from war will but purify our national soul, fill us with the fear of God and teach us to value justice, liberty and honor more than any worldly possession, this war will prove to be for our country a heavenly blessing for which we too can sing a *Te Deum* of thanksgiving when we welcome home our victorious troops.

Literature

NEW FRANCE

THERE are certain characters among men whom we either love or hate; they may be good, they may be bad, they are not indifferent; we cannot ignore them. They do not pass us by, they arouse emotions in us. They may pain their friends, they do not lose them; their enemies may not understand them, they do not cease to be troubled by them. Nations are like that. France has given many surprises to those who do not understand her, and many painful moments to those whose trust in her has failed a little. To those who confound faith with political action, she has seemed faithless; to those who thought her selfish, her sacrifices have seemed a miracle; to those who thought her decadent, her warrior virtues seem something new; for those who thought her Socialistic, her patriotism has been a revelation. We know better now. Since the war has brought home to us the hard plight of the missions, we know she could not have been wholly atheistic who had in the missions three-fourths of all the missionaries, and who supported them by sacrifice and generosity; she could not altogether have left the ways of the Spirit, who could so valiantly practise the Christian virtues of courage, patriotism, resignation and hope. Certain men once discovered a new land and called it New France; yet it was always there before. The true, essential France was always there; we could not see it, our judgment was superficial. It is said of the people of a certain nation that whatever their wanderings and faults, they "always keep the faith". We must be prepared to admit as much for France; she has kept the faith. What she did lose for a time, and lose at a crucial time, were leaders, her intellectual élite. In France more perhaps than anywhere else, the thinkers have power to rule her politics, and after 1870, symbolized by the seizure of Alsace-Lorraine, her thinkers, her real men, sank under the humiliation and disgrace into a sort of fatalistic resignation in their will, and in their intellect surrendered like Renan, to the rationalistic vagaries and false mysticism of Germany. And in politics, a clique of men mostly of an alien race, moving the puppets of a few mediocre vote-getters, ruled, and almost ruined France. France sees it must not happen again.

But as usual, time and truth had their revenge. The real élite, men like Brunetière and Bourget, came over early, but for ten years before the war, it is no exaggeration to say that around writers like Péguy and Vallery-Radot a revolution was preparing only to merge into the great war. It all seems to have begun at the Normal School of Ste. Barbe, where by the way St. Ignatius once sat on the benches. To the atheists and free-thinkers a few young men paid back their own coin. They did question everything, even their own masters! Grace accomplished the rest, and one after another many brilliant young men rediscovered the Christian inheritance of Frenchmen. In all the prose and poetry of men like Péguy, Vallery-Radot, Psichari, Lamouroux, Lotte, Jammes and Claudel there seems a well-defined plan; pitiless criticism of what was, and rapt enthusiasm for what was to be in thought, art and action.

Though Claudel has now the center of the stage, in those days Péguy was the acknowledged leader. In *"Cahiers de la Quinzaine,"* which he edited, he sent out regularly the most austere and relentless messages of loyalty and fairness of patriotism and Christian hope, while Vallery-Radot in *"Cahiers de l'amitié de la France,"* in more restrained language waged the "intellectual offensive" against laicism, liberalism and Modernism, and pointed the way for the future paths of Christian art; Joseph Lotte edited a magazine for university-students in the same sense; Lamouroux one also for the teachers in France's schools; Renan's grandson, Ernest Psichari, came out of the Sahara with new-found faith and a book of the highest art, *"Le Voyage du Centurion,"* the account of his own conversion, and Claudel preached in drama and poem of sonorous and purest French the doctrines of the Incarnation and the teaching office of the Church.

From a study of this artistic and religious movement as we see it in Vallery-Radot, Psichari and the latest poems of Claudel, it is clear that their first achievement was the triumphant criticism of their own teachers Renan, Comte and Taine. In them they first saw clearly the three great separations, that the Renaissance introduced into Europe: art separated from belief, philosophy from theology, poetry from law. With Péguy, Vallery-Radot in his collection, *"Le Réveil de l'esprit,"* waged unceasing warfare against the lies of politics, the spirit of modern science in human morals and history, where it does not belong, the laboratory system in human life, where it ignores the main thing, the soul. Modernism, he sees, lost the Incarnation and with it the idea of the Church and its sacramental system of grace was divorced from life. "Come back!" he cries, "let us have all of Christianity, no concessions, but Catholicism as it is, pure and high, with all its glory of sacrifice and faith." For him the Incarnation is not the mystical word of German Protestantism, but the fact of an intimate and real inter-penetration of the sensible and spiriitual: in Claudel's language, "The word is Christ which tells the Ineffable what It is," and in Psichari's, "The knowledge of the price we are worth and the dung that we are, two equal but contrary certitudes, meet their accord only in Jesus Christ." Hence, for Claudel, (in "Rome") the modern fact, Jesus Christ in our century, is Rome, the place where all roads meet; the world does not contain it for it contains the world, "St.-Pierre-du-Vatican, who keeps the keys, and the gate where all pass to the Beyond."

With this love for the Church, it is not surprising to find their love of country just as strong. More than any others the French realize that religion and patriotism go together; they are both virtues, theologians tell us, against which it is possible to sin, in thought, word and action, as against any other. It was their experience, as it is ours, that those who once attacked religion are the first to be false to country. In a page of remarkable logic, Psichari, the soldier, accounts for his faith (*"Centurion,"* p. 771), in which, by a close process, he works from his acceptance of military authority to that of all, and hence religious, authority. One without the other is false. Humble submission to the Church is their slogan to a generation thirsting for sacrifice and suffering. A patriotism that nobly refuses to place self before country is their offering to the republic. Says Claudel: "Here is our blood we have shed in place of tears for France. Do with it what Thou wilt."

So in art we find Vallery-Radot preaching, and Claudel practicing, the same doctrine. The latter has been called the "great lyric revelation of our time," yet we find his roots reaching down to the very well-springs of faith, that faith which the former tells us must henceforth be the source of art, for art is before all a homage to the creator, God. Christ, then, must come back into art, and then only we shall really have vision, far surpassing the dream of the unbeliever. Grace perfects, it does not supplant nature; it is knowledge, too, and it perfects both the faculty and the object of knowing; it is the true nature, for it is nature as its maker made it, "a prodigious work, a frieze, whereon are unrolled the glories of God, a cathedral stretching to its Lord the longing branches of its piers and vaults." And once again we end on the familiar note of sacrifice, for such an art, the new

medievalism, must of necessity give up much that is modern, but falsely true to the age. Yet this art will not be "pious" and sentimental, but—Claudel is always the ideal realized—alive with burning actuality.

We must not, however, imagine these young men were mere dreamers; they were down in the market-place, they were acting. They were mostly teachers, and we find Lamouroux and Lotte the centers of well-defined movements for a revival in the primary schools of France through the direct action of the new generation of Christian teachers on their pupils. As to the result, we must wait. Almost all, Psichari, Péguy, Lotte, Lamouroux, have given their lives for their country, offering them in death for the triumph of the Church. It was but natural that they fell; they were "the best," and any place but the most dangerous was the less good. But can we believe that their ideas will die? Individuals perish; the truth does not, because the truth does not depend on the individual. "God needs not men, but sacrifice," said one of them, and were we too much attached to men maybe we would see less of truth. Maybe, too, the war was a "necessary sin," without it there could well have been defeat, only with it can there be victory. And history shows that some nations have been bad and oppressive in victory, but chastened in defeat; France has always been bad in defeat but heroic and Christian in victory. That is for her one of the moral issues of this war; may it not be for us an additional motive why we should help her win it? J. WILFRID PARSONS, S.J.

REVIEWS

The False Decretals. By E. H. DAVENPORT, B.A., New York: Longmans, Green & Co. $1.50.

The false decretals have been a controversial storm-center for centuries. They have proved a serviceable and handy weapon when there was a question of slandering the Catholic Church and of holding her and her Pontiffs up to scorn as the champions of forgery and fraud. Few subjects require such wide and painstaking reading and research, such powers of analysis, such minute acquaintance with a remote and confused period of history. Yet the false decretals have been time and again dealt with by writers who had none of these qualifications. Mr. Davenport, however, is not of these, for he has many of the requirements of the genuine scholar and he is evidently anxious to find the truth. Though Catholics will not subscribe to all his statements, they will admit that he went to his task with the intention of solving honestly a historical problem.

Mr. Davenport discusses the environment of the false decretals, their influence, their nature as a forgery, and as a reform. In an appendix he briefly touches upon some incidental topics such as their date, which he places about 850, the relationship of the pseudo-Isidorian forgeries, proper, to other collections, all of which were published, the author maintains; not to heighten the power, prerogatives and pretensions of the Papacy, but for the protection and the advancement of the Frankish priesthood. These related forgeries are the "*Collectio Hispana Augustodunensis*," "The Capitualaries of Benedict the Deacon," "The Canons of Isaac of Langres," and the "Capitularies of Angilramnus of Metz." Mr. Davenport makes it clear that the false decretals of the Isidore to whom they are ascribed were not made for the benefit of the Papacy, that they were written without its connivance and even without its knowledge and that their part in the development of Papal supremacy was comparatively insignificant. He takes issue with Schaff, who calls the decretals "a High-Church fraud," that must be "traced to the Father of Lies." According to Mr. Davenport the collection was rather what we might call "legend" and was in keeping with the "hagiographic" methods of the age. They were the outcome of the political and ecclesiastical conditions in northern Gaul during the ninth century. The Frankish Church was losing, along with its power and prestige, the respect and the love of the people, and was becoming the tool of the State. The "pseudo-Isidore" wished to purify that Church. He never dreamt of advancing the claims of the Papacy. To help on the work he garnered from old collections of councils, letters of Popes, and decrees of synods, all that he thought fit to further his end and thus by advice and warning to lend authority to his words. He invented documents, rearranged them, eked out his authorities when there were lacunae to be filled in. "It was not a forgery," says Mr. Davenport, "but legend and in another sense, a legal fiction." Modern historians pretend at least to frown down upon such methods. In his concluding words the author writes that the false decretals, based upon law and custom, embodied a conception of Papal authority "which after the disintegration of the tenth century and the turmoils of the age of Hildebrand was to be held and practised by Innocent III." Some Catholic scholar should again take up the relations of the false decretals to the various Popes and refute the charges made against these for the use they are said to have made of documents which they knew to be spurious. Like many other accusations made against the Papacy this one also would soon disappear, no doubt, when carefully examined in the light of unprejudiced scholarship. J. C. R.

The Ways of War. By PROFESSOR T. M. KETTLE, Lieut. 9th Dublin Fusiliers. With a Memoir by His Wife, MARY S. KETTLE. New York: Charles Scribner's Sons. $2.75.

Into this very readable volume are gathered eleven papers bearing on the war, most of which were written while their brilliant young author was staying in Belgium during its invasion or while subsequently fighting in France. Professor Kettle was killed at Ginchy, September 9, 1916, as he led a charge, and "The Ways of War" is a sort of *apologia pro vita sua.* The book opens with an admirable memoir by his wife, who is the sister of the late Mr. Sheehy-Skeffington. In sketching her husband's career she indicates so delicately the charm of his personality and the striking character of his talents that her readers cannot but share the "*Quis desiderio*" emotion that "Tom" Kettle's countless friends felt when they realized that he was no more.

The Germans' perfidious and ruthless invasion of Belgium, which he witnessed while buying rifles in that country for the Irish Volunteers, was chiefly what made this ardent Nationalist decide that his duty lay in doing all he could to win Irish recruits for the "army of freedom." "The absentee Irishman today," he said, "is the man who stays at home." In his opinion the Easter week uprising spoiled the "dream of a free Ireland in a free Europe," and committed him so unreservedly to the attitude he had taken that he managed to have himself dispatched to the front without delay. Mrs. Kettle says of her husband:

> He died that Ireland might not be the specter at the peace conference of nations. His last thoughts were with Ireland, and in each letter of farewell written to friends from the battlefield he protests that he died in her holy cause. His soldier-servant, writing home to me, says that on the eve of the battle the officers were served with pieces of green cloth to be stitched on the back of their uniforms, indicating that they belonged to the Irish Brigade. Tom touched his lovingly, saying: "Boy, I am proud to die for it!" Ireland, Christianity, Europe—that was what he died for. "He carried his pack for Ireland and Europe. Now pack-carrying is over. He has held the line." Or as he says in his last poem to his little daughter, he died—
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> "Not for flag nor King, nor Emperor,
> But for a dream born in a herdsman's shed
> And for the secret scripture of the poor."

Among the essays in "The Ways of War" the best are "The Gospel of the Devil" in which the author shows how Bismarck,

Nietzsche and Treitschke are chiefly responsible for leading Germany on its career of "domination, cruelty and planned barbarism"; "The Soldier-Priests of France," in which many of their deeds of piety and heroism are described, and "Under the Heel of the Hun," which gives vivid pen-pictures of what happened during the first days of Belgium's invasion. However violently the readers of this volume may disagree with Professor Kettle's politics and policy—and since the book was written the spirit of Easter week has clearly gained the ascendancy in Ireland—most of them will probably regard the early death of this brilliant and winning young Irishman as one of the saddest tragedies of the war. W. D.

BOOKS AND AUTHORS

"Wishbone" Catholics who think nothing of using a planchette, attending spiritualistic séances, practising hypnotism, etc., will find a salutary corrective for this dangerous folly in the November 22 issue of the *Catholic Mind*. In "The Ethics of the Ouiga-Board" Father James F. Barrett tells what perils lie in the thoughtless use of that uncanny instrument, and in the following paper on "The Mischief of Spiritism," the recent decree of the Holy Office on the subject is explained, and to prove that not all spiritualistic manifestations are frauds, a French canon describes the unmistakably satanic origin of some of them.

Florence L. Barclay has dedicated her recent novel, "The White Ladies of Worcester" (Putnam, $1.50), to "faithful hearts the world over," presumably because it holds up the mirror of fidelity. The first faithful heart is that of an abbess, whose vocation, true to the Protestant tradition, is the usual story of a broken heart seeking solace for disappointment in love, and evaporates rather rapidly when, discovering that her lover has been faithful, she throws herself, in spite of the cloistered sanctity of the heart of a nun and her immaculate habit, into his strong arms. The second faithful heart is that of a blameless knight who surreptitiously enters a convent and claims the abbess as his bride, inducing her, after a decent struggle, to give up her vows, and, although she has a dispensation from them, to steal out of her monastery with all the secrecy of a thief. The third faithful heart is that of a bishop, who is himself in love with the abbess in a Platonic sort of way, is led by his affection to give up the prospect of preferment in order to be near her and watch over her; who preaches heresy on the comparative worth of the religious and married life and on the religious life in general, connives by every means in his power, not excluding the condonation of gross deception, to assist the abbess to throw off her fetters, and in the end marries her to her betrothed. The book is not without artistic and literary merit, and is lacking in the extreme sentimentality of "The Rosary," but it hardly commends itself to right-thinking people as a lesson of conspicuous fidelity, and its plot Catholics will of course find objectionable.——"Missing" (Dodd, Mead, $1.50), by Mrs. Humphrey Ward, is a conventional war-story, portraying the restrained wooing by an honorable man of the wife of an officer in the British army, who is reported missing. The husband is discovered towards the end of the novel and calls for his wife, and, after bidding her not to mourn him too long, very conveniently for all concerned proceeds to die. The book is not remarkable in any way, except that it has all that finished workmanship and keen appreciation of the beauty of nature, which has long been associated with the best work of the author.

The following poem, called "Easter Week," is dedicated to the memory of Joseph Mary Plunkett, and is one of the finer lyrics in Mr. Joyce Kilmer's recent volume, "Main Street and Other Poems" (Doran, $1.00).

"Romantic Ireland's dead and gone,
It's with O'Leary in the grave."
Then, Yeats, what gave that Easter dawn
A hue so radiantly brave?

There was a rain of blood that day,
Red rain in gay blue April weather.
It blessed the earth till it gave birth
To valor thick as blooms of heather.

Romantic Ireland never dies!
O'Leary lies in fertile ground,
And songs and spears throughout the years
Rise up where patriot graves are found.

Immortal patriots newly dead
And ye that bled in bygone years,
What banners rise before your eyes?
What is the tune that greets your ears?

The young Republic's banners smile
For many a mile where troops convene.
O'Connell street is loudly sweet
With strains of "Wearing of the Green."

The soil of Ireland throbs and glows
With life that knows the hour is here
To strike again like Irishmèn
For that which Irishmen hold dear.

Lord Edward leaves his resting place
And Sarsfield's face is glad and fierce,
See Emmet leap from troubled sleep
To grasp the hand of Padraic Pearse!

There is no rope can strangle song
And not for long Death takes his toll.
No prison bars can dim the stars
Nor quicklime eat the living soul.

Romantic Ireland is not old.
For years untold her youth will shine.
Her heart is fed on Heavenly bread.
The blood of martyrs is her wine.

EDUCATION

Recalling a Nursery Tale

WITHOUT undue tax on our memories we can recall the adventure of Simple Simon, as the old nursery tale recounts it. Simple Simon met a pieman as both were on their way to a fair. And Simon, with an especial liking for sweets and delicacies, asked for leave to taste. He had, it is presumed, whetted his appetite by much looking and sniffing. In the course of nature he wished to eat. Likewise in the course of nature, the pieman with thoughts on profit rather than on undue, profitless pleasing of patrons, desired to make sure that the prospective purchaser who stood before his tempting wares had the means of becoming an actual purchaser. When Simon was found without a penny, we can readily picture the supercilious stare with which the simpleton was greeted, the tradesman's elevation of eyebrow to indicate scorn and pity, and the climactic swinging away of the tray of goods to others who could satisfy the merchant's longing for gain.

In youth we often wondered at the simplicity of Simon; we pitied him because he did not seem to realize the basic nature of commercial transactions. We felt sorry for him, too, because he had to satisfy his appetite with longing only and iron the groaning creases from his stomach by a smart application of his hands. Merely this and nothing more was left to him, for, poor fellow, he had no penny.

The Parallel

THE story of our youth finds a partial parallel in the educational processes of our time. The parallel may not have been applicable to the education of Simon's time, whatever that was, but it certainly applies today. Educators of today, perhaps not those who lead, but at any rate those who often seek to lead, have assumed the role of pieman, and they are out in the prominent

places displaying their wares on a tray. They are not exactly like the pieman of old; he was satisfied if he obtained his penny before you ate of his goods. The pieman of today takes his penny before he bakes his pies, again when he sells them, and yet again after you have eaten. The process of getting an appetite, a filler for that appetite, and the digesting of that filler, do not last so long as the process of payment.

Make a mental notation of the educational schemes that have been introduced into the schools during the past few years and observe what a business-like array of salable goods the educational pieman has to offer. I will go through a few of them: Kindergarten work, playground work, educational dancing, first aid, safety first, the shop-class-room, manual training, vocational education, the crafts, self-government, the Montessori system, the Gary plan. These are some of the more prominently displayed, though there are many, many others which have made the business of the salesman of education thrive.

The Public

THE public is Simple Simon. When I use that term I give myself and thousands of others a dignified name. The city editor of a daily paper would blue-pencil it and supplant it by "goat." Yes, the public is the goat, because it is paying for this experimentation before, during and after, often for years after. Simple Simon's predicament was as nothing compared to ours. He went without, and though he knew it not, he fared well. The temporary practice of self-denial solved his difficulty. Today, we who purchase so constantly of educational wares and pay for their very manufacture are being victimized on a grand scale, over a lengthy space of time. I do not mean to create the impression that the fads of modern education have no good in them. They possess good in some measure, and it is just that which makes them all the more dangerous. A Gargantuan, Falstaffian lie deceives no one; but the lie with a nice bit of truth in it ensnares us all if we do not watch carefully. By way of parallel, the fads which have been offered us have also a large element of truth. They are partly good, they may serve a purpose. The lie that deceives us is the explanation made by their fathers that they will solve the educational problems which we find so trying in our schools. The father of each fad makes the same plea for his child. Each of the fads in its place would be no fad; each of the fads given all the place is still a fad, and like all fads, will fade, fall and give rise to another crop. Through all this process Simple Simon has been paying and paying. Too late he awakens to the realization that his food is not at all nourishing, though in all conscience it may be filling enough.

In our boyhood and girlhood days we pitied Simple Simon because he had no penny and because he had to do without that which he wanted; in our mature days, when we can spare a half-hour for contemplation aside from the smooth track of the rushing, work-a-day world, we are bound to pity the Simple Simon of now, not because he has no penny, but because he has plenty of them and lavishes them on all the fads that are offered; not because he has to deny himself, but because he is stuffing himself with food that will do him no good.

The Love of Novelty

ONE of the most prominent notes of our present-day life is struck in the key of change. We grasp at anything new, merely because it is new. We allow the goods of another day to fall into decay, or become the possessions of others. We are always ready to take in their place something that gleams and shines to heaven with a new finish, in spite of the fact that the polish is slavered on veneer which soon cracks, curls, chips and crumbles. Streaked through all of present-day life you can see the same error. Newness is against goodness; fashion successfully curries favor. The auto is sold because it will bear the greatest strain in the shortest space of time. You can get ten years' work out of it in ten hours. The furniture which adorns our homes is not what it professes to be, and when examined proves to be shoddy. Its fashions change from season to season and it is built to last only that length of time. Mother does not hand down her clothes to her much-more-than-modern daughter. There are a thousand reasons why it would be impracticable; but one of the most important is that the dress of today is not made to last.

In much of our education it seems to be the same. Allowing for the changes of modern society which come about through legitimate means, fads in education are altogether too plentiful. We are essaying the role of Simple Simon with variations. We are paying too plentifully for what we get. Is there a remedy?

Simple Food

WHEN I was a little fellow I often wondered what Simple Simon did when he had finished the partially alleviatory massage of his stomach. I wonder now. The answer seems to me to be that if Simple Simon had the simplicity given of God, a mighty gift, to be rated only one step lower than angelic wisdom, he wandered home in due time and helped himself to bread and cheese! And as he devoured this real food, all thought of the delights he might have obtained from the pie of the pieman left his mind. We of today, too, need more of the bread and cheese of education. We have been treated to too many of the delicacies. They are costly, first because they are expensive, and next because they create a demand for a painkiller internally and a physician externally. Will we begin to appreciate that we need bread and cheese? Will we throw off the role of Simple Simon? Let us make the piemen put in a stock of bread and cheese. We are their market, and there never yet was tradesman who did not supply the demands of his customers.

EDWARD FRANCIS MOHLER.

SOCIOLOGY

The Supreme Moral Safeguard

THE Chamberlin Bill, which has passed the Senate and will be brought before the House at the commencement of the next session, provides for an increase in the number of chaplains to correspond with the larger number of troops in each regiment, according to the new plan of organization. In this connection it may be profitable to call attention to one element of the work of Catholic chaplains which is not generally appreciated at its true worth.

The Government of the United States is to be strongly supported in its energetic efforts to safeguard the morals of our soldiers. Honor to the men who have had the clear vision and brave resolve to plan and to take measures to accomplish a thing so necessary and creditable to our nation. Only those who are familiar with the inner history of past wars can fully realize what an honorable innovation the Government of the United States has introduced in the conduct of this one.

But if it be permitted to make a pertinent and fruitful observation in this regard, we venture to call the attention of those in control of this branch of the Government's activity to the supreme moral safeguard which they are able to afford to at least a very great part of our American soldiers. It is the safeguard of frequent Communion. The non-Catholic can scarcely conceive the reverence in which Catholics hold the Blessed Sacrament. Since, under the appearance of bread and wine, is present Christ Himself, the Saviour of mankind, this Blessed Sacrament has for the Catholic a sacredness inviolable and to the non-believer almost inconceivable. In order worthily to receive so sublime a Sacrament, the Catholic is required by loyalty, reverence, the solemn law of the Church and the very nature of the Sacrament to purify his conscience so that it may be free from mortal sin. This implies a sincere sorrow for past offenses and an honest resolution with the help of God's grace to avoid grievous sins in the future. Now, according to the teachings of the

Catholic Church, any deliberate offense against the virtue of purity is a grievous sin when committed with full knowledge and deliberation. Therefore, a Catholic who approaches the Holy Table must be sincerely sorry and regretful for any offense against purity which he may have had the misfortune to commit, and must have a firm and practical resolve to avoid such sins in the future and to keep from occasions, persons and places which would probably lead him to the commission of evil. It is clear, then, that our Catholic soldiers who approach the altar must have beforehand just that disposition, that practical, solid, sincere resolve to keep clean and pure in body and mind which it is the wish and purpose of the Government to promote in the army.

Comparison of Aids to Purity

OF course there are other aids to purity which are being insisted on and provided for by the Government in the camps. Amusements, exercise, healthful games, anything that will keep the mind occupied, is a preventive of vice. But these are mere extrinsic aids. The most powerful of all means are those which affect and strengthen the will, and supreme among these, for Catholics, is the practice of frequent Confession and Communion. The experience of everyday life has shown for centuries that the most powerful of all means of preserving innocence among young men and young women is the practice of frequent Confession and Communion. This is a matter of everyday observation. Indeed, after some time it grows to assume the impressiveness of a modern miracle that so many young folk exposed to severe temptations and differing in no other way from many around them, preserve such entire innocence.

Their Safeguard Lies in Their Weekly Communion

FOR them it is a periodic occasion of a searching of conscience, sorrow for sin and a firm resolution not to sin again and to avoid occasions which would lead them to break the Commandments. Moreover, the influence of frequent Communion as an aid to purity does not confine itself to the individual alone. A man who goes frequently to Communion has the determination and the courage to resist evil, and such a one will not tolerate evil talk, so far as it is in his power to prevent it. The unconscious influence of example which his determined cleanness of mind and body spread around him is a powerful aid to the weak and a constant reminder to his comrades. Where a number of men of the regiment go often to Holy Communion it certainly follows that the morals are immensely influenced for the better. These men have received the Body of Christ only a few days before, and they are looking forward to receiving that Blessed Sacrament again in a few days. Their recollection is a silent, powerful influence, reminding them of self-control, safeguarding them from sudden temptations and making it a part of their life to avoid every thought which is vile and to resist with their whole strength any temptation which tends to make them unclean and unfit to receive the God of purity and holiness. Whether one believes or not in the presence of Christ in the Blessed Sacrament, the objective influence of Communion must remain undisputed. Any sensible person can see that the Blessed Sacrament is a great source of moral strength and protection for those who do believe that Christ is present in the Eucharist and that he who eats His Flesh and drinks His Blood unworthily eats and drinks damnation to himself and dishonor to the Most High.

Communion and Home Influences

AGAIN, an incidental effect of frequent Communion for the soldier, and one by no means to be overlooked, is that it puts him in touch once again with the most sacred influences of home. In the life of the camp he lacks the safeguards which family life, the influence of his parents and brothers and sisters, and the good example of all his friends, have hitherto set around him. But when he kneels before the altar, no matter where that altar may be, there come back to him the most sacred and moving memories and emotions, those of his First Communion, of the occasion when he went to the altar side by side with his mother, father, sisters and brothers, holy memories and emotions are all renewed by the sacred act of approaching the Holy Table. Surely there is gain in this.

If it were possible for the conscript to go home once a week and look into the pure eyes of his mother, tell her all he had done since he saw her last and feel that she knew intimately his every thought, word and action, it is obvious that this would make for clean living, no matter what the temptation. But Catholics of firm and true faith, who go each week to Christ and receive Him into their inmost hearts, looking in spirit into His pure and all-seeing eyes, enjoy an experience more salutary and more powerfully efficacious for cleanness of body and mind than even a visit to a mother.

The Effect of Confession

MOREOVER, when the young man kneels to confess his sins to God through His representative the priest, he searches his conscience, makes a sincere act of sorrow for his sins, and forms a practical and determined resolve to avoid sin and the occasions of sin. The moral efficacy of this determined resolution made under such solemn circumstances week after week can hardly be overestimated.

The officers in command of our army are not unaware of the force of these reflections. They are extremely anxious to have the Catholic chaplain's influence for their soldiers. They realize the efficacy of Confession and perhaps to some degree the influence of frequent Communion. But the full force of what we have been saying was perhaps never brought home to them, otherwise they would be still more eager that every Catholic soldier should have the benefit of this moral safeguard.

Moreover, this influence is the more efficacious because it works from within. Police regulations, healthful activities, entertainments, these things are all very well as far as they go, but at a certain point they break down, and it is not always possible in the rough necessities of war to keep the soldiers in good moral surroundings. When they go to France, what will they meet there? The statistics are not encouraging. We must strengthen our men from within so that they will be able to be good not only in favorable circumstances but even in the heat and flame of terrible temptation. This is best done by frequent Confession and Communion; their influence never fails. They supply the incentive, the firm, moral resolution which will carry the men through the very flame of temptation.

For these reasons it is most expedient to give our Catholic young men every opportunity for weekly Confession and Communion. There will have to be special provision made in many cases. While some of the regiments have Catholic chaplains, there are others, composed in large measure of Catholics, which will have very little chance of approaching the Sacraments frequently, unless special provision is made. Thus we have recently heard of one regiment, which is more than one-half Catholic, but the chaplain is a Baptist minister. While this regiment is in camp with a regiment having a Catholic chaplan, much may be done to promote weekly Communion, but when they are removed to a post where it is difficult to obtain the services of a priest, the men can hardly go to Communion frequently. The Government will do well, therefore, to make special provisions for this supreme moral safeguard to the Catholic soldier. They will find many of the men excellently disposed to this holy practice. Chaplains tell us that when the Blessed Sacrament is reserved from one Mass to the other, the tent where It is kept is thronged with soldiers, and crowds kneel outside in adoration of the Blessed Sacrament. Give them an opportunity for weekly Communion and then they may be trusted even in the severest temptations to keep their bodies clean and their minds pure, for they will be helped by the most powerful motive in the world to cleanliness and decency.

Edward F. Garesché, S.J.

NOTE AND COMMENT

The Failure of Protestantism

THE war is bearing so hard on the nerves of men that many people are speaking their minds freely and in a most interesting way. The latest addition to this group is Charles Reynolds Brown, dean of the Yale School of Religion, who recently lectured to the students of Goucher College, Baltimore, on "Four Hundred Years of Protestantism." According to the Baltimore *News* he declared that Protestantism "had not fulfilled its promise because it was not brave enough to exalt and insist upon the imperialism of Christ's spirit." The *News* continues as follows:

> Whereas, the Catholic Church with its seven Sacraments, the lecturer said, touches life at every point, the Protestant Church had not been willing to make an honest effort to reach human needs. He complained bitterly of the sectarianism that divides the body of Protestantism and which makes of the Church not a strong cable about humanity, but has frayed it into many strands, each of which is not strong enough to sustain the whole. There is nowhere a great Protestant Church, he declared, equal to the great Catholic Church.
>
> The war, Dr. Brown maintained, is the greatest challenge to Protestantism since the days of Luther. But if the Church is to rally herself now, he argued, she needs most of all a great leader, a man of the temper of Lincoln with "malice toward none," whose broad and catholic temper could sweep together the antagonistic elements into a reunited Church.

But if all this be true why is Dr. Brown giving his life to the propagation of Protestantism, an utterly discredited cult in his eyes? Because he is a Protestant.

The Vicar of Christ and the Jews

THE petition of the American Jewish Committee addressed to the Vatican to secure its intervention amid "the increasing horror of the unspeakable cruelties and hardships visited upon their coreligionists in various belligerent lands," and the benevolent reply of the Holy Father are reproduced in the "American Jewish Year Book 5678" (September 17, 1917, to September 6, 1918). The publication of this correspondence, we are told, called forth universal comment of a favorable nature. As an instance, the remarkable words of "the notorious French anti-Semite," Edouard Drumont, editor of *La Libre Parole,* are quoted. Describing the reply of Rome as "cordial, charitable and consoling," he says:

> These citizens of the United States, who have given proof of such splendid solidarity on behalf of all the scattered members of their race, appear to me to be more inspired than all those monarchs, all those leaders of peoples, who are tainted with the general skepticism and who have denied the moral force of the Church. Those who govern have refused to listen to the representative of Christ on earth, the man who, without a kingdom and without an army, and, from the temporal point of view despoiled of everything, as he is, still remains a sovereign. No appeal has ever been made to this sovereign in all the peace congresses which have ended in the present catastrophe. . . . By a strange phenomenon, those who, in their belief and in their religion are furthest removed from Christian doctrine, now ask the help of this beneficent and world-wide influence.

Referring then to the words of the New York Jews, in which they recall "with admiration and gratitude" the benevolence which the Papacy had on numerous occasions shown them in the past, Drumont continues:

> They can, indeed, recall long persecutions, innumerable years full of intense anxiety, always threatened by perils just as agonizing. They cannot forget that during more than 1,200 years one man alone has constantly spoken in their behalf, has declared without cessation that their liberty of conscience must be respected, has intervened with kings in order to protect the persecuted, has given the example of tolerance by according to the Jews in his domains better treatment than was accorded to them anywhere else. This man, always equal in his goodness, this man who never dies, is the Vicar of Jesus Christ.

The reply of the Vatican is described in the Jewish Year Book as "a virtual encyclical against anti-Jewish prejudices."

"Some Little Bug Will Get You"

THE following clipping from *Milestones* adds a new emphasis to the warning constantly repeated in the burden of that popular song, "Some little bug will get you, if you don't look out":

> When we were boys we always held that cut finger under the pump and washed it out. But the *Red Cross Magazine* now tells us that such a proceeding was dangerous in the extreme and makes us wonder how we ever survived. The danger is that the water will carry germs deeper into the flesh where they can get a more tenacious hold upon you. It is even worse to touch a wound, for there are billions of germs on your hands waiting for just such a chance to jump at you. Peroxide is as dangerous as water, says this authority, for it carries the germs in, and is not strong enough to destroy them. The thing to do with a wound is to apply a sterilized bandage and let it bleed. The blood will carry out the germs, and if you don't bleed to death you will survive germless.

It is probably exceedingly "bromidic" to draw a comparison between the horror wherewith we are taught to avoid the germs of physical disease and the supreme complacency and toleration shown in the presence of the miasmic infection breathed out from countless books, papers, theaters, Sunday supplements and a thousand sources of moral corruption. Yet the point is always well taken and deserves repetition, until the lesson may possibly be brought home at length to those entrusted with the care of public morality.

Two Views of the War

"BETTER editorials than I or any other editor can write are being written by the young men who, for an ideal, are giving up their lives in France," says the editor of *Every Week,* quoting the letters of two boys who both sacrificed their lives for their country at the early age of nineteen. To "the France of tomorrow" the thoughts of Alfred Eugene Cazalis turned before he fell in his last brave charge:

> It is not for death I would prepare myself, but for life. For life eternal, no doubt, but for the more immediate matter of earthly life as well. When war is over and I go home, I must be a changed being. I shall have no right to be as I formerly was—or the lesson will all have been in vain. Through the war mankind must be reborn, and is it not our duty to be reborn first of all?

And to his kinswoman Jean Rival wrote the day before his death, asking her to console his mother:

> If time goes by and she hears nothing of me, let her live in hope; keep up her courage. Then, if you learn at last that I have fallen on the field of honor, let your heart speak those words that will bring solace. This morning I attended Mass and received Communion some meters back from the trenches. If I die, I shall die as a Christian and a Frenchman. . . . God guard me to the very end. But if my blood is needed for our triumph—Thy will be done, O Lord!

So on each side of this great conflict souls are drawn nearer to God in this fiery ordeal. But we must not overlook the equally undeniable fact that together with heroic virtue the most flagrant vice is often known to flourish in the trenches. While some profit by the lessons of the war, others return with manhood and innocence ruined. No efforts therefore which can be made to surround our young men with all the safeguards of religion in the camps and at the front should be considered needless or superfluous.

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Chronicle

The War.—On November 20 Field Marshal Haig started a heavy attack against the Hindenburg line. His Third Army, under the command of General Sir Julian Byng, advancing on a thirty-three mile front between St. Quentin and the Scarpe River, penetrated the German defenses for a distance of more than five miles at the deepest point, reaching in the first period of the drive the village of Cantaing, less than three miles southwest of Cambrai, and attacking the third and last German line in at least one point along that front. The British attack, unheralded by artillery, but heavily supported by "tanks," took the enemy by surprise. The initial stage of the advance gave the British the towns of Masnières, Marcoing, Ribecourt, Graincourt, Flesquières, while their cavalry drew in toward the Bourlon Wood, west of Cambrai. On the British right Noyelles-sur-l'Escaut was reached, while northeast of Masnières the enemy's double line of trenches on the east bank of the Scheldt canal was captured. Gains were also made on the Monchy-Croisilles-Quéant line slightly northeast of Cambrai. At the apex of the wedge driven into the German positions, the village of Fontaine Notre Dame, two and three-quarter miles west of Cambrai on the road to Bapaume, was carried in a subsequent movement by the British, but the Germans retook it in a furious counter-attack. By November 23 there was a lull in the struggle, although fighting continued at some points, notably in the vicinity of Crèvecoeur, Moeuvres and Bourlon Wood. By November 24 the British had seized some of the elevations of the town and wood of Bourlon vital to the defense of Cambrai, and had gained important ground near Inchy and east of Quéant, but the enemy was still clinging to Fontaine Notre Dame to the eastward. In their advance, the British took more than 9,000 prisoners. In the Verdun sector the French have been very active, their latest offensive carrying them over first and second German lines and netting about 1,000 prisoners.

Bulletin, Nov. 19, p.m., Nov. 26, a.m.

On the Italian front where the Battle of the Piave River is still going on the week has brought but little substantial change. Though pressed from the Asiago to the sea the Italians still hold their positions. There has been severe fighting on the Asiago Plateau. The Austro-Germans in their attempt to force the line from Monte Sisemol to Monte Castelgomberto attacked in the direction of Monte Zomo, east of Gallio, and violently bombarded the Italian trenches at Monte Tondarechar and Monte Badenneche. Further east on the upper Piave, south of Quero, they attacked in force the Monte Monfenera and Monte Tomba lines. On November 19 Berlin announced that Quero and Monte Cornelle had been taken by storm and that the Italians had been driven from Monte Tomba. Towards the end of the week Berlin officially announced that Teutonic troops had captured the summits of Monte Fontana Secca and Monte Spinoncia on the northern front between the Piave and the Brenta. Rome announced that a great encircling movement attempted by the enemy against Monte Meletta, a key position on the Asiago Plateau, had been foiled. There has been furious fighting all during the week along the Piave and between the Piave and the Brenta, the invaders attempting to cross the Piave in force and also to come down the Brenta Valley on both sides of the river in an effort to reach Bassano and the open plain.

Although the British force in Mesopotamia, following the death of General Maude has been quiet, that of General Allenby in Palestine has drawn closer to Jerusalem and partly invested it. The British have captured En-Nebi Samwill, site of the ancient Mispah, five miles north of the Holy City.

Premier Lloyd George defended himself on November 19 in the House of Commons against the first serious attack his administration has faced, and so far as the House of Commons is concerned, seems to have been successful. The attack on his administration to which he vigorously replied, was focused on two points, the character and powers of the inter-Allied War Council which he had lately announced in his Paris speech, and the condemnation of the Allies' past strategy which he had pronounced on the same occasion. Ex-Premier Asquith was spokesman for the opposition. His speech was a sharp criticism of the new plan for the Allied control of the war and a vindication of his own Government for

The Lloyd George Speech

which, he remarked, that he himself and the present Premier had each his particular share of responsibility. Mr. Asquith's attack was considerably milder than the first hostile outburst from the newspapers and certain sections of the Liberal and Conservative parties which greeted the Premier on his return home. In a characteristically fighting speech Mr. Lloyd George in reply showed no sign of retraction of anything he had said or done, no hint of an apology for what had been called his Paris indiscretions. Answering the criticism that the idea of coordination between the Allies in their plans was a scheme on the part of civilians to interfere with the military leaders, the Premier brought out the fact that Lord Kitchener was the first to suggest it, and that he had exposed it in almost the same terms as he himself had outlined it in Paris. Had the Kitchener plan been carried out, the Premier added, "we should have been further forward in the war now." The reason why he wanted an inter-Allied war council was because he wanted victory, but did not want the whole burden of winning to fall on Great Britain. He desired, therefore, an inter-Allied council so to order the whole field of battle that all the resources of the Allies shall be thrown into the conflict. In the discussion of the mistakes made by the country in the conduct of the war he was not afraid to speak strong language. In dealing with the Serbian campaign, he said that if British troops had been dispatched to Serbia six weeks earlier, that "tragedy" would have been averted. But in spite of past blunders, the Premier declared there were only two things that could defeat England, the submarine menace and the lack of unity. Of the submarine menace he had no longer any fear. "We are on its track," he declared. The other danger was lack of unity. He ended by saying, "Unity is the only sure way to victory, a victory which will bring peace and healing to a world that is bleeding to death."

Ireland.—The inquest into the death of Thomas Ashe was concluded by the return of a verdict which has stirred Ireland profoundly. The judgment of the jury, as printed in the *Weekly Freeman* and the *Irish Weekly Independent*, reads:

The Ashe Case

We find that the deceased, Thos. Ashe, according to the medical evidence of Prof. McWeeney, Sir Arthur Chance, and Sir Thomas Myles, died of heart failure and congestion of the lungs on the 25th Sept., and that it was caused by the punishment of taking away from his cell the bed, bedding, and boots and left to lie on the cold floor for fifty hours, and then subjected to forcible feeding in his weak condition after a hunger strike of five or six days. We censure the Castle authorities for not acting more promptly, especially when the grave condition of the deceased and other prisoners was brought under their notice on the previous Saturday by the Lord Mayor and Sir John Irwin.

That the hunger strike was adopted against the inhuman punishment inflicted and as a protest against their being treated as criminals and demanding to be treated as political prisoners in the first division.

We condemn forcible or mechanical feeding as an inhuman and dangerous operation, and it should be discontinued.

That the assistant doctor called in, having no previous practice in such operations, administered unskilfully forcible feeding.

That the taking away of the deceased's bed, bedding and boots was an unfeeling and barbarous act, and we censure the Deputy-Governor for violating the prison rules and inflicting punishment which he had no power to do; but we infer he was acting under instructions from the Prisons Board at the Castle, which refused to give evidence and documents asked for.

Shortly after the publication of this verdict Mr. Duke, the Chief Secretary, was interpellated in the House of Commons, but as he refused to answer a pertinent question, the process was short and unsatisfactory. Incidents of this kind and numerous arrests of Irishmen on trivial charges have given an impetus to Sinn Fein. De Valera is as active as ever. He is attended by throngs of people who apparently look to him for relief from untoward conditions.

Mexico.—Some weeks ago a former uplift official of New York, now in the employment of Carranza, favored American reviews with picturesque descriptions of Mexico's progress under the benign hand of the First Chief. What the Carranzistas themselves think of the condition of their country stands in interesting contrast to the opinions of the aforesaid hired agent. Under the stress of great anxiety the former spoke their minds in a recent debate in the Chamber of Deputies. Their words were reported by the Carranzista paper, *El Universal,* from which the following significant passages are taken:

An Important Confession

Yesterday's session of the Chamber of Deputies excited the deepest interest. During the session the members began the discussion of the bill concerning the suspension of the law of guarantees in the case of robbers, highwaymen, footpads, burglars, lawbreakers, forgers, etc. During the debate which was not lacking in the most stirring incidents, Colonel Miguel Peralta, president of the Liberal Constitutional Party, made the most sensational charges against the national army, accusing it as one of the most responsible agencies for the abnormal canditions now prevailing in the republic. . . . According to Señor Rivera Cabrera . . . another cause of the prevailing troubles was the hunger which everywhere threatened to stifle the very life of the country. The removal from the Government of many of the men of the revolution was also according to the speaker one of the factors of the situation. The situation was aggravated, he said, by the fact that many men who did not deserve the confidence of the Revolutionists surrounded the President. He also stated as factors making up the national conditions the shameful outrages committed by the military leaders, like the one chronicled in yesterday's papers reporting how an officer, who was speculating in grain to his own advantage, shot a peaceful citizen of Vera Cruz solely because the latter refused to sell the merchandise which the officer intended to seize (*sic*). Finally Señor Rivera alluded to the behavior of the railroads and reminded his hearers that many of them are the real cause of the high cost of foodstuffs.

Deputy Siurob speaking for the measure (the suspension of guarantees) expressed his opinion that the revolution should again draw the sword, for the evil originated in the Cabinet, then infected the army, the State Governors and lastly reached the very heart of the people. . . .

Noisy protests were heard when Colonel Miguel Peralta reached the tribune to speak against the suspension of the guarantees. According to him the situation was more serious than was admitted by those who are in the upper circles of the Government. Train robberies were becoming more and more frequent, several army leaders had proved untrue to their trust, there was not a single State in which thousands of men, risen in arms, were not to be found. Here even in the capital men could see the most alarming signs of social decomposition, for they were at the mercy of every pickpocket or footpad hidden behind a tree. In the North the Villista party was still alive; in the South there was a faction which had aroused sympathy already and had extended its influence from Morelos to Puebla, the City of Mexico, Hidalgo, the Federal District and even to the "Huastecas." In the region of the Isthmus the Felicistas were to be found who had branches in every State capital, formed of the most powerful and intelligent elements and had in the capital itself their central director. In the South it looked as if General Alvarado instead of triumphs met nothing but defeat.

The Assistant Secretary of the Interior Don Miguel Aguirre Berlanga was present in the hall. He was given the floor to make his report. This official stated that he did so in the name of the Executive, and to give an account to the Deputies of the motives which influenced it in putting before them the measure which they were then discussing. He then stated that it was a matter of public and notorious knowledge that many crimes committed by armed bands had been lately chronicled in the press and that in the space of two months no less than twelve train robberies had been recorded, also crimes like assault and robbery, and even murder. The Executive, therefore, in order to defend society, as its mandate requires it to do, needed the extraordinary means which it begged the Chamber to grant.

To sum up: According to Carranzista officials, Mexico is starving, Mexico is bankrupt, Mexico is torn by numerous and vigorous revolutions, Mexico is infested by bandits who pillage and murder, Mexico is harassed by its army which commits brutal crimes of all sorts, Mexico, in short, is a land of confusion, hunger, despair, blood and hypocrisy, which on translation into English for uplift reviews becomes "Progress."

Rome.—The subjoined synopsis of an article in the current number of the *Razon y Fe* reflects Spain's ideas about the Pope's neutrality and gives an excellent summary of the Holy Father's work.

Spain and the Pope's Neutrality

Two days after the Pope had been crowned he addressed his first letter "*Ubi primum,*" dated September 8, 1914, to the Catholic world. It was a cry of horror at the spectacle of the awful misery into which the war had plunged nations, an exhortation to Catholics to pray earnestly that God might lay aside His scourge, and an entreaty to the heads of the belligerents to enter into negotiations for peace. His first words, in which he emphasizes his paternal solicitude for all his children, are a plea for peace. Two months later, on November 1, he repeated his earnest supplications for the end of the war, in his encyclical "*Ad Beatissimi.*" Christmas eve, in his allocution to the Cardinals, he alluded to his fruitless efforts to obtain a cessation of hostilities for Christmas day, but expressed his hope of obtaining an exchange of prisoners.

The following year, 1915, had scarcely begun, when the Pope on January 10, published his decree, inviting and urging clergy and laity alike to practise penance as a means of appeasing God's anger, and appointing February 7 for Europe and March 21 for the rest of the world as a day for public and united prayer for peace by all the many millions of Catholics in all parts of the earth. On January 22, in an allocution addressed to the Sacred Consistory, the Holy Father reproved the violations of justice that had taken place, and insisted on his strict duty of preserving a strict impartiality toward all the warring nations. On May 25 he bade the Catholic world turn in its distress to the sorrowing and immaculate Heart of Mary, and to implore her to use her powerful intercession in behalf of her children and to obtain for them the cessation of war and the restoration of peace and tranquillity. Two months later on the first anniversary of the outbreak of hostilities he again expressed his anguish of heart and his desire that the nations at war might again become brothers and settle their difficulties, not by the might of the sword, but by calm considerations of equity and justice. On September 6 he again exhorted all Catholics to work for the reestablishment of a peace based on justice and in accord with the dignity of all the nations; and with this end in view he authorized the Bishops to sanction the use of the invocation "Queen of Peace, Pray for Us" in their respective dioceses during the war. He could not let the year close without again pleading for peace. Recalling his position as the successor to the Prince of Peace, he alluded to his well-known efforts to alleviate the horrors of war and his purpose to use every endeavor to prevent such horrors in future. For this purpose he declared that a way to peace, just, durable and stable, consisted in a clear formulation by the respective parties of their aims and purposes, to be followed by a conference in which, injustice being set aside, mutual concessions and compensations should be made in the spirit of equity.

In the year 1916 the Holy Father, in a letter dated March 4, urged all the families of the belligerents to practise penance during Lent, and to pray earnestly to the Queen of Martyrs for the gifts of Christian fortitude and resignation and for the cessation of the agony of the war. Some months later, on June 26, he appointed July 30, 1916, as a general Communion day for the children of all the world, whose intention was to be the restoration of peace. On September 8 he protested against the insinuations which had been made against his impartiality, and proclaimed that he was guided, not by self-interest but by loving concern for the common good, and that it was his duty to labor for the cause, not of any set of men, but for humanity itself. On December 4 he again expressed his desire that civil society might be restored to order, with respect for right and justice, and that peace the day-star of all good, might shine forth with renewed brilliance on the nations.

Early in the following year, on January 10, he once more voiced his hope that the world might learn the way to peace. And on May 5 he again bade his children turn to the Blessed Virgin as a powerful advocate, and ordered that the invocation, "Queen of Peace, Pray for Us," hitherto permitted in individual dioceses, should be added to Our Lady's Litany, throughout the world, on and after June 1. The culmination of his efforts in behalf of peace was his note to the heads of the belligerent Powers, dated August 1, which in spite of its critics is a monument at once to the universal affection and to the strict impartiality of the Vicar of the Prince of Peace.

Russia.—According to reports received last week fighting has ceased in Petrograd and Moscow, leaving the Bolsheviki in complete control of those cities. In Moscow the conflict lasted from November 7 to 15, some 4,000 people were killed and the damage to property was heavy. Though foreigners were not molested Ambassador Francis has advised all unattached Americans to leave Petrograd. The fear of famine seems to have done more to bring quiet than did the fighting. In many places all parties united to combat hunger. The situation is said to be largely controlled by General Kaledines, the Cossack commander, who holds the country's bread and coal region. Meanwhile Petrograd's civic routine seems to go on automatically, though there is no real government there. The City Council ceased negotiating with the Bolsheviki and began to work for the election of a Constitutional Assembly. Regiments of soldiers paraded the streets bearing banners denouncing the Bolsheviki. Two-thirds of the Executive Committee formed by the Bolsheviki resigned and the remainder conferred dictatorial powers on Lenine, who issued decrees altering fundamental laws. To add to the confusion, two Central Committees of Workmen's and Soldiers' Delegates claimed authority, each denying the other's rights. On November 17 the Military Revolutionary Committee arrested the Director of the State Bank because he refused to sign their orders for funds, and on November 22 a body of Red Guards demanded $5,000,000 from the bank "within ten minutes." The time expired without their receiving the money, so they retired.

Progressive Anarchy

On November 22 the news came that by order of the All-Russian Workmen's and Soldiers' Congress the Council of the People's Commissaries offered "All the peoples and their respective Governments an immediate armistice on all fronts, with the purpose of opening *pourparlers* immediately for the conclusion of a 'democratic peace.'" The Council announced that when its power is established, a formal offer of an armistice will be made to all the belligerents, enemy and ally. The Council also sent orders to the "citizen Commander-in-Chief" to approach enemy generals with an offer of a cessation of all hostile activities for the purpose of holding peace *pourparlers*. In a proclamation to the army and navy Lenine ordered regiments at the front to elect delegates, who are to open formal negotiations with the Germans, and 360,000 Ukranian troops are reported to have been recalled from the front. On General Dukhonin's refusal to propose the armistice, Lenine appointed Ensign N. Krylenko Commander-in-Chief of the Russian forces. A reduction of the troops, beginning with the class conscripted in 1899, has been ordered.

Bolsheviki Peace Offers

On being interviewed by an Associated Press correspondent Trotsky declared that the Workmen's and Soldiers' Government was opposed to a separate peace with Germany, but was convinced that the Russian offer for a universal peace would be supported by the proletariat of every country. He outlined as the "plans and intentions" of his Government:

(1) There will be an immediate publication of all secret treaties and the abolition of secret diplomacy. (2) An offer of an immediate armistice on all fronts for the conclusion of a democratic peace. (3) The transfer of all lands to the peasants. (4) The establishment of State control of industries through the medium of organized workmen and employees and the nationalization of the most important branches of industry. (5) The delivery of all authority to local Workmen's and Soldier's Delegates. (6) The convocation of a Constituent Assembly which will introduce its reforms through the medium of the Workmen's and Soldiers' Delegates and not through the old bureaucracy on an appointed date.

"We rely on the German army and the working classes to make a continuation of the war impossible," said Trotsky. But if his offers of peace are rejected he will declare a revolutionary war against German imperialism. He boasted that the working classes, the army, and most of the peasants are with him, no one but capitalists and land-owners being against him. The new Ministry has laid down the "following principles as the foundation of its measures regarding nationalities in Russia":

(1) Freedom and self-determination for the peoples of Russia. (2) This right of the Russian peoples to their free self-determination to be extended even as far as separation and the forming of independent States. (3) Suspension of all nationalist and religious privileges and limitations. (4) Free development to all national minorities and ethnographic groups inhabiting Russian territory. Concrete terms are to be drawn up immediately after the forming of a commission for national questions.

To show how completely the Bolsheviki Government has broken with the past, Trotsky has published the texts of seventeen secret treaties and telegrams found in the Russian Foreign Office. The United States and all the other Powers refuse to recognize the Bolsheviki Government, and M. Bakhmeteff, Russian Ambassador at Washington, has officially repudiated it. America and all the Allies have cut off supplies from Russia. Kerensky, who is still in hiding, has resigned, and General Dukhonin has refused to surrender the chief command of the army to Ensign Krylenko.

A Spiritual Ambassador

MICHAEL WILLIAMS

THESE United States have received and welcomed many important missions and embassies and special representatives of great powers and interests during this strange period of the great war. There have been princes and dukes and lords and great commoners from France and Russia, from Italy and Great Britain, ministers of state and generals and admirals and ambassadors and editors and financiers; a kaleidoscopic pageant of great personages, all intent upon securing the friendship, the sympathy and the support of this nation on behalf of the peoples who are allied or associated in the universal war for liberty. Isolated, perhaps provincial, despite all our wealth and power and consequence, as we have been in the past, now we are keenly conscious of our copartnership with the rest of the world; with its joys and its woes, with its struggles and its anxieties; with all its multitudinous interests and complex, strenuous affairs.

Comes now an ambassador of another sort: a minister who is unlike all that have appeared heretofore, a special representative of an interest unlike all others—one that is far too often ignored or even opposed by these others, yet one more important than any that has gone before it in appealing to Americans. I refer to Dom Aelred Carlyle, the Lord Abbot of the Benedictine Abbey of Caldey, Wales, who is now in this country; his mission being to appeal to its Catholic population with an appeal that cannot fail to stir their heartiest interest and enthusiastic support.

This mission has two main aspects. It would be difficult to make a just decision as to the aspect which is the more fundamentally important; but unquestionably the first of these aspects, namely, to obtain financial support for the work soon to be undertaken at Caldey to train aspirants for the decimated priesthood of Great Britain, will make the strongest and widest general appeal to the loyalty and generosity of American Catholics. Without a powerful and numerous body of active priests, where would the Catholic Church be? To support the priesthood, I think, comes first in the scale of values when a Catholic layman considers his public duty to religion.

But the second aspect of the Lord Abbot's mission will also appeal with a peculiar force to Americans at this time. It is his hope to find many American men with a vocation to the Benedictine life, who will desire to join the Americans already in training at Caldey, so that by and by a branch of the Caldey Benedictines may be established in this country, devoted exclusively to the carrying on of the great work of contemplation, under the primitive rule of St. Benedict. For the Abbot of Caldey has observed what many others have already perceived, namely, that there is a marked and constantly increasing interest in mysticism in America. Many forms of this interest are freakish, morbid, dangerous; wild aberrations of mysticism, indeed; but at least they are proofs of the hunger and the thirst of the modern American soul after spiritual life. Now, mysticism when guided and controlled by the Catholic Church, is one of the most potent and most stimulating of all religious forces. The contemplative Orders are the authorized, authentic systems for the guidance and the inspiration of legitimate mysticism. The contemplative Orders are the specialists, the experts, in the concentration and the control of the power of prayer, of all the channels of sane and well-ordered practical mysticism. And the Benedictine Order, the Abbot of Caldey believes, is peculiarly well-adapted to American conditions and the American temperament.

Let me, however, return to the first aspect of the Abbot's mission to America. In order to set it forth in the proper perspective, it will be well if I first briefly review the well-known history of Caldey Abbey itself, as that review will explain the special reasons which at this great crisis in our history has brought Dom Aelred Carlyle to our shores.

The Abbot of Caldey, it will be recalled, is one of the most notable of the many notable converts to the Catholic Church in recent times in England. A collateral relative of Thomas Carlyle—that dour old philosopher would probably cast eyes askance at his strange descendant, were he alive today—and a man of large private means, Dom Aelred Carlyle when a young boy, and a member of the Church of England, was led to dedicate himself to the observance of the rule of St. Benedict by reading a book on monks and monasteries discovered in his father's library. As a medical student at St. Bartholomew's Hospital in London, he later gathered a band of young Anglicans about him to follow as well as they might the religious rule of St. Benedict while going about their ordinary affairs—strangely do these medical students contrast with the type of St. Bartholomew student immortalized, and unmoralized by Dickens in the "Pickwick Papers." Later on there came official recognition by the Archbishop of Canterbury of this effort to revive the contemplative life in the Church of England. Dom Aelred Carlyle was made the first abbot of the revived Order of St. Benedict, and gathered a community of Anglican monks about him on the little island of Caldey, on the coast of Wales, in 1906.

Seven years later, Dom Aelred and all his followers, together with a community of Anglican Benedictine nuns,

at St. Bride's, Milford Haven, were received into the Catholic Church. In the midst of fruitful and diversified labors, undertaken in the most obvious good faith, the fervor and devotion of the community for twenty years, ever since Dom Aelred initiated this revival, had been nourished by Catholic books and practices, the inexhaustible treasury of mystical riches from which all forms of modern mysticism derive and often pilfer their only vitality. And the community had been groping about striving to find "a coherent and logical mode of loyal adhesion to the Church of England."

For more than twelve months, as the crisis approached, the claims of the Catholic Church had demanded the attention of the community, and several well-known Anglican divines had been asked to solve the difficulties which bristled between the theory and practice of High-Church doctrines. . . . The outcome . . . was to sweep away the honest delusions of years and to bring us face to face with the fact that *extra Ecclesiam nulla salus*. The uncompromising attitude of the Anglican Bishops in regard to the faith and devotional practices of the community was the immediate cause, under God, of showing us once, and for all, that the Protestantism of the Church of England was inherent and ineradicable, and that apart from the Pope and his jurisdiction there could never be any true Catholicism.

From a worldly point of view, the first effect of the wholesale conversion of the Caldey Community was disastrous. The greater portion of the annual revenue of the monks came from Anglican donations. All these were withdrawn, and the Community faced the hardest kind of a struggle for existence. But Pope Pius X showed the most generous helpfulness. He granted all the necessary privileges and dispensations so that the community might be regularized as Benedictines as speedily as possible. He personally contributed for a term of years towards their support, and his example spurred on the English Catholics.

Then came the great war. Dom Aelred was professed at Maredsous, in Belgium, upon the very day the Austrian Archduke was assassinated. He got back to England the day Great Britain declared war. "In fact," he told the present writer, with the gracious humor that distinguishes him, "as a Catholic Abbot, I am very much of a war baby!" Caldey Island was swept bare by the army-recruiting of practically all its workingmen, most of whom had been employed by the monks in the stone quarries that constituted one of their principal means of support. Soon it was apparent that, with the many other more pressing calls upon them, the English Catholics could do no more for Caldey.

Against this ominous situation loomed all the brighter for the dark cloud hovering over them the glorious truth that spiritually the success of the Caldey Benedictines grew ever more pronounced and far-reaching. The fact that this lonely island on the Welsh coast, where hermits and monks have dwelt since the fifth century, though not continuously, was a veritable power-house for the calling down and the distribution of God's grace and favors, was palpable. From the very trenches came scores of applications for admittance after the war from officers and from private soldiers.

Not only so, but there appeared another work which Caldey could do. The decimated ranks of the priesthood in all European countries is one of the most menacing, most appalling factors of the war situation. While England has not sent her priests into the trenches to fight, nevertheless she has taken the seminarians, and chaplain-duty has called hundreds of priests far from their usual duties. And many are dead or dying, of bullets or of disease.

At the same time, there is a most remarkable and wonderful wave of vocations to the priesthood in Great Britain. There has never been a time in the history of England since before the revolt of Luther "when there were so many who long to leave the fishing nets of the world to follow the Divine Master in His fishing for souls," as the Abbot of Caldey says:

These are called late vocations. In many cases a youth will have thought over the question in pre-war times, but the realization of his hopes seemed impossible. Want of classical education, or of means, drove him into the merchant's or professional man's office in spite of his high ambitions. The war, however, has revived his hopes. His experience has doubled his value. He is a tried young candidate. He knows the world and has fought against it as well as against the flesh and the devil. There are dozens and dozens of men who have been brought face to face with spiritual realities, and whose only ambition and hope is to devote the remainder of life to the greatest cause, the salvation of souls. But there is a difficulty. It is that young subjects like these cannot be received into a seminary or the novitiate of a religious house until they have been tested and prepared, and have acquired a knowledge of Latin. At the present time so far as we know there is in the British Isles no place where men can be received, nor is there machinery for dealing with them. Something has already been done by means of "Our Lady's Young Priests' Fund" set going by the *Stella Maris* magazine, and at present there are many young candidates placed in various day and boarding colleges in preparation for different dioceses and Orders. These, however, are not the later vocations of the young men at present in the army who are specially in our mind and for whom it is particularly wished that something may be done.

With true apostolic spirit, the Benedictines of Caldey are preparing to open a central preparatory college for all dioceses and Orders where some of these young warrior-aspirants inspired by the Holy Ghost amid the roar of battle may be received as in a clearing-house, to be sorted and placed according to the signs of their vocations. The estimated cost of training a candidate will be fifty pounds, or $250 a year. Precious little, this, I may say, when we consider that these war-born vocations, these priests of the Almighty garnered from the fields of death to bring souls into the meadows of everlasting life, may be nurtured for so little. Americans are being appealed to most earnestly to become "war fathers" of young soldiers, and help them while they are in training camps, or in France, in order that they may become and remain good

soldiers of Uncle Sam. This is good work, too; but how much greater, how much more vitally necessary for Americans to become war fathers of these young soldiers of Christ, who have heard His call to rally under a standard more essential than any flag, to a service more needed than that of any army.

These, then, very briefly indicated, are the main aspects of the mission of this spiritual Ambassador, the Lord Abbot of Caldey, in America. Here is an alliance deeper than any other. The Church of Christ is the Church of Christ no matter under what flag this or that portion of its members may be, and the appearance among us of Dom Aelred is a needful reminder of our spiritual brotherhood as Catholics.

Necessary Egotism

DANIEL A. LORD, S.J.

WHEN dear old Rip roused himself from his rather protracted nap and stroked his unaccustomed white beard, he thought at once of his home and of the probable reception that awaited him there; and then he wondered mildly if he had not better wait until it grew dark before returning to his lares and penates. In reality, years had passed since he left that home; but for him the days of his vagabond youth with all their associations of cavernous pockets and tempestuous wife, of elfish bowling clubs and vast draughts of exhilarating liquor lay within easy reach of memory. He was, as far as he knew, the same old Rip that had taken his gun and his dog up into the Catskills, though his garments were tattered beyond recognition and the gun at his side had evidently been substituted by puckish gamins for his own fowling-piece. About it all there was a certain vague strangeness, but the one thing of which he was quite sure was that he was the same Rip Van Winkle who yesterday or the day before at latest had lain down to rest.

That is a strange link which binds the feeble old man on his last bed with the same man as a child at his mother's knee. Rip was unique merely in that he skipped the entire period of his middle age. He went to sleep a fresh, blooming hunter and awoke a doddering relic. But for most men the various epochs of life dissolve gradually into one another. Childhood slips into youth; youth glides imperceptibly into manhood; manhood ripens and reaches a full maturity, and then begins the gradual descent toward that bed on which the eventful last scene is played. Shakespeare's seven ages are really not acts bounded at each end by a rising and falling curtain; they are rather one long act in which, in various costumes, a single actor plays his several roles. The realization of one personal identity throughout links the life of today with the life of yesterday, or of last year, or of twenty or fifty years ago.

The old man can no more shake off this consciousness that he and the child of five that bore his name are identically the same person, than he can shake off his head by diligent nodding. When a man of business takes a week off to run down to "the old home," he looks fondly at the orchard where he, then a lad in overalls and a torn shirtwaist, his feet innocent of shoes, stole the forbidden green apples. He boasts that he could, in those happy days of unconscious digestion, eat more than any boy in his "neck of the woods"; he tells how single-handed he licked a bully ten years old; and though, when the old folk bring out a faded tintype of a very stiff and frightened youth in short-long trousers and a blouse starched like a strait-jacket, he screams with enjoyment at the thought that that puny youngster was once himself, he has not the slightest doubt that he and the frightened youth are the very same person.

The surviving members of the class of '57 are entertained by the alumni association. Smith, aged eighty-one, egged on by his fellow-antiquities, brags that in his day he was the swiftest runner in his college; "beat Harvard, by Jove, in the 100 at 11 flat." And though the dear old chap could not beat a snail if the snail give him a handicap, no one doubts that this is the onetime champion.

That tremendous sense of personal identity linking the man of the present with the man of the past has its grim features as well. What has this prim, passionless professional man, diffusing wisdom and majestic decorum from his very presence, to do with the hot-blooded, impetuous youth who, in a moment of wild, blinding passion, flung a trusting soul headlong to ruin? Yet in the quiet of his room where no eye sees, wisdom and decorum fall from him like a loose glove, and conscience flings into his quivering face the crime of his distant youth.

This identity of personality is absolutely necessary for whole classes of intellectual operations. The composition of the Canterbury Tales took Chaucer some twenty years, but through that entire period he never lost sight of the single plan that he had formulated in the very beginning. And today it would be simply impossible for any man to take up the incomplete work as Chaucer left it and carry it to the conclusion which Chaucer clearly had in mind.

Or take the physicist who is employed on some delicate experiments covering reams of paper and years of time. Suppose that there were no identity of person there, that from day to day the experimenter could not

recognize that he was the one who performed these experiments yesterday and the day before. It is obvious that any completion of the experiments would be impossible. He must recognize the steps which he took to reach the present point in his problem; he must be able, without any break in the sequence, to bring his results from the first equation to the final answer; he must be in a position at the conclusion of his experiments to grasp the problem as a single, logical whole. And because the physicist is conscious of his identity with the man who began and continued the experiments, its ultimate solution is more than merely possible.

Everyone from his own experience knows that he is the same person throughout the longest and most varied life. Baby, boy, lover, soldier, justice, grandfather, ancient, he is absolutely the same individual. To brand such a universal and necessary conviction as a delusion is to incur the righteous laughter of those with common-sense. Yet without a soul distinct from the body, it is simply impossible to explain this perception of identity. With a soul, the problem is relatively simple.

Suppose we take first the materialistic attitude that there is nothing in a man but his body. At some time in our lives we have all been amused at finding out the enormous quantities of food we consume in the course of a normal year. We realize, though, the significance of this apparent voracity when we learn that the simplest action of muscle or nerve literally burns up our bodies as a locomotive burns coal. We live like the old-time racing steamboats on the Mississippi, by burning ourselves up; so much so, that in the course of every seven years, conservative scientists maintain, we have completely changed every nerve and muscle and bone in our bodies. In the case of the brain the destruction and rebuilding is much more rapid. Americans who live at high pressure probably renew their brain-cells faster than anyone else.

If, then, nothing exists but our bodies, our conviction, ineradicable though it may be, that we are the same persons today that we were seven years ago is simply false. We have nothing but our bodies, and our bodies have been changed as we changed our coats and hats. The child, with its fresh, pink skin, its sensitive nerves, and its resilient bones, is no more the sage, with his wrinkled, parchment skin, his dulled senses and his brittle bones, than the baby's beribboned shoes are the sage's carpet slippers. If there is no soul, unchanged substantially during all the changes of the body, to link together this ever decaying, ever renewing "mansion of flesh," we have no greater fool than the man of seventy who feels himself the same person as the child of seven, the youth of seventeen, the bridegroom of twenty-seven. As a matter of fact, he has been a new personality every seven years.

Absurd as materialism is, the modern theory of a world-soul is a very dark shade more ridiculous. Briefly put, the theory is this: There are no individual souls; instead there is one huge soul which, like Lake Michigan flowing through the hydrants of Chicago, trickles through the individual brain in a stream of thought. To use the favorite figure, the world of men is a great stained-glass window through which the cosmic mind flings its thoughts as the sun flings its rays. The thoughts, of course, receive their individual character from the brain through which they seep, just as the rays of the sun are colored differently by the individual bits of glass. But the person does not think; the world-soul thinks, and a man can be said to have a soul only in so far as the thoughts of the world-soul filter through his brain. There is no thinker; only thoughts! Some philosophers would be saved if they only had a sense of humor.

For here is confusion confounded and compounded. My body is constantly changing, but so are my thoughts. The only permanent thing is a world-soul which is not mine. My body is not permanent; my soul is as common as a public drinking-fountain, and my thoughts are considerably less durable than the fountain's flowing water. I have a constant conviction of my personal identity, though really the thinking principle in me is in no way personal to me and is as much the property of every man in town as the air or the sidewalk. As for my thoughts, they just "roll along."

In other words, the idea of a world-soul gives the lie to my conviction of my individuality because I share it in common with Tom, Dick, and Harry, not to mention Ah Sing and Uncle Mose. The succession of thoughts renders impossible any explanation of a continuous personality, for even supposing that thought two knows all about thought one, and thought three knows both one and two, yet, when I go to sleep, I make it a point to stop thinking, and the chain of thoughts is nicely riven in twain. A fine way for a person to break with the past under this theory would be to take an anesthetic.

As a matter of fact, we could not run our world unless, besides this mere belief in personal identity, there were actually in every man something that kept him identically the same. Unless the thief, the murderer, the wife-deserter, arrested years after the crime, were absolutely identical with the man who committed the crime, all the judges from the supreme bench to the courtroom of Alice's Wonderland could not punish the offense. A lapse of seven years under the materialistic theory or a single change of mind under the successive thoughts-theory would make a man irresponsible for his contracts, would annul all the marriages in the land, turn fathers into persons quite unrelated to their children, and set our little earth completely on its head. But fortunately we do not manage affairs on such theories as these. All the while we dispute about it, we presuppose something in a man that makes him responsible for all the acts of a lifetime, that binds him to his contracts through years of time, that keeps him in precisely the same relationship to father or children or wife. That something is nothing else than an unchanging soul which is distinct from the changeable body, and is the cause of fleeting thought.

A New Religion

EDWARD F. MURPHY

THERE is much talk these days about the return of religion to its own. Spencerian fingers have ceased to flip God away into the realm of the unknowable. Agnosticism was acceptable when the men were finding the world itself so fascinating that they would not, and hence easily persuaded themselves that they could not, know anything about Him who made it, much less pay serious attention to Him who redeemed it, and spoke of a cross to be carried. But those who felt proud of their apathy and ignorance of things Divine some years ago, today seemed stirred and humbled by the knowledge which sorrow has brought. Was it not St. Augustine, who said that eyes laden with tears are more easily lifted to God? The point has been scored that, while frivolous philosophies may do well enough in an era of peace and prosperity, men simply cannot do without religion when the earth is quaking and hearts are breaking. Through today's mystery of pain, men are seeing the solution of the mystery of the universe. For trouble has turned mental and sentimental processes in the direction that leads to the God whom Comte banished and Spencer blurred. Subconsciously the world realizes that He alone who has permitted this tidal wave of blood can stem it, and suspects that His purpose in permitting it was to make Himself known in His might to those who refused to see Him in His mercy.

It is clear that the dawn of a religious day is breaking. But the question has already flashed forth: What brand of doctrine shall we accept? Marx, Christ, or a combination of Christ and Pan? The religion of democracy, plain archaic Christianity, or an up-to-date bridge across Olympus to Calvary? Certainly not the first, for the religion of democracy is not a religion at all. If it is anything, it is mere Socialism painted with piety.

It surely would seem that there could be no conjunction of the cloven-footed god with the perfect Man of Galilee. But Edward Lewis in the pages of the *Atlantic Monthly* makes one. Even as the infatuated Jews once shrieked for Barabbas, so does Mr. Lewis call for Pan, though kind enough to allow Christ to come along too. Our intellect was darkened and our will was weakened by the sin of our first parents; otherwise the attitude of the *Atlantic* scribe could be esteemed by Catholics only as a great enigma or as matter for the attention of alienists. It is extravagant that Mr. Lewis should refer men who are groping in the gloom for their God, to the mythology at which Lucian laughed. Would he thrust the libidinous Zeus, deflowerer of Danae, Semele and Europa, alongside the pure Christ who taught the blessedness of the clean of heart? Would he rear the shameless Aphrodite to the plane of the Immaculate Mary, as once the French extremists enshrined a scarlet woman on the altar of Notre Dame? Can he be sincere in his enthusiasm for a revival of the "Divine Comedy" or its equivalent? His reasons are interesting.

Paganism, he maintains, unwarrantably offends the nostrils of the modern world; a stubborn reminiscence of the days when Christ was wrestling with Pan and the Galilean conquered. His apparent opinion is that Christianity uncharitably refused to think nobly of a noble enemy conquered, and that the ship of the Church sailed on a grand career of obloquy down through the centuries. Now if there indeed was evil in Paganism, there were also Socrates, Aristotle, Phidias, Homer, Pindar, Aeschylus, Euripides, and Archilochus. Why should we think only of a swollen, rose-crowned inebriate of an Epicurean when the word pagan floats into our brain? Why forget the clean, well-disciplined Stoic? We are prejudiced against Pan, though "no deity has a juster claim to live than he; and, could he die, all other deities would perforce become silent and powerless, for the natural is the tap-root of the spiritual."

We venture the assertion that Christ was a trifle more natural than Pan. He was incarnate, born of a woman, suffered and died. Pan rose from the froth of the Hellenic imagination and sank when the bards ceased to pluck their lyres. His was an abstract existence, while Christ's was actual and hence exceedingly more natural, in Mr. Lewis' own sense of the word.

Christ appears to have realized just as well as Mr. Lewis that the natural induces the spiritual. It is sound psychology that the data from which ideas are abstracted by the intellect are acquired through the senses. It is from the natural order that we ascend to the ideal or, as Mr. Lewis calls it, the spiritual. That seems to have been a good reason why Christ came in manhood to redeem us; by His concrete presence, example and the word of His lips, all of which penetrated the senses of men, Our Saviour reached their souls. When He returned to His Father's house, He left behind Him a visible Church and the tender Eucharist, thus providing for the external as well as the internal devotion of His children. There is after all much of the natural, as well as the supernatural, in Christianity. It is the former that is raised to the latter by grace. "God became man that man might become God."

The brilliant names and virtues of certain pagans should not blind Mr. Lewis to certain truths. The Stoics were a rather limited quantity in the pagan world and hence were hardly representative of the persuasion of Pan. Nor did their merits spring from religious motives, but rather from philosophic preoccupations. They flourished at a time when the gods were eliciting many sniffs. And, at best, an oasis does not disprove a desert. Too, the barrenness of paganism is not falsified by the rich names of the new great ones of Greece. Like Lucian, Socrates smiled at the popular deities. How nebulous the personal religion of Euripides was, apart from the exigencies of the drama, is plain from his skeptical verse, quoted in Lucian's "Zeus, the Tragedian"

Zeus,
Whoe'er Zeus is, for I know not, unless
By hearsay.

Paganism was too fleshly and gross to satisfy the spiritual cravings of men. It had to go even before Christ came. Only the shell was left when the star shone over the hills of Bethlehem of Juda.

The effect and value of the Christian dispensation, adjudges Mr. Lewis, was discipline. But discipline is not an end in itself. Excellent! He is reminding us of what Christianity never forgot. The end of Christian discipline is the perfection which is like God and leads to Him. Christian discipline qualifies for the higher life that begins with death, and also gives purpose and peace to these days of earthly exile. The *Atlantic* writer scorns the virtue that chills and diminishes passion, seemingly esteeming such to have been the object and lesson of Christ. Yet who would accuse the Nazarene of being a sawdust personality? Jesus loved and wept and stormed. Is it not just as possible to be passionate over the good which Christianity teaches as over the evil which paganism permits? Few pagans ever had a vehemence to surpass St. Paul's. Certainly this Apostle's virile virtue did not chill or diminish his passion. Too, there is to be considered a long and significant line of enthusiastic saints, who lived every ounce of their lives. Mr. Lewis and hagiography, however, likely are strangers.

"Oh, the bitterness of the continual repression of desire, the galling of the bands, the chafing of the fetters! Oh, the stupidity of authority——" Thus moans our admirer of Pan and critic of Christ. He should pause in his sighs to realize that Christianity with her hedges aims merely at keeping men from making fools of themselves and injuring others. In which noble service, she joins hands with the law of the land.

Mr. Lewis himself seems to suspect that he is preaching chaos, for he actually drifts into admitting and admiring the result of discipline. One then wonders why he bothered to complain about Christianity at all.

"The great sin," according to Mr. Lewis, "is not to live with enthusiasm—The great untruth is to be unreal—The great treachery is to refuse expression to Self——"

This sounds like a sentence from the rouged lips of some heroine in the *Cosmopolitan Magazine*. The cry for "self-expression" has been taken up with a vengeance by such ladies as simply will not become mothers, and hence have plenty of time for the follies and fads. But if everybody expressed himself or herself, our jails and lunatic asylums would be quite inadequate. Some selves are inexpressible, others are not worth expressing, still others are horrible beyond expression. We have no objection to a genius setting himself forth in terms of goodness, truth or beauty. But there is another side to the situation: should we care to let a Bacchus express himself in grapes and debauchery, or a Nero in such street-orgies as the black nights of old Rome knew?

Thank Heaven, we have a Law that decidedly limits self-expression and a Christ to uphold it, not a Pan to subvert it!

Joseph Lotte, Lay Apologist

BLANCHE M. KELLY

EVEN before the outbreak of the war, which has been to so many the channel of grace, resulting in their return to practical Catholicism, there had begun in France a wonderful renewal of Catholic life. The movement has been largely, though not wholly, among literary men, men who gave the years of their youth to the propaganda of unbelief and whose recovery of faith in Christianity has been characterized by all the ardor with which they formerly pursued wandering fires. The head and front of this movement was Charley Péguy and the name of Joseph Lotte is so inextricably connected with his that his biographer, M. Pierre Pacary, could describe him by no more fitting title than *Un compagnon de Péguy*. And indeed Lotte himself would not have been so well content with another, for they were companions in many adventures during many years—Péguy the leader and master and Lotte the disciple—although on that thorny road back to Rome each walked alone, Lotte if anything in advance and assuredly the more simple, direct and uncompromising of the two.

"Ah, mon pauvre vieux, nous en sommes tous là!" was his astonishing reply to Péguy's avowal that he, atheist, Socialist, Dreyfusard, had recovered the Faith of his Catholic childhood, although he had not yet returned to the practice of it. "We are all come to this pass!" The words seem to have been wrung from him; they were his first signal of capitulation, his first half-shamefaced, half-defiant acknowledgment of defeat by a Stronger than he. They were such a cry as issued from the lips of Saul, in the dust of the Damascus road:

My harness, piece by piece, Thou hast hewn from me,
And smitten me to my knee;
I am defenseless utterly.

Emile Joseph Lotte was born at Rochefort, France, on February 20, 1875, and was baptized in the parish church of St. Louis. He grew up in a household where the mother's ardent piety acted as a foil for the father's anti-clericalism. Of Breton blood, and therefore as Faguet wrote of Lamenais, *croyant comme il était vivant*, with a certain eager chivalry of soul, swift as a drawn sword, flashing, dauntless, the springs of pity

deep but easily stirred, with a capacity for bursts of irresponsible fun which is not uncharacteristic of melancholy natures; such in his boyhood was the future champion of Dreyfus, the future founder of the *Bulletin des professeurs Catholiques de l'Université,* the future soldier of France. About the time of his second Communion his whole soul responded to the appeal of the Dominican under whom he made a retreat and his mother relates how he fell asleep nightly over the "Imitation of Christ." But his father was an enthusiastic Republican and this meant, to use Lotte's words, that he was "anti-clerical and anti-Roman." The boy's faith began to crumble and the last vestiges were demolished by the mocking disbelief of his professor of philosophy at the *lycée* of Cherbourg. At the College of Sainte-Barbe in Paris, although he continued to attend the services of the Church, he had ceased to receive the Sacraments, and after a time he discarded the outward appearances of belief.

It was at the Sainte-Barbe that he met Péguy, openly *incroyant* and yet President of the Conference of St. Vincent de Paul, and, more curious still, proposed for the office by Louis Baillet, fervent, foredestined, already under the spell of the Benedictine rule of peace. Gentle St. Vincent himself could scarcely have foreborne smiling at the spectacle of these young atheists carrying soup through the bitterly cold winter nights to the poor of the Quartier de la Glacière. The Lotte of those days would beguile his friends on these *tournées* with the rollicking songs of Breton sailors, with Baillet not the least charmed of his audience.

Lotte's failure to enter the *Ecole Normale supérieure* was followed by his year's military service, a period of teaching at the *lycée* of Nantes, a year of study at the University of Rennes and then his professorship successively at the College of Loudun, at the *lycée* of Roche-sur-Yon (1905), at that of Brest, and finally at Coutances, whither he went at his own request in 1910. He had married in 1898, and to gratify his wife had permitted the Baptism of his daughter Monique, but in 1905 he forbade that of his son. In his eyes at this time Baptism was an ancient custom, of little importance save as a step towards First Communion: *et voilà ce qui est dangereux.*

With Péguy he had flown to the side of Dreyfus, as knights responding to the "*à moi!*" of a comrade unhorsed in the melée, and religion, which to their minds meant anti-Semitism, intolerance and persecution, knew no quarter from their blades. But when Dreyfusism became a political issue it lost its hold upon their loyalty, always idealistic and aloof. Still it had been a good fight while it lasted, and though Dreyfus, the politician, had to be relinquished there was still the tragic memory of Dreyfus, the proscribed, and the gigantic figure of Bernard-Lazare, Péguy's portrait of whom is not unworthy to stand beside Carlyle's Mirabeau. It was the same with Socialism, and when they had parted with Jaurès, drawn into the political whirlpool, there was still Jaurès the poet to be remembered, Jaurès, who had "*Polyeucte*" by heart and the sonnets of Ronsard. There were still the fiery ensigns which these lost leaders had enkindled to be carried forward undimmed. Oddly enough, in the midst of Lotte's anarchistic beliefs there persisted a love for France and her army, and over the army of France there has always hovered the tradition of those who followed her kings, who were not seldom her saints, to the battlefields of God.

Mgr. Batiffol, who, as chaplain at Ste.-Barbe, had known both Péguy and Lotte in their student days, attributes their rescue from materialism to the philosophy of Bergson, but sorrow, wiser than all philosophers, was about to become the preceptor of Lotte's soul. With terrible swiftness, after an illness of one night, died his daughter Monique, and shortly afterwards, in the spring of 1907, his wife in a period of convalescence from typhoid fever, secured his consent to the Baptism of André, and a year later, after great suffering, which his love shared, she too died, but first she made her peace with God. The soul has its sanctuaries into which human eyes have no right to peer, and so we cannot analyze the emotions of a man confronted with the realization of how bitter a thing death is to them that have no hope. This lore, which was confirmed at the bedside of a sister who fell sick shortly thereafter, was saved from being barren knowledge by the lads who followed his course in morals at the *lycée* of Brest. He found himself obliged to answer their questions, compelled to give a reason and a cause, and one day to his stupefaction he found himself uttering the name of God. It was at this juncture that Péguy avowed himself a Christian and that Lotte made his memorable reply: "*Ah, mon vieux, nous en sommes tous là!*" Returning in the train from that interview Lotte stammered his first prayer in many years, and characteristically it was the Hail Mary.

It was a full year, however, before he took the final step. "The Church seemed so fearsome, afar off, and then the priests—the priests whom one had scorned." But he took the step, encouraged by the prayers and advice of a humble nun, and on Easter Sunday, 1910, the Lord Christ came into that heart where, "the doors being shut," He had already entered by His grace.

That Lotte was not merely swept by a new enthusiasm into new waters of folly is evident from a poignant passage in the *Bulletin,* in which he dwells on the trials of desolation which Thérèse of Lisieux experienced before her death. He is writing editorially:

> At last she understood, but we had understood even before she did, for we have known this keen torture, we have felt this darkness pressing upon our shoulders, this wall has risen stark before our eyes; we have heard these blasphemies and this mocking laughter, we have been tempted by this despair. But it was our just desert, the necessary crisis of our spiritual rebirth. Our soul, when it was recaptured by God, was sin-stained and unclean. Satan held all its approaches and possessed it as his own. He stirred up illusions within it as he

would; we dared not utter a prayer without hearing beside us an outburst of mocking laughter; we could not draw near the Holy Table without feeling either that we were utter fools or that our sole presence in such a place at such a time was a sacrilege. When the wave of grace which has borne him to the foot of the altar has subsided, no one can imagine the loneliness, the destitution, the unwontedness, the dryness, the dejection of the converted Christian.

But no one could be more delightfully simple in his devotion than the converted Lotte. The little Breton whose *livre de chevet* was the "Imitation" awoke in him. He loved the *Magnificat* and the *Salve Regina*. He went daily to Mass and Communion in the chapel of the *Soeurs de la Miséricorde* at Coutances and he made frequent retreats. Once he went to the Benedictine monastery at Oosterhout, where Louis Baillet with his community was in exile. Baillet was dying, but surely there must have been laughter in that room where these two met in the peace of their souls and remembered the atheistic Vincentians of Sainte-Barbe and the ballads of Brittany. Lotte had great devotion to the Mass. "We are parishioners," he wrote, "who go to Mass and endeavor to follow it. Is not this the whole sum of piety, to hear Mass devoutly, and does not Christian perfection and the highest mysticism consist in conforming one's life to the Mass?"

It could scarcely be that so dauntless a champion would be a laggard in the defense of his recovered Faith, and so in December, 1910, he instituted the *Bulletin des professeurs Catholiques de l'université.* "The creation of a link of friendship, a mutual assistance of faith and prayer . . . for an increase of the ardor of our spiritual life, in order that the influence of our character and devotion may bear fruit in our pupils." Such were its objects. They were not very well received and there were other causes of complaint, notably Lotte's pervasive admiration of Péguy, which sometimes betrayed him into excess of praise; nevertheless the *Bulletin* had its public, if the name can be given to the necessarily restricted circle to which it was addressed. Lotte was founder, business manager, editor and chief contributor. It was quite outspokenly a periodical of apologetics, and many of Lotte's articles, although less rhapsodic than Péguy's *Cahiers,* are among the most remarkable manifestations of what M. Paul Sabatier is pleased to call "the present religious orientation of France." Perhaps Lotte's personal appeal and influence are not better exemplified than in the very pathetic letter addressed to him by an instructor who finds himself at the crisis through which Lotte has passed. There is something very like tenderness in his answer to him, and yet how categorically and emphatically he lays down the grounds for belief:

We believe, first of all, because we have not acted maliciously (*n'avons pas fait le malin*) towards God, and it has been enough for us to have perceived him at certain privileged moments of our life in order to acknowledge quite simply that He exists. We believe, secondly, because having experienced the existence of God we have understood with our heart as well as with our reason that He could not be indifferent to us, that He must necessarily love us, that we are His children, or else this world, this life and everything in it would be too horrible for endurance. We believe, thirdly, because having claimed this love as our due we have only to open our eyes to see in the birth, the life, the teaching and death of Jesus Christ the proof of so unutterable a love that there remains for man only one fitting attitude, that of perpetual thanksgiving. Fourthly, we believe because life according to Christ being impossible without Christ, His presence must necessarily be perpetuated amongst us and this is done in the Blessed Sacrament. Fifthly, we believe because in a world where everything is changing, this teaching could not subsist nor this presence be perpetuated except in an unchangeable institution; now it is well known that this institution is the Roman Church.

Lotte rejoined his regiment in September, 1914, and on December 27, as he was studying a map in the shelter of a wall, he fell, shot in the temple—a death on the field of honor, surely, and a becoming death for one who had always been a brave soldier and a generous foe.

A Rally for Christian Democracy

JOSEPH HUSSLEIN, S.J.

CHRISTIAN Democracy is the highest expression of social science illuminated by the light of faith. The name itself, as Pope Leo XIII was careful to explain, is not meant to convey any political significance. There is question solely of a democracy of social endeavor, a "popular action" for the common welfare in which all alike are to participate. It does not preclude the efficacy of the ballot, but rather supposes the full and intelligent Christian use of it as a powerful means for the promotion of social justice.

Christian Democracy is based upon the fundamental truth that society is a moral organism: a social body all the members of which are united for a common purpose, by a common bond of brotherhood, under the common fatherhood of God. "No one lives in a community for his personal advantage only," says Pope Leo XIII in his Encyclical on "Christian Democracy," cited throughout these pages; "he lives for the common good also." Each member is therefore to contribute his own share towards the welfare of the entire body, and that body, in turn, must reasonably provide for the welfare of its individual members. In every conflict between private and public interests the former must yield to the latter, since the common good is the supreme social law. This, however, does not imply the Socialistic abrogation of inviolable individual rights. It does not imply the negation of all private capital, but its proper restriction and regulation. Due precedence must, moreover, be given to all the interests of a higher order. Right reason demands that spiritual claims prevail over merely temporal considerations.

Christian Democracy is earnestly concerned for the welfare of all classes of society, yet it openly professes to devote itself primarily to the interests of the poor, since they, in particular, stand in need of its assistance. Its chief aim is thus expressed by the Sovereign Pontiff:

To make the conditions of those who toil more tolerable; to enable them to obtain, little by little, those means by which they may provide for the future; to help them to practise in public and in private the duties which morality and religion inculcate; to aid them to feel that they are not animals but men, not heathens but Christians, and so to enable them to strive more zealously and more eagerly for the one thing which is necessary: that ultimate good for which we are all born into this world. This is the intention; this is the work of those who wish that the people should be animated by Christian sentiments and should be protected from the contamination of Socialism which threatens them.

Christian Democracy, in a word, is not satisfied with a national prosperity, which may be based entirely upon the excessive wealth of a privileged class, but seeks to bring about a public prosperity in which all alike can share in due measure. It has no fatuous delusions about a Socialistic abolition of classes, but neither will it admit the denial, in practical life, of the brotherhood of men. Therefore it demands a mutual love and consideration and a just regard for the full dignity of every human being made to the likeness of God. It will bitterly fight the attempts of Socialism to interfere with the individual rights of citizens, whether capitalists or laborers, but it will no less fearlessly erect an adamantine wall of public opinion and civil law against the encroachments of liberalistic capitalism, based not upon individual right but upon individual privilege opposed to the common good.

There is one lesson, above all others, which it would bring home to the hearts of men, and this is that no social regeneration is possible in our century, or in any century, except by the aid of religion:

> It is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact it is above all a moral and religious matter, and for that reason must be settled by the principles of morality and according to the dictates of religion. For even though wages are doubled and the hours of labor are shortened and food is cheapened, yet if the workingman hearkens to the doctrines that are taught on this subject, as he is prone to do, and is prompted by the examples set before him to throw off respect for God and to enter upon a life of immorality, his labors and his gain will avail him naught.

So likewise the additional profits of rationalistic capitalism, without regard for God and His Commandments, will be new millstones hung around its neck to sink it deeper into perdition. Nothing can ever still the unrest of a State in which godless labor is gathering its resources for a combat against equally godless capitalism. Neither will ever be satisfied; neither will ever say enough, whether there be question of wages on the one side or of profits on the other. The law of force alone restrains them, and when this dam is broken, nothing but the deluge can follow. Labor and capital will alike be involved in the common ruin. To save civilization from this impending catastrophe, Pope Leo XIII solemnly sent forth his warning to the world:

> The condition of things at present proclaims, and proclaims vehemently, that there is need for a union of brave minds with all the resources they can command. The harvest of misery is before our eyes, and the dreadful projects of the most disastrous national upheavals are threatening us from the growing power of the Socialistic movement.

Hence the imperative need of the Christian Democratic movement, equally opposed to Socialism on the one hand and to rationalistic capitalism on the other. While the former is distinguished from Socialism by the fact that it preserves inviolate all the true rights of property, it is no less sharply contrasted with unrestrained capitalism by its demand for a regulation and restriction of the power and privilege of private capital, wherever they are detrimental to the public welfare. In opposition to Socialism, Christian Democracy would preserve industrial freedom and economic initiative as the mainsprings of national prosperity, but in equal opposition to encroaching capitalism it would firmly set for it the bounds defined by the greater good of the entire people

Christian Democracy is the golden mean between the two destructive extremes of Socialistic and capitalistic excesses. It favors free cooperation and such a measure of municipal or government ownership of public-service utilities as can best contribute to the general advantage of all the citizens. Much of the success of Socialism comes from the use of Christian Democratic measures as stepping stones to its own pernicious ends. These measures, though deprived of their religious motives and often rendered unjust or revolutionary in their Socialistic application, still contain at least a remnant of Christian truth which is used as a bait for the unwary. Socialism, for this reason, has become more dangerous than ever. The time approaches when even the elect may be deceived.

No one, therefore, can fail to understand how important it is that the principles of Christian Democracy be firmly grasped by all Christians. It is no time for mere defensive warfare. Though combating Socialism on the one hand and liberalistic capitalism on the other, we must lift on high our own glorious standard. Aggressive action is required. The teachings of the Gospel and of the natural law must be firmly but carefully applied to all the great social and economic problems of the day. The guidance of the Church is more than ever necessary that men may not be misled by the utterly unwarranted interpretations given to the Scriptures by infidel Socialists. Hence the need of a clear, consistent, Christian Democratic movement which, by the cogency and moderation of its arguments, can unite all men of good-will.

While Christian Democracy relentlessly opposes the oppression of the poor, it likewise demands justice for the wealthier classes and seeks their cooperation no less than that of the laboring men. It is not, like Socialism or individualistic capitalism, a mere class system. Like the Church and the Gospel, on which it is founded, it is intended for all alike. There is no Christian who cannot and should not be a Christian Democrat. His Christian faith demands no less of him, if the Gospel of Christ is to have its practical application in his life.

Christian Democracy is not content with merely defending the just rights of the rich as well as of the poor, but it likewise recalls to both their sacred duties. While the latter may not transgress the laws of Christian morality, the former, too, are bidden to bear in mind that their responsibilities are in direct proportion to the greatness of the temporal benefits they have received. "We wish them to understand," says Pope Leo XIII, "that they are not at all free to look after or neglect those who happen to be beneath them, but that it is a strict duty which binds them."

Christian Democracy is the consummation of Christian charity no less than of social justice. It is the practical application of the Ten Commandments and of the twofold law of love which embraces them all. It seeks to provide for the souls of men while caring for their temporal welfare. It goes about in the spirit of Christ, with malice towards no man, with good-will for all, battling for justice and the reign of love in the hearts of all mankind.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

National Teachers' Agency and the Editor

I.

To the Editor of AMERICA:

My attention has been called to an article in AMERICA, pages 86-87, of November 3 issue, in which you mention "vacancies today." Our records do not show that we have issued such a request, and our records are not of this sort at all. I advise you that the call from Lackawanna for a science teacher did not limit the candidate in matters of religion. I would like to know how you received the information you published. I inclose a printed statement of the vacancies issued last week that you may understand that we did not mention religion in any case.

Today a superintendent in central New York asks for a grade teacher and he demands that the candidate be a Catholic to suit local conditions. He also suggests that another teacher for another place be a Protestant, if possible. He has absolutely no prejudice, but is trying to serve the local social conditions. These things often happen and we keep ourselves within the limits of the requests received. So far as our general policy is concerned, I am not in sympathy with the narrowness that limits public school teachers in matters of religion. I have fought many fights

in behalf of liberalizing conditions. I therefore assure you that your statement is unfair both to interests which you represent, to us, as well as to the Lackawanna superintendent.

Our letters to condidates are written as confidential information. Your publication of this information, which you must have received through a candidate, is not in harmony with the ethics of business, for the candidate signs a contract with us to protect the information and use it for himself only.

I have known Mr. Mathewson, the superintendent at Lackawanna, many years, and I know that he is not narrow in his religious belief. In fact, his wife is a Catholic while he is a Protestant. This is thorough evidence that he is not in sympathy with the condition you represent. I ask that you explain and change the impression, especially protecting Mr. Mathewson. You also should exonerate us. I await with interest your reply.

Respectfully,

Philadelphia. D. H. Cook.

P. S.—Upon serious thought I conclude that your organization would not be writing to Mr. Mathewson unless you had evidence of the case you mention. I no doubt wrote to some colleges soliciting candidates for the Lackawanna position. There is a chance that an error crept into our statement to the colleges. If so, I will be glad to explain fully to anyone, for I am interested to protect Mr. Mathewson, who is the innocent party, and ourselves, who have no desire to increase the prejudice but rather to decrease it in every possible way. D. H. C.

II.

Mr. D. H. Cook, National Teachers' Agency, 1530 *Chestnut Street, Philadelphia, Pa.*

Dear Sir: I beg to acknowledge your letter under date of November 12. I regret that your records do not show that you sent out the circular under discussion. If kept even tolerably well they should show it, for your agency mailed such a document to the presidents of Eastern colleges. One of these gentlemen placed his copy of your communication in my hands. I in turn reproduced it verbatim in the columns of America. The enclosure reprint may refresh your memory. You ask me "to explain and change the impression, especially protecting Mr. Mathewson." In answer I protest that the task is quite beyond me. I cannot understand why your agency was guilty of the wholly unwarranted demand for Protestant teachers for public schools which are supported by the money of Catholics also. Moreover, it is your duty, not mine, to elucidate the problem. Yours it is also to protect Mr. Mathewson. Finally, in view of the circumstances, your request that I "exonerate" you, must be met by the advice that you exonerate yourself. I am, sir,

Very respectfully,

R. H. Tierney, *Editor.*

III.

To the Editor of America:

Your favor of November 14 received. Thanks for the inclosure. It is evident that an error crept into the information that was mailed to the colleges you mention. It is absolutely true to fact that Superintendent Mathewson of Lackawanna did not ask for a Protestant. Therefore, it is our error that the information was sent out with the suggestion that a Protestant only was to be considered. I have traced this to an error in our office work. It is not uncommon that we receive information from school authorities that they desire a teacher of a certain religion. It is nearly as true of Catholics as of any denomination of Protestants. This fact is traceable to the church conditions of the community where the teacher is wanted. I would not think it wise to publish the statements in any case, for, so far as I have discovered, the matter is the result of local conditions and is as thoroughly the opinion of one denomination as another. I have in many cases insisted with employers that they should employ members of other churches than those they suggest. In fact, I am and shall remain a friend of the teacher who respects all religions and does not make herself objectionable because of her own belief.

I have already told you that Mr. Mathewson is not in error. I have explained why. The mistake is ours rather than his. Your letter to me is not quite satisfactory, because my statement of the case relative to Mr. Mathewson is a statement of fact. The error that our office made is a clerical one and simply grew out of the condition that one or two of the places mentioned in our list preferred Protestants because of local conditions. I really think that the appointment at Lackawanna favored a member of the Catholic Church. I regret the error in the notice as sent to the colleges and I assure you that it does not represent my sentiments or wish in the matter of delivering teachers. I have no desire to discuss the problem except to make clear that we are not prejudiced and do not have any relation whatever to the very unhealthy movement carried on by societies opposed to the Catholic institutions. I shall be interested in the returns from Mr. Mathewson's communications, for I wrote him recently explaining the transaction. Respectfully,

Philadelphia. D. H. Cook.

[(1) The "printed statement" mentioned in the first letter above bears no resemblance to the circular letter criticised in America. The former consists of advertising matter, a questionnaire and a list of vacancies. The latter was a request to presidents of colleges that they supply Protestant teachers for eight public schools. (2) D. H. Cook bases his remarks about the ethics of business on a false assumption, as is clear from the second letter. Moreover, under the circumstances, he is hardly in a position to impart a lesson in ethics. (3) He attributes the occasion of his "error" in asking for Protestant teachers to the fact that one or two schools mentioned in the list sent out preferred Protestants. If but one or two schools preferred Protestants, why did he demand Protestants for the *eight* schools seeking teachers? Probably to emphasize his liberality towards Catholics. (4) The Editor of America regrets that Mr. Cook deceived himself into thinking that satisfaction was due him. No attempt was made to give him satisfaction. None was due him. (5) Neither Catholics nor Protestants have a right to make religion a test for a position in a public school and neither should be encouraged in the practice even for the sake of retaining patronage. Moreover, it has not yet been proved that Catholics are addicted to this un-American practice.—*Ed.* America.]

White Slavery

To the Editor of America:

I presume I am the preacher referred to by Mr. Connolly in his discussion in your pages. It is not quite exact to say that I "deplored the Houses of the Good Shepherd." I rather deplored the fact that such houses did not exist for male offenders. All admit theoretically a single standard for men and women. A sin is a sin whether committed by a suffragette or a Tammany Democrat. But in practice and everyday life a wide difference is accepted. The young blood who has sown his "wild oats," when he comes to marry will select and exact not a woman who has stepped aside from the straight path, but one without taint or blemish. The man whose past cannot bear scrutiny will scrutinize with lynx-eyes the past of the woman he chooses for his life-partner and will recoil from the suggestion of marrying a woman whose record was as bad as his own. Instances of a double standard in practice are of everyday occurrence.

Condemning, then, in the Cathedral, this double standard and the widespread impurity of men, I suggested that if male offenders were relegated to Houses of the Good Shepherd many of them would be checked in the path of self-indulgence, when what was meted out to their victims, more sinned against than

sinning, was meted out to them with no stinting hand. Perhaps now that women have the vote they may be better able to protect themselves and punish their aggressors.

Poughkeepsie. THE PREACHER.

To the Editor of AMERICA:

The following astounding statement in Miss Baxter's letter would be incredible had it not appeared in cold print:

What he (Mr. Connolly) complains of, very justly, too, it seems to me, is the clerical and lay apathy on the part of Catholics in the present widespread movements tending towards the protection of women and the social and moral betterment of the poor.

Every Catholic parish in the city is a "movement," established for years, for these very purposes; every Catholic school, every Catholic home is also just such a morally dynamic center. These are the true prophylactics against white and any other sort of slavery. It is of the very essence of Catholic life to protect men, women and children and make for the social, moral and spiritual betterment of both the poor and the rich. This is not a "movement tending," but an actual movement, accomplished. There are Catholics who need to study what is under their very noses.

The Cruger case has stirred up the muddy water for a nine days' sensation. The newspapers print huge headlines and various uplift activities are flaunted in the public eye. Catholics are not featured among them; ergo, Catholic apathy. Catholic charity work is so obvious that some Catholics overlook it, just as some people forget that daylight comes from the sun.

Let's be done with this ignorant criticism. Because some ladies in silks and satins motor into the slums "for the social and moral betterment of the poor," Catholics are apathetic to the improvement of the poor! Consult the Catholic Directory, page 152, giving the recapitulation of the Catholic activities, ecclesiastical, sociological and charitable, of the Archdiocese of New York, and give pause before criticising. Then *visit* the various institutions and organizations and see for yourself what they are actually doing. You will find there men and women by the hundreds who have given up the silks and satins, the comforts and the ambitions of life to go down among the poor and be the poor for the social and moral betterment of the poor. There is only one limit to this Catholic work and that is money. Zeal, courage, love, self-sacrifice are there in abundance. You who complain, because you do not see, if you yourselves fail in zeal, courage, love or self-sacrifice, at least aid with your alms to the extent of your means.

New York. J. L.

Religious Freedom and the Constitution

To the Editor of AMERICA:

Kindly allow me to thank your correspondent, S. L. B., of Covington, Ky., for correcting my confessed ignorance on a point of constitutional science, where I nursed the flattering but false impression, as it now appears, that the Federal Constitution expressly *guaranteed* the freedom of worship, within due bounds of public morality. I ought to have been better informed; but I was unconsciously trusting to a mere impression, possibly based on a confusion with "life, liberty and the pursuit of happiness" in the Declaration of Independence. At all events, I had long carried about with me, as an axiom of religious liberty in the United States, the notion that the Federal Government protected certain primary rights of conscience from their iniquitous interdiction by the several States. Possibly, besides, instead of getting knowledge by review of the text of the Constitution, I suffered myself an ideal assumption equivalent to the postulate: The State can do no wrong!

The tyrannous contrary presumption, that Oklahoma, or any other American State, boasting of civilized enlightenment, not only can, but will, in a moment of blind bigotry, strangle a free-born rational soul in its absolute affairs between itself and the infinite Creator, outrages my first instincts and last faculties of right reason, my tenets of fundamental ethics, and my sense of just government.

New Orleans. WILLIAM PRICE.

The Bishop of Cork and the American Press

To the Editor of AMERICA:

The metropolitan papers have recently published a sensational report to the effect that the former German Ambassador at Washington requested the German Foreign Office to press the Holy See for the appointment of Dr. Cohalan as Bishop of Cork. In its last issue the *Osservatore Romano,* the semi-official organ of the Vatican, states definitely that no solicitations were addressed from Germany or Germans in regard to the selection of a bishop for the aforesaid See. It is clear then that either the Ambassador made no such request, or that the Foreign Office ignored it. At any rate, it is most unfortunate that the New York papers, which have fallen to a low plane indeed, should persistently try to discredit the Holy Father at a time when unity is so imperative for the welfare of the nation.

Philadelphia. E. M.

Help for Armenia

To the Editor of AMERICA:

In your issue of November 17, you "earnestly recommend" to your readers the "worthy charity" of the Armenian and Syrian Relief Committee. It would be impossible to overestimate the value of charitable assistance given to these unfortunate peoples of the East, provided it be given in the proper way; and you seem to take it for granted that the proper way is through the relief committee of which you speak in the following words: "The Armenian and Syrian Relief Committee is an organization inspired by true charity, which makes no distinction of creeds."

I do not know who compose this committee, or in what proportion its members are Catholics; but if it is true that it makes no distinction of creeds, why is it that the funds collected must be distributed exclusively by Protestant missionaries? My testimony might, perhaps, be open to question, if I relied merely upon my own experience of many years as a Catholic missionary in the East; but it is supported by the testimony of a Protestant minister. The Rev. William H. Hall, of the Protestant College at Beirut, recently returned from relief work in that district, and from his own words seems to be very anxious to assure Americans that Catholics have nothing to do with the distribution of funds collected by the Armenian and Syrian Committee. Writing in the New York *Times,* for October 22, 1917, he says: "The funds collected in this country by the American Committee for Armenian and Syrian relief are being disbursed through these American [Protestant] missionaries and teachers of the American [Protestant] college in Beirut." What he says of the funds destined for the Armenians and Syrians is true also of the other American contributions to charitable works in the East.

No wonder, then, that America is considered everywhere in the East a Protestant country; no wonder also that thousands of these starving Armenians and Syrians become Protestants, partly, it must be confessed, through Catholic contributions. To these poor and ignorant Christians of the East, Armenians, Syrians, Greeks and others, Protestantism points out the way of escaping starvation.

New York. GEORGE CALAVASSY,
Missionary Apostolic.

[The Armenian and Syrian Relief Committee has given assurance that money will be distributed through Catholic mediums also. Catholics who prefer another depositary can easily send their gifts to the Holy Father.—ED. AMERICA.]

AMERICA

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Some Irish, Old and New

LIKE all Irish priests, the late Canon Sheehan was deeply interested in the Church in the United States. Fully appreciating her strong vitality, manifested particularly in works of education and charity, the Canon was by no means blind to the fact that, because of worldly prosperity, some were falling away from the Faith of their Irish ancestors, and losing their "attachment to the Church which they had helped to build up." In his exceedingly interesting volume, "Canon Sheehan of Doneraile," just published by Longmans, Father H. J. Heuser records how in conversation, the Canon expressed his fear that many "children of the Saints" were setting up new gods:

> The wealthy Irish-American is raising a generation that learns not merely to forget the old land of their fathers, but to become ashamed of it; to imitate the manners and fashions, and last of all, the vices and infidelity of a great body of Americans who recognize no definite faith, and who make civic virtue their sole religion, secular training their sole education, and worldly success the standard of all their attainments.

The words sting, but they are true, every one of them, and there is scarcely a large city in the United States in which they have not been verified, to the scandal of all decent non-Catholics and the eternal ruin of many souls. What some call "the Irish," by which they mean the second and third generation of Irish emigrants, are probably the only people in this mixed United States among whom are found, in notable numbers, individuals ashamed of the stock from which they have sprung. The descendants of English, German, French, Italian, Polish, and Hungarian settlers, all confess to a certain love for the home of their ancestors. Only the "prominent" Irish are ashamed of martyred Ireland, a nation that has nobly suffered far beyond all others in the high and holy cause of love of country and love of God.

When men fall to that depth of degradation, they have fallen beneath all contempt. The grandson of the hardy peasant, type of a faith undaunted after centuries of persecution, dances attendance upon an unclean crew of sneering money-grubbers, who despise him for his craven spirit, while they use him as a pliant tool. His sister, separated in time by a brief span of years, has nothing in common with the old Irish grandmother, one of a congregation, as Dooley writes, that heard Mass devoutly with their prayer-books upside down, because in her day in Ireland the price of an education was denial of the Faith. Granddaughter has what some consider an "education"; her Faith is of the dead kind that knows nothing of good works. Her brother, graduate of non-Catholic schools and mephitic drawing-rooms, might be a heretic, if he had enough religion left in him to make a respectable heresy. As it is, he is only an uninteresting apostate.

What changes has time wrought! Seventy-five years ago, the Irish in this country built the roads, dug the trenches, filled the churches, blessed God when the little girl went off to the convent, and wondered why God was so good to them when the boy was called to the altar. Today an uncomfortable percentage of their descendants are doing none of these things. The Irish of those times were poor and ignorant and Catholic, and when the last moment came, they went to God confident that while their sins were great and their merits small, His mercy was infinite. Their modern representatives are wealthy, ignorant, too, but not Catholic, to any noticeable extent; and when their last moment comes, our best hopes are founded on the widest extension of the Church's merciful teaching on invincible ignorance. And the reason? These degenerate descendants from noble sires have made "civic virtue their sole religion, secular training their sole education, and worldly success the standard of all their attainments." They are not many, happily, and for this the country may be thankful. Few perils are so pernicious as Irishmen warped out of their Faith, ashamed of the loyal fighting race that for centuries has done battle for all the things that are true and good in every clime of the earth.

Exeunt the "Godmothers"

"HOW could I?" asked the Oxford man, reproached for not going to the assistance of a fellow-student, struggling in the water. "Why, we had never been introduced!" The bearing of this legend lies in the application. Necessity rightly does away with convention; but when no need exists, it is not wise to throw convention aside to make one. It is probably true that our soldiers in camp and abroad are yearning for letters from the old home town, and also probably true that their friends and relatives, aware of the yearning, are doing what they can to assuage it. But in no case is it either necessary or proper for our American women to write to soldiers of whom they know absolutely nothing.

The custom seems to have become widespread within the last year. The motive of the writers is, no doubt, above suspicion, but the dangers of the practice are obvious. Very wisely, therefore, has the Committee on Public Information announced its disapproval.

Neither the War Department nor the Woman's Committee of the Council of National Defense is furnishing the names of soldiers for "godmothering." While the War Department appreciates the spirit in which the women are offering to write to soldiers at the front, the experiences of France and England have proved that the plan ultimately works more harm than good. General Sibert has recently issued a statement from France to this effect, showing his marked disapproval of the idea. We receive so many letters asking for the names of soldiers, that a statement should be made through the press that we are not endorsing the plan.

Mr. Toots used to write letters to himself, and Micawber won fame by writing to all sorts of persons, but both individuals were well acquainted with the favored ones to whom their epistles were indited. Our quondam "godmothers" can do no better than follow their example in writing and writing often, but always with complete regard for the safeguards which are quite as necessary in time of war as in time of peace.

Our New Voters.

IN spite of the almost unanimous support of the press, the constitutional amendment for woman suffrage was adopted by the State of New York on November 6 by a decisive majority. In thirteen States women now enjoy complete suffrage; in nineteen, they may vote for president; in New York, the first of the Eastern States to eliminate the sex requirement, they may vote, not only for president of the United States, but for all elective officers, local and national. There are 3,060,848 women, twenty-one years of age and over, in New York; how many meet the suffrage requirements has not been definitely ascertained. But it is probable that the voting population has been increased by nearly 2,000,000.

To question an accomplished fact is a waste of time. Before the last election opinions on the fitness and expediency of votes for women varied; of these opinions, one set now possesses little more than academic interest. What now remains is to urge upon our new voters the duty of using their privilege, and of using it wisely. If the action of the people on November 6 has only added to an idle and unthinking electorate, a great step has been taken towards the downfall of genuinely popular government. There is no reason, however, to hold this pessimistic view for granted. To argue that the vote is the panacea for the evils which afflict society is folly; but if the women of New York prepare themselves to exercise the franchise with discrimination, the social and economic reforms which many have attached to this extension of the electorate, may be brought appreciably nearer. It would be the merest pretense to claim that this Review, while scoring "feminism," held anything but a neutral attitude on the question decided on November 6; but now that the people have spoken, it finds itself in complete accord with the New York Woman Suffrage Party in the resolutions:

> We should not at this convention endorse any principle, party or individual, or commit ourselves to parties or partisan measures, before we have had ample time to study conditions and problems of government which are new to us.
>
> We should inform ourselves of the various problems of government in order to use our new power of citizenship to the greatest advantage of State and nation.

This is an excellent beginning, full of promise for the future. If not the greatest, the franchise is among the greatest privileges of an American citizen. Privileges, like rights, imply duties. If States and cities have been scourged by bad government, it is largely because citizens, otherwise "good," have been deplorably negligent in the performance of a prime civic duty; the duty of voting with wisdom and regularity.

The Knights of Columbus

ONLY those who have visited the military camps have any conception of the work which is being done by the Knights of Columbus. In many instances the recreation halls have already been completed and turned over to the authorities. Such has been the case in Camp Greene, Charlotte, North Carolina; in Camp Wadsworth, Spartanburg, South Carolina; and in Camp Doniphan, Fort Sill, Oklahoma. These are only a few of the more recent solemn dedications of buildings which have been honored by the presence of the bishop of the diocese in which they are situated. Similar work is being pushed both at home and abroad; and it may be confidently expected that not only in the course of their training but also while in the trenches and during the period of their convalescence, our Catholic soldiers will be given every possible spiritual and material assistance.

There is, however, a danger in recording this success, for it is apt to lead to the impression, to the delusion, which, deliberately fostered, might easily become a shabby cloak for slothful indifference, that efforts on the part of individuals, not members of the organization, to further the work would be something of an intrusion. Now that the President has put into the hands of the Knights of Columbus the care of Catholic soldiers, petty rivalries would indeed be utterly out of place; but where competition is to be deprecated, cooperation is much to be desired. If the work is to be well done, generous assistance will be needed.

The construction of the recreation halls is only a beginning, their maintenance and the other activities of the Knights will be an increasingly large drain on the resources of the organization. Even the Y. M. C. A., with its great wealth and its perfect system, found it necessary to appeal to the charity of the country. The needs of the Knights of Columbus are almost as great, and as they are the official appointees of the Government for the administration of work for Catholic soldiers, it stands to

reason that they, too, will require large contributions, and that the bulk of Catholic charity should be given to them.

Every Catholic in the country should take this matter to heart. Mere pride should make us anxious that the work of the Knights be accomplished in a manner worthy of the Church. We cannot afford to have their hands tied by lack of funds. Besides, it is an object of pure zeal. In France the Knights of Columbus and Catholics in general have been held up to public admiration for the generosity with which they have taken up the interests of the Faith. We must live up to our reputation. When our Catholic boys are so prodigal of their blood, we cannot be niggardly with our gold.

Readers and Reading Today

MEN of common-sense agree that it is better to read a good book than to write a poor one. It is better, too, say reputable publishers, to sell an old book that is worth reading than to bring out a new one that is trash. These two principles, it is gratifying to observe, seem to be governing the American book-world this year. Our entrance into the war has made us serious-minded and has deepened and broadened our intellectual interests. For publishers report a marked falling-off in the demand for light and frothy fiction and for problem-novels; that books bearing on the war are now among the best-sellers; that there is a constantly increasing call for good poetry; that books dealing with spiritual things are being widely read; and that the "sales of the great old books of the world" keep steadily growing.

As the character of a man's reading of course determines to a large extent his habit of thought, this remarkable change that has come over the American people's taste in literature can hardly fail to promote the strengthening of moral fiber that is so necessary for the successful prosecution of the war. For if there is now little demand for immoral or worthless novels, their authors, after haunting in vain the offices of publishers, will probably either cease writing altogether or will produce something worth reading, and their former patrons, feeling the need, in these trying times, of mind-food that really nourishes, may perhaps be tempted to open some literary masterpiece they once admired and even to become actually interested in some work that is a book indeed.

After all, they are not so very numerous, these real books. For a French investigator reports that though books have now been made for some 3,000 years, the works of only 500 authors are still read. Out of 50,000 works brought out during the seventeenth century, he computes that hardly 50 are republished today; out of every 1,000 books published throughout the world 600 do not pay the cost of printing and only 100 can be said to profit the producers much, and, sadder still, out of those 1,000 books, as many as 650 are forgotten at the end of a year and only 10 are heard of twenty years later.

So if future historians can number among the minor blessings that followed America's entrance into the war the remarkable fact that those who formerly wrote worthless books and wheedled publishers into bringing them out, suddenly abandoned their typewriters and occupied themselves with something useful instead, and that the "general reader" quite as unexpectedly began to take down from his library shelves long-unopened literary masterpieces and to read them eagerly, we shall have additional reasons, when peace comes at last, for grateful rejoicing.

"Comfort Kits" for Profiteers

LAST spring a group of altruistic New York patriots met and decided that nothing would sooner bring the war to a victorious end than brightening our fighters' lives by furnishing every American soldier with a "comfort kit" containing pipes, tobacco, toilet articles, etc. Considerable money, it was wisely foreseen, would be required to bring the project to a happy issue, but it was confidently hoped that if an "Army and Navy Bazaar," of which the executive board was to receive "no salary, profit, percentage or remuneration," were held this fall, the public would respond generously and every American soldier in France would joyfully receive his comfort kit by Christmas. Accordingly the bazaar was held and its gross receipts came to the neat sum of $71,475.93, which meant, the confiding public perhaps inferred, that some 70,000 of our brave boys at the front would early be gladdened by a present of a one-dollar comfort kit. Unfortunately, however, owing to the fact that the bazaar realized exactly $756.96 over and above "expenses," only 700 of our soldiers, not 70,000, will receive that highly desirable gift. "But what became of the other $70,718.97 of the gross receipts?" the interested public inquired. "It was used to pay bazaar-workers' salaries and commissions, rent, newspaper-advertising, decorations, etc.," an honest auditor answered. A large portion of the $70,718.97, it transpired, was used to provide with a new variety of "comfort kits," not the soldiers, but the bazaar's promoters. The managing director, for instance, was forced to solace himself with a comfort kit of only $756.96, for he would have received one of $7,500 if the bazaar had been better managed. The chief beneficiary of the affair, however, appears to be the promoter of a "souvenir program" which brought him an exceedingly comfortable kit of $24,000, all clear gain. The District Attorney is now investigating the bazaar, indictments are in order, and the scandal has aroused the public's just indignation.

The lessons taught by this sordid affair are so clear and striking that they cannot well be missed. First of all, unscrupulous and irresponsible people should not be permitted to exploit in the sacred name of patriotism the

generous and confiding public. With a view to preventing such abuses, the promoters of charity bazaars and the like, and all too, who collect for them, should be forced to provide themselves with State or Federal licenses. Secondly, relief-work of all kinds should be so systematized and coordinated that with the least possible expense and red tape the sum realized may reach the quarters it is meant to benefit, and the transactions of the charity's promoters should always be open to official inspection. Finally be it noted, that it is not Catholic charities that are involved in scandals like those that have brought discredit on the promoters of the Army and Navy Bazaar. The books of all Catholic public charities can always be examined by those who have a right to do so, and the money our institutions receive is not spent to provide comfort kits for profiteers, or to pay high-salaried officials, but every dollar of it is conscientiously used in direct relief-work.

Literature

WILFRID WARD'S LIFE-WORK

WILFRID WARD and his life-work must be viewed from many angles. It is certain that by his death the English-speaking Catholic world was bereft not only of its greatest apologist since Wiseman and Newman, but, besides, of an eminent editor, essayist, biographer, historian and philosopher. To get any adequate idea of the man, then, it will be necessary to study him under these several and vari-colored aspects, and then fuse them into the white light of a single impression.

The most important and enduring of his tasks is undoubtedly that which he accomplished as the historian of the origin and progress, the problems and personalities, of the Catholic revival in England during the last century. To this work he devoted his best years, and by its products, the lives of his father, of Cardinals Newman and Manning, of Aubrey de Vere, together with the corporate life of the Oxford movement, he will be chiefly remembered. These masterly lives are entirely free from the modern over-emphasis on "objective history." Not that he obscures or conceals facts or traits of character that are calculated to lower our opinion of great laymen or churchmen, but he refuses to narrate with the passionless candor of the purely objective historian the glorious events of the Catholic revival. He indulges in a laudable and enthusiastic pride for the great work done by Catholics since many of the learned men of Europe began to return to the Church, and science, sacred and secular, again began to blossom within her precincts. Besides, where the merely objective historian calmly paints only the face of the facts, Ward searches for master-ideas and motives, for the hidden sources of character. He cares for no fact merely as a phenomenon, but only because it is the counterpart in the outer world, of ideas energizing in the minds of men. He is a psychological, rather than an ontological historian. And thus he is a greater realist than those who are content with the outer shell of the facts, for the creative ideas of men are in a sense more real than the facts, since they are prior to the facts and cause them.

But to say that Ward is a psychological historian is the same as calling him a biographer. In fact, his biographical gifts are greater than his historical, which he cultivated as subsidiary to his treatment of character. We feel after reading the biographies mentioned above, that we have known the men in real life, instead of having the impression of an assemblage of moral and intellectual traits in a card-catalogue. Even after reading the shorter essays he wrote on such men as Huxley, Tennyson, Mill, Hutton and others with whom he was intimate, we carry away a more real and unified impression than certain ambitious lives of the same men would give us. Chesterton, in his striking way, sums up this biographical talent as follows: "Wilfrid Ward was a biographer in a sense as exact and more exalted than we apply to a biologist. He really dealt with life and the springs of life."

Closely connected with his biography of individuals was his biography of corporations. As an editor he kept in touch with and delineated the lives of corporate bodies, of the Church and the world, of the forces of belief and unbelief, of nations and constitutions, of philosophies and currents of thought circulating through the modern world. His editorial forum was the clearing-house where Catholic scholars brought their views and discussed the developments of modern science and criticism in relation to their bearing on the Church. The *Dublin Review* attained under his editorship the greatest splendor in its long life of three-quarters of a century, and this is a great distinction when we consider that O'Connell, Cardinal Wiseman, W. G. Ward and similar writers were contributors to it during the Victorian age.

Besides the historian, biographer and editor, we must recognize in him the apologist. In this character he appears before us as the heir to and the developer of Cardinal Newman's philosophy, especially that portion of it outlined in the "Essay on Development." Philosopher and apologist blend together inseparably in Wilfrid Ward. As a philosopher then, he produced several constructive volumes, "Witnesses to the Unseen," "The Will to Believe," "Problems and Persons," and "Men and Matters." Apropos of his habits of thought Chesterton says:

> Thinking was to him like breathing. He never left off doing it, and he never thought himself remarkable for doing it. He had the same relish for reason that his father had. But like the men of his father's generation he was somehow never touched with that dehumanizing rationality which can in our time turn the intellectually consistent into cranks. For him, unlike so many writers of today, mental gymnastics were, like bodily, meant to balance a man and not to break his neck. Logic was one of the manly sports.

Wilfrid Ward, like every man who ventures beyond the philosophical paling of conservatism, reaped such undeserved epithets as "Modernist" and "liberalist." Especially did he receive such compliments from Catholic philosophers who were more concerned about what the oracles of antiquity had said than about the reasons why they had said it. These men could not see that a doctrine could be held intact today, even if the arguments that had once sufficed to defend it were antiquated and newer ones were substituted. But Ward's loyal Catholicism is proved by the fact of his taking a course of scholastic philosophy in Rome, while the Modernists either never knew their heritage of Catholic philosophy or early rejected it for Kantism. Besides this grounding in the traditional thought of the Church, he had the benefit of personal intercourse with Cardinal Newman, who gave him valuable hints on how to bring the old truths within the reach of the modern mind.

As a matter of fact, far from being "liberal" in an invidious sense, Ward's motto in the matter of philosophy was substantially that laid down by Leo XIII in his Encyclical on the restoration of Thomistic philosophy, "*Vetera novis augere.*" Just as

the Summa of Aquinas had taken stock of and criticized the vast heritage of patristic philosophy, rejected the false, assimilated the true and welded it together in a synthesis with the newer Aristotelic philosophy, so Wilfrid Ward insisted that the time was ripe for a revision of scholasticism in the light of the science of today. It was surely no more radical a plan in our century than the plan of Aquinas in the thirteenth. But the radical conservatives liked him no more than their medieval prototypes liked Aquinas. These over-conservatives are thus described in a certain passage in which, comparing the structure of Catholic thought to a cathedral built in ages past and now falling to ruin, he says: "There are two classes of enemies to true conservatism, those who would pull it down, and those who would leave it untouched, without the conditions which render it habitable in the present." Ward stood for judicious repairs. And when the Encyclical against Modernism came out his true conservatism was vindicated. He was for revising scholasticism; the Modernists were for repudiating it in favor of Kantism. In every respect this condemnation of radicalism is philosophy was an apology for Ward, for while it gave him an opportunity of showing what real conservatism is, it showed that he put his Catholic Faith above intellectual eminence in all the different departments in which he excelled.

A. G. BRICKEL, S. J.

TO A CHILD

I know you are too dear to stay,
You are so exquisitely sweet;
My lonely house will thrill some day
To echoes of your eager feet.

I hold your words within my heart,
So few, so infinitely dear;
Watching your fluttering hands I start
At the corroding touch of fear.

A faint, unearthly music rings
From you to heaven—it is not far!
A mist about your beauty clings
Like a thin cloud before a star.

My heart shall keep the child I knew,
When you are really gone from me,
And spend its life remembering you
As shells remember the lost sea.

ALINE KILMER.

REVIEWS

A Short History of England. By G. K. CHESTERTON. New York: John Lane Co. $1.50.

When those who read Mr. Chesterton's "The Crimes of England" heard that he had begun to write a history of his country, they were able to forecast with considerable accuracy what the character of the work would be. All who are familiar with this brilliant author's addiction to paradox, his skill in turning an unforgettable phrase, his love and admiration for nearly everything medieval, his wholesome hatred of Puritanism, and his uncompromising attitude toward capitalism and the "Servile State" will find this "Short History of England" a thoroughly Chestertonian work. Each of the eighteen chapters in the volume is an essay on the character of important epochs as the author views them. The book is anything but a "chronicle-and-comment" history or a "trumpet-and-drum" narrative. He complains that the so-called "popular" histories of England have been written against the people, so he is determined to produce one "from the standpoint of a member of the public." As was to be expected, Catholic readers will find the volume well stocked with "strong points." Here are some of them:

> The Church . . . . worked of her own nature toward greater social equality; and it is a historical error to suppose that the Church hierarchy worked with aristocracies or was of a kind with them. . . . Ireland was not converted but created by Christianity, as a stone church is created; and all its elements were gathered as under a garment, under the genius of St. Patrick. . . . Ireland was never Roman and it was always Romanist. . . .
>
> It is not merely flippant to say that monks and nuns stood to mankind as a sort of sanctified league of aunts and uncles. It is a commonplace that they did everything that nobody else would do; that the abbeys kept the world's diary, faced the plagues of all flesh, taught the first technical arts, preserved the pagan literature, and above all, by a perpetual patch-work of charity, kept the poor from the most distant sight of their modern despair. We still find it necessary to have a reserve of philanthropists, but we trust it to men who have made themselves rich, not to men who have made themselves poor. Finally the abbots and abbesses were elective. They introduced representative government, unknown to ancient democracy, and in itself a semi-sacramental idea. . . .
>
> It is admitted that the conscious and active emancipators [of slaves in the Middle Ages] everywhere were the parish priests and the religious brotherhoods; but no name among them has survived and no man of them has reaped his reward in this world. Countless Clarksons and innumerable Wilberforces, without political machinery or public fame, worked at death-beds and confessionals in all the villages of Europe; and the vast system of slavery vanished . . . . The Catholic type of Christianity was not merely an element, it was a climate; and in that climate the slave would not grow.

Before finishing the book readers can learn from Mr. Chesterton with what disastrous results, for example, the plunder of the gilds, which followed the pillage of the monasteries, was attended; how Henry VIII "sought to lean upon the cushions of Leo and found he had struck his arm upon the rock of Peter"; wherein Elizabeth's policy differed from Mary Tudor's; and just what the character of "The Age of the Puritans" was. There is also an excellent analysis of the eighteenth-century statesmen's attitude toward republics, striking reflections on Marlborough's perfidity, and many another brilliant page besides.

W. D.

The Martyr of Futuna; Blessed Peter Chanel of the Society of Mary. Prepared from the French by FLORENCE GILMORE. Ossining, New York: Catholic Foreign Mission Society. $1.00.

Another valuable addition to the Catholic Foreign Mission Society's growing list of publications. Coming at a time when nations and individuals alike in their mad rush for supremacy keep the sword raised till a new bit of territory be added, such a reminder of the peaceful methods used by the Great Ruler of mankind in the conquest of the world and its prince is no less refreshing than inspiring. The subject of this history is only another of those who, leaving home and relatives and friends, labored among far-off savages to win to God the kingdom of men's souls. Miss Gilmore's translation is well done.

The Society of Mary of Lyons, more commonly known as the Marist Fathers, grew out of an idea originating in the seminary of Sainte Irénée. To Ven. Jean Claude Mary Colin is due the later development of this project, and in 1836 Pope Gregory XVI approved the Society of Mary, entrusting to it the missions of Oceanica. Among the first companions of Father Colin was Blessed Peter Chanel, parish-priest, teacher, missionary, martyr. Born at Cuet, a little village in the eastern part of France, on July 12, 1803, Blessed Peter early grew to know and love Mary, the Mother of God, towards whom throughout life he cherished a tender devotion; to her he prayed that his desire for the missions might be fulfilled, dedicated to her his every undertaking, consecrated to her his life. His early years were spent as shepherd of his father's flocks, a presage of his later life-work, when he was to gather into the fold of Christ the souls of his "little savages." A

kind teacher, a zealous parish-priest, and a prudent superior, he won the esteem of all; his departure for the missions in 1836 occasioned the sincerest regrets. His work among the natives of Futuna covered the short period of three years and a few months, still his endurance of hardships of all kinds, his universal charity, and his joy at the thought of dying for Christ, were the marks of a true apostle. Although our martyr's days were cut short before he could behold the fruits of his toil, it cannot be said of him that he fretted his hour on life's stage and then was heard no more, for the closing chapter, "Martyrdom-Conversion of the Island," once more assures us that the martyr's blood is the seed of Christians. A copy of this book in the hands of those interested in the missions may mean an increased number of vocations; the fields are still white with the harvest and the laborers few. Catholic libraries, especially, should not fail to procure the life-story of this nineteenth-century martyr. J. H. C.

Love Songs. By SARA TEASDALE. New York: The Macmillan Company. $1.25.

This collection of Mrs. Filsinger's sweet and pure little "Love Songs" is very refreshing reading nowadays when so many versifiers of her sex sing for the most part of "modernity," passion and eroticism. She has here built herself a "house of shining words" and musical which will delight all lovers of lyric poetry. The author is a keen discerner of beauty and knows how to barter for it profitably. For she sings:

Life has loveliness to sell,
All beautiful and splendid things,
Blue waves whitened on a cliff,
Soaring fire that sways and sings,
And children's faces looking up
Holding wonder like a cup.

There is a world of truth and meaning in such dainty lyrics as "The Look," "Gifts" and "Wisdom," and the following poems entitled respectively "Faults" and "Riches" are excellent examples of "Sara Teasdale's" manner:

They came to tell your faults to me,
They named them over one by one;
I laughed aloud when they were done,
I knew them all so well before—
Oh, they were blind, too blind to see
Your faults had made me love you more.

I have no riches but my thoughts,
Yet these are wealth enough for me;
My thoughts of you are golden coins
Stamped in the mint of memory;
And I must spend them all in song,
For thoughts, as well as gold, must be
Left on the hither side of death
To gain their immortality.

The thoughts melodiously expressed in such poems as "Mastery" and "Lessons" are hardly Christian, however, and from other lyrics in the volume it would appear that the author does not believe that her soul is to live forever. But nearly all the "Love Songs," strictly so-called, are so sincere and fragrant that many of them will doubtless be set to music. The volume makes a dainty gift-book. W. D.

William Dean Howells. A Study of the Achievements of a Literary Artist. By ALEXANDER HARVEY. New York: B. W. Huebsch. $1.50.

The reader should first peruse the index of this volume, for it is interesting and startling. If somewhat flippant in tone it is decidedly picturesque. It is probably one of the few indexes in which the horrors of the text are relieved, or perhaps rather intensified by an illustration. Here it is the picture of Emily, the lady of the famed Castle of Udolpho, under the spell of one of those preternatural visitations which haunted the mysterious tower, and which Mrs. Radcliffe "played up" so successfully. And if the reader turns to such words as "Aztec," "Lucullus," "Mississippi," he will find something to enlighten him on the way in which indexes should be made.

But the index, smart as it may be, leaves the impression that the author is not always serious. Even when he is trying to analyze the craftsmanship of Mr. Howells, an unpleasant vein of sarcasm slips into his work. His analysis of the American novelist is keen, and at times approaches brilliancy. He is outspoken in his literary criticisms and is a sturdy champion of the literary emancipation of our American authors from too subservient a thraldom to British standards, models and verdicts though he unnecessarily repeats his protest. He has judgments of his own, and though many must disagree with him when he says that "From the standpoint of literature regarded as a fine art, 'The Rise of Silas Lapham' is the finest novel ever written," or that the coffee-pot episode in "April Hopes" is the most humorous thing in fiction, we like such frankness. The reviewer also thoroughly agrees with Mr. Harvey when he states that Captain Marryat never wrote a story of the sea that can compare with our American Melville's "Moby Dick," the "Epic of the White Whale." We add that the American boy who has not read that splendid yarn has missed a real "thriller." The final judgment of our critic on the powers and the limitations of Howells seems to be correct. According to Mr. Harvey, the author of "A Modern Instance," "Doctor Breen's Practice," "A Hazard of New Fortunes" is a great literary artist, an interesting story-teller, who can be dramatic but never descends to cheap theatricals and is classic in style and manner. Howells is a "reporter, a reporter of genius . . . a humorist of the rarest gifts, an artist with words, but still a reporter." He deals with what can be seen, handled and touched. But he does not descend into the inner recesses of the soul, does not probe its secrets. There is surface to his work, but that work has little depth. In one passage of the volume Mr. Harvey couples the name of Our Lord with that of Byron's most disreputable hero. This juxtaposition cannot but prove offensive to all sincere Christians. J. C. R.

BOOKS AND AUTHORS

The second series (Catholic) "Sermon Notes" (Longmans, $1.25), by the late Mgr. Benson, edited by his biographer, Father Martindale, is made up of a course of twelve sermons "On the Will," which were preached in Kensington during the Lent of 1907, four discourses on "The Way, the Truth and the Life," four on "Miracles of Christ," five on "Characteristics of the Christian Religion," some "Kikuyu Sermons" and various odds and ends. The editor remarks that the sermons on the will are occasionally open to a Modernistic interpretation, and he has indicated these danger-points by inserting asterisks. "The necessary ecclesiastical permission for publication," he says, "was secured under that condition." But the book has no imprimatur.

The friends of Anne Shirley, Miss L. M. Montgomery's amiable heroine, will be interested to learn from the author's latest story, "Anne's House of Dreams" (Stokes, $1.40), how Dr. Blythe's newly-wedded wife comes to Four Winds to live, meets there the beautiful Leslie Moore, whose somber days she helps to brighten for good, receives valuable advice from the sharp-tongued Miss Cornelia on the management of men-folk, and sees Captain Jim, the light-house keeper, safely across the bar. A pleasant story pleasantly told.——In "His Last Bow" (Doran, $1.35), by A. Conan Doyle, the phœnix-like Sherlock Holmes arises from the ashes of an obscurity some part of which was spent, oddly enough, in Chicago. While the great detective has lost none of the cunning so envied by Scotland

Yard, he has acquired, for professional purposes only, a strange dialect which he excuses on the ground that it is the current English of the Western metropolis. "Brother Mycroft," figuring in one of the tales, scarcely lives up to his reputation for astuteness, but Sherlock is as cunning as of yore and Dr. Watson exhibits to perfection all his pristine good-nature. Sherlock, as the moralist will note with satisfaction, seems to have overcome his bad habit of using drugs to stimulate his imagination.——"Our Square and the People in It" (Houghton Mifflin, $1.50), by Samuel Hopkins Adams, is a delightful little volume of stories about life in New York. Fiction indeed are these tales, and highly imaginary, for it is too much to hope that in this great wilderness there are communities in which men and women display so neighborly a spirit as Mr. Adams finds in "Our Square."

The November *Month* opens with a paper on "The Luther Centenary," by Father Sidney F. Smith, which is an admirable appraisal of the heresiarch's life and work. In "The Two Nations," namely, the rich and the poor of England, Father Keating points a dark picture of how labor was exploited during the later eighteenth century. W. M. Letts contributes an excellent war-hospital story; Father Pollen continues tracing the career of Simon Hunt, the schoolmaster of Shakespeare, who died a Jesuit priest; there are some trenchant editorials on the ethics of reprisals and the following prayerful sonnet by H. W. Bliss could well be recited by all who are now making the novena to *"Regina Pacis"*:

Queen of the peace that breathed at Nazareth,—
Source of all mothers' and all children's love,—
Queen Mother of the Prince of Peace; above
Thou reign'st in peace with Him! Let then the breath
Of mothers mourning for their dear sons' death,
As thou didst weep for His, thy kind heart move,
Let mothers' lips again their children's prove;—
For thou had'st Jesus' lips at Nazareth!

When, with *His blood* and tears, on Olivet—
Mother of God! the shuddering earth was wet,
Were they,—or thine on Calvary,—in vain?
Nay, by that pain ineffable came peace!
Bid, Mother, bid thy Son bid wars to cease:
Pain gave thee peace;—Oh! give us peace through pain.

Here are some recent pamphlets that deserve mention: *"Que Serai-Je? Une Causerie avec les Jeunes"* (Frères du Sacré-Coeur, 684 rue Fulham, Montreal), is the title of the French translation of Father Cassilly's valuable pamphlet, "What Shall I Be?" 50,000 copies of which have been sold by the America Press. A Spanish edition of this booklet has now been out a year, and a Polish translation is soon to be published.——The two Central Verein pamphlets for our Catholic soldiers, "Guide Right" and "God's Armor," have been widely distributed in the camps and at the front. A second series, entitled "Who Goes There?" is now being issued by the Central Bureau of the Central Verein at St. Louis. The first of these new soldier booklets, "Thrift" ($0.05), by P. G. R., brings home in plain and convincing words the need of the virtue of thrift in the soldier's life. It will help to preserve him from many vices, strengthen his character and aid him to provide for those dependent upon him.——"What Martin Luther Said and Did" (The Catholic Leaflet, Grand Rapids, Mich., $0.05), consists mainly of a compilation of passages from Luther's writings showing the nature and effect of his doctrines. Other leaflets from the same press are: "How and Where We Got the Bible," "The True Church Must Date Back to the Time of Christ," "Why the Church Has a Pope," "The Catholic Doctrine on Purgatory."——The first of next year's almanacs to reach us is the "Almanac of the Sacred Heart" (Apostleship of Prayer, New York, $0.12), which contains, besides numerous illustrations in color, the usual variety of devotional and instructive articles including several stories by Father O'Rourke.——Our Sunday Visitor Press has out a good pamphlet, entitled "The 'Reformation' Condemned by World's Best Historians" ($0.05), which is an effective refutation of misleading assertions made by Professor L. Wessel in a leaflet issued by the American Lutheran Publicity Bureau.——"A Handy Companion for Soldiers and Sailors" (Kilner, $0.10), is another neat little prayer book a Vincentian Father has compiled.

BOOKS RECEIVED

D. Appleton & Co., New York:
The Quest of El Dorado. By the Rev. J. A. Zahm, C.S.C., Ph.D. $1.50.

Gabriel Beauchesne, Paris:
Le Merveilleux Spirite. Par Lucien Roure. 3fr. 50c.; Courtes Gloses sur les Evangiles du Dimanche. Par Mgr. Landrieux. 4 fr. 50c.; Nos Quartre Evangiles. Par E. Levesque. 3 fr. 50c.

Benziger Bros., New York:
The Ruby Cross. By Mary Wallace. $1.25.

Mt. Carmel Guild, Buffalo, N. Y.:
Catholic Calendar, 1918. $0.50.

The Century Co., New York:
The Story Book of Science. By Jean Henri Fabre. Translated from the Nineteenth French Edition by Florence Constable Bicknell. $2.00; Kildares of Storm. By Eleanor M. Kelly. $1.40; American Adventures. A Second Trip. "Abroad at Home." By Julian Street. $3.00.

The Dolphin Press, Philadelphia:
Catholic Churchmen in Science. By James J. Walsh, M.D., Ph.D. Third Series. $1.00.

George H. Doran, New York:
The Sin That was His. By Frank L. Packard. Illustrated by Francis Rogers. $1.35; Autumn Loiterers. By Charles Hanson Towne. With Drawings by Thomas Fogarty. $1.00; The Balfour Visit. Edited by Charles Hanson Towne; The Major. By Ralph Connor. $1.40.

Doubleday, Page & Co., Garden City, N. Y.:
For France. Stories, Poems, Music, Drawings, etc., by America's Best-known Men and Women. Illustrated. $2.50.

E. P. Dutton & Co., New York:
American Soldiers' and Sailors' Diary, 1918. Arranged and Compiled by Mary Parker Converse; The Historical Development of Religions in China. By W. J. Clennell, H. M. Consular Service. $2.00; Germany's Annexationist Aims. By S. Grumbach. Translated by Ellis Barker. $1.50; Eat and Grow Thin Calendar, 1918; The Famous "Mahdah" Menus. By Vance Thompson.

Ginn & Co., Boston:
The Poems of Edgar Allen Poe. Edited by Kellis Campbell. $1.50.

Harper & Brothers, New York:
Diplomatic Days. By Edith O'Shaughnessy (Mrs. Nelson O'Shaughnessy). Illustrated. $2.00.

Houghton Mifflin Co., Boston:
The Next of Kin. Those Who Wait and Wonder. By Nellie L. McClung. $1.25; Days Out and Other Papers. By Elizabeth Woodbridge. $1.25; The Belgian Twins. By Lucy Fitch Perkins. Illustrated by the Author. $1.25; Medical Research and Human Welfare. A Record of Personal Experience During a Professional Life of Fifty-seven Years. By Dr. William Williams Keen. $1.25; The Profession of Teaching. By O. I. Woodley and M. Virginia Woodley.

P. J. Kenedy & Sons, New York:
God and Myself. An Inquiry into the True Religion. By Martin J. Scott, S.J. $1.00; The Externals of the Catholic Church. Her Government, Ceremonies, Festivals, Sacramentals and Devotions. By Rev. John F. Sullivan, of the Diocese of Providence. $1.50.

John Lane Co., New York:
A Short History of England. By G. K. Chesterton. $1.50.

Little, Brown & Co., Boston:
The Prison and the Prisoner. A Symposium. Edited by Julia K. Jaffray. $2.50.

Longmans, Green & Co., New York:
Canon Sheehan of Doneraile. The Story of an Irish Parish Priest as Told Chiefly by Himself in Books, Personal Memoirs and Letters. By Herman J. Heuser, D.D., Overbrook Seminary. $3.50; Church and State in England to the Death of Queen Anne. By Henry Melville Gwatkin, D.D. With a Preface by the Rev. E. W. Watson, D.D. $5.00; The Parish Theater, a Brief Account of Its Rise, Its Present Condition and Its Prospects. By Rev. John Talbot Smith, LL.D. $1.00; Selections from the Correspondence of the First Lord Acton. Edited with an Introduction by John Neville Figgis, Litt.D., and Reginald Vere Laurence, M.A. Vol. I, Correspondence with Cardinal Newman, Lady Blennerhassett, W. E. Gladstone and Others. $5.00; The Book of the Happy Warrior. By Henry Newbolt. $1.75; Days of Destiny, War Poems at Home and Abroad. By R. Gorell Barnes, the Rifle Brigade. $1.00; Sermon Notes. By the Late Monsignor Robert Hugh Benson. Edited by Rev. C. C. Martindale. Second Series. Catholic. $1.25.

The Macmillan Co., New York:
Elizabeth Bess, "a Little Girl of the Sixties." By E. C. Scott. With Illustrations by Alice Beard. $1.25; Recollections. By John Viscount Morley, O. M. In Two Volumes. $7.50.

Princeton University Press, Princeton, N. J.:
Value of the Classics. $1.00; $1.50 cloth.

G. P. Putnam's Sons, New York:
The Supernatural in Modern English Fiction. By Dorothy Scarborough, Ph.D. $2.00; The Safety Curtain and Other Stories. By Ethel M. Dell. $1.50; About Peggy Saville. By Mrs. George de Horne Vaisey. Illustrated. $1.50.

Charles Scribner's Sons, New York:
On the Right of the British Line. By Captain Gilbert Nobbs (Late L. R. B.). $1.25; The World and Thomas Kelly. By Arthur Train. $1.50; Fighting for Peace. By Henry Van Dyke, D.C.L. $1.25.

G. E. Stechert & Co., New York:
My System. 15 Minutes' Work a Day for Health's Sake. By J. P. Müller. $1.00.

The Torch Press, New York:
Louvain: A Tragedy in Three Acts. By Charles V. H. Roberts. $1.25.

EDUCATION

"Public Schools of Disloyalty"

EXAMINING the "campaign literature" which kept the presses busy in behalf of a discredited candidate during October, the casual visitor from Altruria or Altoona might have concluded that New York was misnamed. So numerous were the "reforms" wrought during three years and nine months, that the city might claim by right, what it deserved in fact, the title of "New Utopia." But since election day, when reform fell with a jazz-like groan, fancy has been replaced by reality. The District Attorney has been kept exceedingly busy arraigning a small army of patriots who proved their patriotism by primary frauds, and in other ways the good people of the city are learning that the "reform" administratian failed to send all the rascals to Coventry. The public schools are an unhappy instance in point; the phrase at the head of this column is not a Papist fling, but the subject of an editorial in the stodgy New York *Times* for November 16.

"Propagandist" Teachers

IT is not precisely a secret that for some years the New York schools have been harboring teachers whose loyalty was at least suspect, and less of a secret that the majority of these teachers were Socialists, with a habit of indulging in speech quite free from thought. So bad had conditions become, that when Mr. Arthur S. Somers, of the Board of Education, recently declared that the public schools were fast becoming "hot-beds of sedition," he only said publicly what many had long feared was true. Writing in the *Times* for November 18, Mr. B. S. Allen, of New York University, remarked that the evidence for this fairly general persuasion was "cumulative and widespread." "Ever since the outbreak of the war," he wrote, "I have been hearing of the brazen, outspoken disloyalty of teachers," adding that his informants were not sensation-mongers, but "reliable men and women," colleagues, for the most part, "of the disloyalists in question." The De Witt Clinton High School, Manhattan, is the institution most affected: "It has been too long conspicuous," commented the *Times* editorially on November 16, "as a seminary of sedition, anti-Americanism and Socialism"; but it is not alone in its shame. According to the New York *Sun* for November 19, Mr. Somers has received complaints filed by parents against twelve teachers in three Brooklyn schools. "Under the guise of Socialism," Mr. Somers is reported as saying, "these teachers have been conducting a propaganda encouraging 'free speech' in a most extreme form." "Time to clean house," writes Mr. William T. Hornaday in the New York *Tribune* for November 20. "At last the housecleaning that has been so unmistakably due in New York's teaching force is on." How greatly needed was this reformation is to be seen from the statement made by Dr. John L. Tildsley, assistant superintendent of schools, to the effect that in the public schools many teachers were Socialists, pacifists or internationalists, that Socialistic books and pamphlets were freely circulated in several high schools, and that "hundreds of pupils were being turned to views antagonistic to this Government, because they were permitted and even advised to read certain radical publications." "The teacher's desk has been made a soap-box platform," is the summing-up of the New York *Times*. "Pacifism, opposition to the war, attacks on the Government, have prevailed."

The Reign of License

PRECISELY why the Board of Education took such tardy cognizance of these scandalous conditions must remain a mystery; but finally, Dr. Tildsley was appointed to conduct an investigation. The results up to the present are that five teachers, Morris Barasch, Israel Mirsky, Joseph Jablonower, Charles Ham and Cornelia Cleaveland, have been "transferred," and three, Samuel Schmalhausen, A. Henry Schneer and T. Mufson, have been suspended, pending charges of "holding views which are subversive of discipline in the schools, and which tend to undermine good citizenship." There is indeed reason in the protest of the five transferred teachers, that "if they are not good enough to teach in De Witt Clinton, they are not good enough to teach in any school," and further investigation may urge the board to concur in their conclusion. The specific charges against the suspended teachers, signed by Dr. Tildsley, are thus formulated by Assistant Corporation Counsel McIntyre:

1. That the said Mufson, as teacher of English in the De Witt Clinton High School, fails to live up to his duty as teacher, inasmuch as he conceives it proper to maintain before his classes an attitude of strict neutrality in class discussions dealing with (a) the relative merits of anarchism as compared with the present Government of the United States, (b) the duty of everyone to support the Government of the United States in all measures taken by the Federal Government to insure the proper conduct of the present war.

2. (a) That the said Schneer stated that patriotism should not be discussed at the De Witt Clinton High School; (b) that the said Schneer stated that persons wearing the uniform of a soldier of the United States should not be permitted to address the student body in the assemblies of of the school; (c) that the said Schneer stated that the School Board had no right to institute military training in the schools; (d) that in or about the year 1917, the said Schneer wrote a bibliography of contemporary literature, copies of which he caused to be placed on sale in the store of the school, which contained references to *works which should not have been called to the attention of the students of the school.*

This last clause contains one of the most serious indictments of the public schools as we have them today. While a given text may be unobjectionable, the "required reading" and references privately suggested by teachers who know little and care less about religion, may be, and often are, pernicious in the extreme. This fact is only one of many which may exclude from the Sacraments Catholic parents who send their children to non-Catholic schools. The charges continue:

3. (a) That the said Schmalhausen considers it not to be his duty to develop in the students under his control, instinctive respect for the President of the United States, as such, the Governor of the State of New York, as such, and other Federal, State and municipal officers, as such; (b) that in making written criticisms of a certain letter dated October 22, 1917, addressed to the President of the United States, written by Hyman Herrmann, pupil under his instruction, the said Schmalhausen failed to make such criticisms of the contents of the said letter as would lead the said pupil to perceive the gross disloyalty involved in his point of view as expressed in the said letter; (c) that the said Schmalhausen stated that as an instructor of the said pupil, he would consider it proper to allow the said pupil to write and read aloud to his classmates similar seditious letters addressed to the President of the United States.

The letter thus criticised, written as a class exercise, and addressed to the President, a "Messiah in Disguise," reads, in part:

> Surely your purpose is to get supreme domination and to crush Germany for no other reason it seems, except a mad desire for murder, meanwhile making us the goats. My most venerable Lord, I feel that I am tiring you, and I shudder to think that as a result you may be delayed in your grand wholesale murder.

The anathema launched against Dr. Tildsley by the Evening *Post* is an added assurance that Dr. Tildsley has done his work well. But it is only just to note that the three teachers have entered a general denial of the charges, and that final decision has not yet been made by the board.

The Results of License

TO students of municipal conditions in New York, it is by no means surprising that revolt has broken out in the schools, or, in the words of a De Witt Clinton teacher, I. A. Dotey, that for "the past few years the pupils have been consulting their individual inclination." The surprising feature is that the disorder has not gone to greater extremes with both pupils and teachers. For at least three years, pestiferous, money-grubbing "revolutionists" of varied stripe, have been allowed to preach both in the press and on the streets, principles of disloyalty to God and country alike. They have told us much of the rights of the individual, nothing at all of his duties; and by favor of "free speech" doctrines that lead directly to moral and national ruin have been openly disseminated. It is no defense to say that then we were not at war. That circumstance made seditious doctrines not a whit less immoral. The action recently taken by the Government in indicting, under the Espionage act, the editors of a well-known purveyor of infidelity and obscenity, shows once more how treason to God ultimately works out in treason to society. Beginning with the birth-controllers, hardly a faction which a year ago brazenly advocated immorality in the streets of New York, has failed to align itself with the actively disloyal, or with "the passively loyal." The craven crew has no stomach for anything calling for unselfishness or generous sacrifice.

The Catholic School and Loyalty

WHAT has happened in New York is only one of many reasons why Catholics cannot approve a system of education wholly dissociated from religion. I wish to be the last to move an indictment against the teachers, Catholic and non-Catholic, in the public schools; for the most part, they are men and women whose purity of purpose, high ideals, and devotion to duty, deserve what is rarely given—sincere respect and genuine admiration. *O, si sic omnes!* Nevertheless, as facts have shown in New York and elsewhere, the loose requirements of the ordinary school board can never guarantee that the teachers will be persons to whom the training of a Catholic child may be safely entrusted. Only the best among them can rise above the system of which they are part, and as far as the system is concerned, none need believe in God, and all are forbidden by law to teach His existence, and the great truths connected with that dogma. What the public school can be at its worst, not even the recent but belated activities of the New York Board of Education can adequately picture. True, a teacher in a Catholic school may also be quite unworthy; but it is well to remember that he is bad in spite of his system. The ordinary school board does not require, and cannot require, much beyond the conventions, while moral uprightness and personal piety are imperatively demanded of every teacher in the Catholic school. One conclusion easily drawn from the New York investigation is that the only place for the Catholic child is the Catholic school, the school which alone can and does inseparably unite loyalty to country with loyalty to God.

PAUL L. BLAKELY, S.J.

ECONOMICS

Wage-Earners in Washington

"AMONG all cities," wrote a recent visitor from foreign shores, "Washington seems to represent a content, calm in its sufficiency." That is only an impression; according to a report in the October "Bulletin of the Bureau of Labor Statistics," a study of this city of calm content reveals "a shocking state of economic indecency." This study is founded upon an inquiry into the cost of living among wage-earners in the District of Columbia, authorized by Act of Congress on December 20, 1916. The Bureau began the work in January of the present year, and completed it in June. Together with various data on incomes and expenditures for 1916, a few facts on the increased cost of living in 1917 were obtained.

Methods and Incidental Data

THE usual questionnaires were employed, and special agents were sent to interview housewives in their own homes. Only those families were scheduled whose principal breadwinner worked for wages or, if paid a salary, received not more than $1,800 a year. The term "family" was taken to mean any group of persons living together in one establishment, including boarders and lodgers; but "boarding houses were excluded." Figures were obtained from 1,481 white and 629 negro, a total of 2,100 families. Considering the city's population, 363,980, of whom about 100,000 are negroes, these figures should furnish a fair basis of estimate. Some incidental light is thrown by the report on the size of families in the capital. The wording of the study is not a model of precise expression, but it would seem that the number of children is somewhat below a healthy normal. "The average size of family households covered was 4.9 members, and the average net family (*i.e.*, excluding all persons, including children, living as boarders or lodgers) was 3.7 members." An analysis of the figures shows that "families," taking the term in both senses, were slightly larger among the whites than among the negroes, and it is interesting to note that the size of the families of both sorts increases with the annual income. Thus the "average size of net family" in the group with an income under $600 was 2.9, in the group of $1,500 and over, was 4.0. As a whole the work of the Bureau has been well done, and the results fill ten pages of closely printed tabulations in the "Bulletin."

The Theoretic Minimum

IT is, of course, evident that income cannot be taken as the final criterion of want or affluence. Goldsmith's parson was passing rich on forty pounds a year, because that sum sufficed to supply his wants, minister to his modest comforts, and leave a surplus against a rainy day. The test is not the size of the income, measured in dollars and cents, but its purchasing power, what it will mean translated into the necessities of life. The Bureau holds that in a large city "the barest minimum upon which existence for a normal family can be maintained upon a level of common decency, cannot be less than $900 or $1,000." This standard is taken from the findings of the Board of Estimate and Apportionment of the City of New York, dated February, 1917, and reviewed in AMERICA for May 5 and May 12. The New York investigators contemplated an unskilled laborer's family, living in the city, consisting of father, mother, a girl of ten, and two boys, aged thirteen and six. Upon this basis the following annual budget was prepared:

Housing	$168.00
Carfare	30.30
Food	492.388
Clothing	127.10
Fuel, light	46.75
Health	20.00
Insurance	22.80
Sundries	73.00
Total	$980.418

This estimate represents an increase of about sixteen per cent over a similar budget prepared by the New York Board in February, 1915. Since February, 1917, food has undergone a notable price-increase, while the remaining items have either slightly increased or remained unchanged. According to the Bureau of Labor Statistics, the relative price of twenty-seven articles of food advanced from 128 to 131 in the period, July

15-August 15, 1917, a rise of fourteen points in the scale from February 15, 1917. The relative prices on August 15 in the years 1913, 1914, 1915 and 1916 were respectively, 89, 94, 88, and 110, figures which indicate food prices as the budget's most variable factor.

The Real Maximum

DATA not given in the "Bulletin" probably justify the Bureau in applying the New York minimum of $980 to Washington. "It is startling to learn that in the capital of the nation, in a year of unprecedented high prices" comment the investigators

> 807 or thirty-eight per cent of the 2,110 families investigated, had yearly incomes of less than $900; and 1,295 families, or sixty-one per cent, had incomes of less than $1,200 a year. . . . The negroes fared worse than the whites. Out of 629 negro families, 180, or nearly 29 per cent, were obliged to try to keep body and soul together on less than $600 a year, and 472, or *no less than three-quarters of the total, lived on less than* $900.
>
> Among the white families conditions were better, but not vastly so. Out of 1,481 such families, there were sixty-five who had less than $600 to keep them through the year, while no less than 335, or nearly 23 per cent, existed on less than $900, and 710, or almost one-half, had less than $1,200 a year.

A study of the table of surplus and deficit shows that nearly 30 per cent of all families finished the year with a deficit. Only 520 or about 24.6 per cent had a surplus; "while the best that 964 families or 45.7 per cent could do was to come out even." Comparison by races is given in the figures:

	Families	Surplus	Deficit	Even
White	1,481	30.2	29.0	40.9
Colored	629	11.6	31.3	57.1

As might be expected the deficits are particularly striking in the low-wage groups. In a total of 807 families having an income of less than $900, only eighty-one struck a balance at the end of the year. Of the remaining 726 families in this group, 457 barely managed to keep the expenditures within the income. With 269 families the expenditures were greater than the income. With the majority of the families in this group, which represents more than one-third of all families studied, the judgment of the "Bulletin" is probably justified: "They lived literally from hand to mouth." The situation of many was abject poverty; others struggled from day to day in the hope of something better; very few, if any, were able to live in a condition befitting the dignity of human nature. Properly speaking, they did not "live"; they merely existed.

The Pigeon-hole

CONGRESS has a way of condemning unpleasant situations to legislative oblivion, by summarily dropping them into the pigeon-holes with which official Washington abounds. It is true that concerns of higher and wider importance than the condition of wage-earners in the District of Columbia must be considered in the coming session. But it is to be hoped that the civic bodies at whose request proposals for this study were first moved, may now secure suitable action from the Congressional Committee in charge of the affairs of the District. It is particularly unfitting that the capital should be the Pharisee among the cities, outwardly fair, inwardly full of "economic indecency." There are two things to be insisted upon, as Mrs. Simkhovitch well remarks in her "The City Worker's World," by all interested in the furtherance of a vigorous democratic State. The first is wages admitting of such a standard of life as will enable the worker to contribute his best to the whole, and the second is a mode of life that is satisfactory to the community, apart from the consideration of wages. Neither can be secured in a community which calmly suffers "a shocking state of economic indecency."

P. L. B.

NOTE AND COMMENT

Knights Errant of Christ

SINCE the beginning of the world war it has been our privilege to witness the rapid bourgeoning and steady growth of the mission idea in our country. Not merely are more liberal donations pouring in for the mission cause, but vocations, too, are multiplying. The latest evidence comes from St. Mary's Mission House, at Techny, Ill. Never in the history of that institution, the editor of the *Little Missionary* writes, "did the Fathers of the Divine Word receive as many applications as this year from the aspirants to the missionary career." Thirty-seven boys were admitted after the final tests; a bright and manly set of lads, to judge from their pictures, and as brave as any that have ever been bent upon high adventure for a noble cause. Knights errant of Christ, they are preparing from early youth for their future profession. Taken from the seventh and eighth grades of our schools, they will still have thirteen years of preparation to pass through before they can receive the Divine accolade, which is to fit them to go forth, priests and missionaries, for the conversion of the pagan lands. "Who," asks the editor, "is willing to join them?" It is of interest to note that this development of the missionary movement is in no sense a local growth. For fifteen States are represented in this single group. There are in all 120 boys and young men preparing for the foreign missions at Techny.

Those Costly Oats

"RICH gentlemen must have their little pleasures," observes the New York *Journal*. "But is it necessary to waste food on race horses for gambling?" The writer then calls attention to the fact that in these days of patriotic retrenchment, when mothers of six children are urged to give them corn meal instead of wheat, workingmen are exhorted to go without beef once a week, and coal must be economized because railroads are overcrowded, nevertheless, rich gamblers are maintaining thousands of purely ornamental race horses, each one of which consumes every day twelve quarts of the best clipped white oats and twenty pounds of the best timothy hay, rides in perfectly equipped "Pullman cars for horses" and has at least one private servant. At the Pimlico track there were 1,200 race horses living in the foregoing style, and at the Laurel track 1,000. No one is unfeeling enough to drive to desperation the poor little rich man, but until the war is over, would it not be possible to reduce the size of his racing stables, so that some of this money now used for fine oats and hay, for constant service and for track-gambling, might be made to relieve some of the economic pressure that has begun to be felt by the laboring man?

Accident Frequency and Severity

A NOTABLE feature is introduced into the report on "Accidents and Accident Prevention in Machine Buildings," recently issued by the United States Department of Labor. Previous studies had merely tabulated the number of accidents. The same rating was given to a broken finger and a broken back. According to the latest method, accidents are computed according to the amount of workdays lost. Even fatal and permanent injuries are registered in these terms. The experience of life-insurance agencies is used as a basis for the computation, so that fatal injuries are rated at the loss of thirty years of a man's working life, and permanent disability is counted at thirty-five years. Thus in the 194 plants covered by the investigation in 1912 the number of accidents was 13,647. This is equivalent to an accident-frequency rate of 118 per 1,000 full-time workers, and a severity rate of 5.6 days lost per worker. 300 days are counted as full-time work for the year. Contrasting these rates with the experience

of a representative steel plant for the same year, we find that the frequency rate in the latter was 154 and the severity rate 14 days lost. The point brought home here is that while accidents in the steel plant were only about one-third more frequent than in machine building, their severity was two and a half times as great. This important item was not clear before. Boiler shops and yard labor show by far the greatest hazards. The former have a frequency of 224 cases per 1,000 full-time workers, and a severity rate of 27 days lost for each 300-day worker. In every case where comparison is introduced between plants possessed of a good safety system in accident prevention, and those lacking in such equipment, the accident-frequency rates are from three to four times higher in the latter than in the former instances. The moral is obvious.

Splendid Results of Catholic Instruction League

THE work of the Catholic Instruction League has everywhere achieved remarkable results. In Omaha it has recently been instrumental in the establishment of four new parishes. Within two months twelve new catechism centers were organized in that city with a staff of sixty teachers. The experience of the league made manifest that there were at least 1,000 Catholic children in and about Omaha who received no religious instruction except such as its teachers were able to give them. The same, we may safely say, holds true in due proportion of all cities. Especially consoling therefore are letters like the following from Duluth:

> You will rejoice with me. Two-thirds of our public school children attend not only their catechism center, but also Sunday school after the children's Mass. Twice a week instruction is given to public school children. We have Bible history, hymns, catechism, and hope to develop Christ Child work again. Our centers have their own sodalities of the Holy Angels, the Children of Mary and their C. I. L. Cadets. The Italians have a Junior Holy Name. We will introduce the League of the Sacred Heart.

Equally enthusiastic is a letter written from Freeport, Ill., where the Catholic Instruction League has just been introduced:

> We opened four centers last Tuesday. We had thirty-one children at St. Mary's, thirteen at St. Joseph's, ten at the east side center and six at the west side. The children were delighted and so were the teachers. We are going out to visit families on the west side this afternoon. We haven't one-half the children yet. All the public school teachers are teaching but three, and they would if they could.

Such zeal is bound to be successful. Further details are given in the letter concerning the renting of a new house for a catechism center. In some cases churches, schools or halls are used, in others private residences or homes of the teachers are made available. Some teachers gather together the children of their neighborhood and give them evening instruction. So the zeal of the early Christians is renewed in our day. Every city needs its catechism centers. The late Father Leo Lyons, S.J., of Milwaukee, was particularly successful in this work. At the time of his death he had enlisted the co-operation of more than 100 young women, mostly public school teachers, in his catechism centers. Describing this work, the Milwaukee *Evening Wisconsin* writes:

> Two of these centers muster 400 Italian children in the third ward and at Bay View, where a settlement house has been purchased and equipped. Two Slavonian centers have been opened on the south side, two others on the west side, and one on the north side, all of which are taking care of upwards of seven hundred embryo citizens of Milwaukee. But a few weeks ago he was called upon to inaugurate a similar enterprise in the city of Kenosha.

The following are some of the works undertaken at these Milwaukee centers: The teaching of Christian doctrine, Bible history and Mass serving, the singing of hymns and national anthems, sodalities, military drill, industrial training, calisthenics, sewing, mending, knitting, entertainments, games, picnics, education in church support and the same put into practice. To this Father Lyons added during the vacation months of July and August his admirable off-the-street movement. With the help of the pastors of the various churches he daily gathered together about him the youngsters on the Marquette campus. Like countless others engaged in this noble work, Father Lyons was a very busy teacher, who nevertheless succeeded in finding time for this great apostolate. A similar tale might be told of the catechism centers in Chicago. It is here that the headquarters of the Catholic Instruction League are established. Every city of our country should be enrolled in this splendid movement.

Florence Nightingale and the Catholic Church

ATTENTION is called in the London *Tablet* to a number of hitherto unpublished letters addressed by Florence Nightingale to Cardinal Manning. They make apparent how close she stood in all her sympathies to the Catholic Church and with what admiration she regarded, in particular, the Catholic Sisterhoods. The letters will be found in the latest issue of the *Dublin Review*. In June, 1852, she thus wrote to the great English Cardinal who helped to shape her vocation as a nurse:

> You think the defect is in the will; all Catholics do. You think it would be a sacrifice to me to join the Catholic Church, a temptation to remain where I am. If you knew what a home the Catholic Church would be to me! All that I want I should find in her. All my difficulties would be removed. I have laboriously to pick up here and there crumbs by which to live. She would give me "daily bread." The Daughters of St. Vincent would open their arms to me, they have already done so; and what should I find there? My work already laid out for me, instead of seeking it to and fro and finding none, my home, sympathy human and Divine. I dislike and I despise the Church of England. She received me into her bosom. But what has she ever done for me? She never gave me work to do for her, nor training to do if I found it for myself. I say, *if* you knew. But you do know now, with all its faults, what a home the Catholic Church is. And yet what is she to you compared with what she would be to me? No one can tell, no man can tell, what she is to women, their training, their discipline, their hopes, their home; to women because they are left wholly uneducated by the Church of England, almost wholly uncared for, while men are not. For what training is there compared to that of the Catholic nun?

Would that Catholics themselves realized so keenly the treasure they possess in their holy Church! Would that they all appreciated as fully the great vocation of our Catholic Sisterhoods! No one understood better than Florence Nightingale the superiority of the Catholic Sisters over every other class of educators or social workers. Thus she makes her comparison:

> Those ladies, who are not Sisters, have not the chastened temper, the Christian grace, the accomplished loveliness and energy, of the regular nun. I have seen something of different kinds of nun, am no longer young, and do not speak from enthusiasm, but from experience. There is nothing like the training (in these days) which the Sacred Heart or the Order of St. Vincent gives to women.

She longed to find her home within the Catholic Church, but that home, unfortunately, she never reached. The Church of England, she said, "proclaims out of the Prayer Book what we are to believe, but she does not care whether we do (and we don't), while the Catholic Church examines into the fact." She was not prepared to stand that scrutiny of the Church, which requires in the convert as in all her children an absolute belief in every article of Faith committed by Christ to the Church's sacred and inviolable care. But the testimony given by her is none the less highly interesting and valuable, though she failed to enter into the fullness of God's light.

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Chronicle

The War.—On the western front the battle for Cambrai has been raging all the week. Practically the entire struggle has centered about the Bourlon Wood and the villages of Bourlon and Fontaine. Bourlon Wood is the key of the situation, for placed as it is on a crest, it overlooks the valley of the Scheldt in which Cambrai lies, and the German lines to the west beyond Quéant and Bullecourt. The crest of the hill is about a mile and a half long and a half-mile broad at the widest point, the southern slopes being gentle, the northern rather abrupt. To the advance of the British up these slopes the Germans have offered desperate resistance, and Bourlon and its wood changed hands many times. At the end of the week the Germans delivered two great attacks against the British lines, one extending from Moeuvres to Bourlon Wood, the other along a 12,000-yard front southwest of Cambrai, between Vendhuile and Crèvecoeur. In the northern assault the Germans pushed down between Moeuvres and Bourlon Wood, but according to British accounts lost later on much of the ground thus gained; in the southern attack they broke through the British front south of Villers-Guislain and by a turning movement to the north temporarily enveloped Gauche Wood, Gouzeaucourt, Gonnelieu and La Vacquerie. British reports of December 1 stated that General Byng's troops had again driven the enemy back to the Gonnelieu-Villers-Guislain line. Berlin announced that in the attack of November 30, 4,000 British prisoners were taken. Haig's dispatches make no mention of this loss. Reports of December 3 from both sides speak of furious fighting at Gonnelieu and La Vacquerie and state that the British had to withdraw from Masnières on the Crèvecoeur-Rumilly-Cantaing line. On the Italian front all the activity has been in the mountains between the Brenta and the Piave Rivers. Although the fighting has been incessant and at times of the bitterest character, especially in the entire Monte Grappa sector, no important change has taken place, the Italian armies almost everyhere holding the enemy in check.

Bulletin, Nov. 26, p.m.-Dec. 3, a.m.

By a proclamation issued November 28 placing under license the import of many articles, President Wilson put into the hands of the War-Trade Board drastic powers to be used against firms controlled by German capital. Prominent in the South American countries named in the proclamation is Venezuela, where German capital is in full command, and where pro-German propaganda has one of its most important centers. German-controlled firms in Mexico, Brazil, Argentina, Chile will also be made to realize the full power of the United States to control its commercial relations. It is probable that within a short time the terms of the import proclamation will be extended to include many other articles, as it is the determination of the Administration, through the War-Trade Board, to use all its prerogatives. The proclamation affects European as well as South American countries, thus making it possible for the Government to cut off relations with firms in the northern neutral countries of Europe and in Spain, if it sees fit.

The Embargo Extended

The sensation of the week in political circles all over the world has been the peace-letter written by the Marquis of Lansdowne to the London *Daily Telegraph*. The Marquis was Foreign Minister in the Cabinets of Lord Salisbury and Mr. Balfour, and Minister without portfolio in Mr. Asquith's Coalition Ministry, and has been Viceroy of India and Governor-General of Canada. The general scope of the letter is to urge upon the Allies a restatement in general terms, of their war aims, in an attempt to bring about peace before "the prolongation of the war leads to the ruin of the civilized world." The writer tabulates his suggestions of a restatement of the Allies' aims, as follows:

The Lansdowne Letter

> That we [Allies] do not desire the annihilation of Germany as a great Power; that we [Allies] do not intend to impose upon the people of Germany any form of government other than that of her own choice; that, except as a legitimate war measure, we [Allies] have no desire to deny to Germany her place among the great commercial communities of the world; that we are prepared, when the war is over, to examine in concert with other Powers a group of international problems, some of them of recent origin, which are connected with the freedom of the seas; that we are prepared to enter into an international pact under which ample opportunities would be afforded for the settlement of international disputes by peaceful means.

Some of the most striking passages of the letter are the following. In the introduction the writer says:

> We are now in the fourth year of the most dreadful war the world has ever known—a war in which, as Sir W. Robertson lately informed us, the number of the killed alone can be counted by the million, while the total number of men engaged amounts to nearly 24,000,000. Ministers continue to tell us that they scan the horizon in vain for a prospect of a lasting peace, and without a lasting peace we all feel that the task we have set ourselves will remain unaccomplished.
>
> But those who look forward with horror to the prolongation of the war, who believe that its wanton prolongation would be a crime differing only in degree from that of the criminals who provoked it, may be excused if they, too, scan the horizon anxiously in the hope of discovering their indications that the outlook may, after all, not be so hopeless as is supposed. The obstacles are indeed formidable enough. We are constantly reminded of one of them.
>
> It is pointed out with force that, while we have not hesitated to put forward a general description of our war aims, the enemy have, though repeatedly challenged, refused to formulate theirs and have limited themselves to vague and apparently insincere professions of readiness to negotiate with us. The force of the argument cannot be gainsaid, but it is directed mainly to show that we are still far from agreement as to the territorial questions which must come up for settlement in connection with the terms of peace.

Answering the question: "What are we fighting for?" Lord Lansdowne says that it is to beat the Germans, but that this is not an end in itself, and that England wants to inflict a signal defeat upon the Central Powers, not out of vindictiveness, but in the hope of saving the world from the recurrence of the present tragedy. With Mr. Asquith he believes that England is waging war to obtain reparation and security, that both are essential, but of the two security is perhaps more indispensable.

> In the way of reparation much can no doubt be accomplished, but the utmost effort to make good all the ravages of this war must fall short of completeness and will fail to undo the grievous wrong which has been done to humanity. It may, however, be possible to make some amends for the inevitable incompleteness of reparation if the security afforded is, humanly speaking, complete. To end the war honorably would be a great achievement. To prevent the same curse falling upon our children would be a greater achievement still. This is our avowed aim, and the magnitude of the issue cannot be exaggerated; for, just as this war has been more dreadful than any war in history, so, we may be sure, would the next war be even more dreadful than this. The prostitution of science for purposes of pure destruction is not likely to stop short.
>
> Most of us, however, believe that it should be possible to secure posterity against a repetition of such an outrage as that of 1914, if the Powers will, under a solemn pact, bind themselves to submit future disputes to arbitration. If they will undertake to outlaw politically and economically any one of their number which refuses to enter into such a pact, or to use their joint military and naval forces for the purpose of coercing the Power which breaks away from the rest, they will indeed have traveled far along the road which leads to security. We are, at any rate, right to put security in the front line of our peace demands, and it is not unsatisfactory to note that, in principle, there seems to be complete unanimity upon this point.

Lord Lansdowne then refers to pronouncements made by President Wilson, von Bethmann-Hollweg, the Pope, and Mr. Balfour confirmatory of this last view. With regard to territorial claims, the Marquis says:

> Some of our original desiderata have probably become unattainable; others would probably now be given a less prominent place than when they were first put forward; others again, notably the reparation due to Belgium, remain and must always remain in the front rank; but when it comes to a wholesale rearrangement of the map of Southeastern Europe we may well ask for a suspension of judgment and for the elucidation which a frank exchange of views between the allied Powers can alone afford.

The letter has been praised in some quarters, in others bitterly criticised. The London *Star* says:

> Lansdowne's letter is nothing short of a thunderbolt dropped into the camp of those who want the war to last forever and who bully and browbeat everybody who dares think for himself about the problem of peace. He is no fool and no pacifist but he has more practical wisdom in his little finger than Milner, Curzon, Carson, and Lloyd George have in their four heads.

Lord Lansdowne stated that he consulted no one about the letter and that it is entirely his. Lord Robert Cecil, Minister of Blockade, also stated that the Marquis did not represent the views of the Cabinet. Mr. A. Bonar Law, Chancellor of the Exchequer, disagrees "not only with the arguments but with the whole tone of the letter" and thinks it "nothing less than a national misfortune that it should have been published now of all times." The Manchester *Guardian* and the Yorkshire *Post*, two of the most influential provincial journals, agree with Lord Lansdowne's main proposals. The London *Times* calls the letter "unfortunate" and "mischievous." The London *Daily News* approves it, saying that it "is as conspicuous for its courage as for its largeness and sanity of vision." It says that the writer does "immeasurable service" to humanity in setting before all the nations "the duty of a will to peace." It adds:

> The way to which Lord Lansdowne points, to which President Wilson has pointed, and which Asquith, von Bethman-Hollweg, Czernin, Briand and Smuts have approved, is a way to restore to the shattered world the security and stability of peace.

The London *Daily Mail* heads its editorial with the words "The White Flag" and declares that Lord Lansdowne is alone in his surrender. The *Daily Express* fears that the letter will harden Germany's resolve to conquer. Lord Northcliffe says that "the old gentleman" who wrote the letter is "suffering from paranoia." The *Evening Standard* deplores the hysteria with which the letter has been received, acquits the writer of any suspicion of pacifism in the narrow sense of the word, and thinks that his letter properly interpreted is not a stepping stone towards an inconclusive peace, "but a weapon during the war and a safeguard afterward." Official views from Washington have been so far lacking. The same might be said of the Supreme War Council of the Allies which met on December 1 at Versailles, though it is known that privately the members of the Council have condemned the letter. The Council was

attended by Premier Lloyd George and General Wilson for England, Colonel House and General Bliss for the United States. Premier Clemenceau and Foch for France, and Premier Orlando and General Cadorna for Italy.

Mexico.—During the week press dispatches announced that while Villa was hammering at the gates of Chihuahua, Carranza was engaged in his favorite sport of bagging priests. As usual his victims were exiled, whereupon the Boston *Evening Transcript* of November 28 remarked:

More Savagery

The recognition of Carranza's Government by the United States seems to have encouraged him to renew his warfare against the Church. The Mexican Government has begun the deportation of foreign-born priests, under the interesting constitutional provision, which permits only Mexican-born priests to exercise the religious function. Italian, Spanish and French priests are being bundled to Vera Cruz to be shipped out of the country.

The Church in Mexico, or in any other Latin-American country, would be an extremely incapable religious instrument with only native clergy, and the expulsion of all foreign priests by Carranza will come pretty near to the suppression of religion altogether. Perhaps this is what he is after.

Incidentally his action favors the Protestant missions, for these are already largely in the hands of native preachers or laymen, and depend much less upon the direction of ordained clergy than the Catholic Church does.

Despite this atrocious tyranny some Americans are still anxious for the canonization of the First Chief. The New York *World* for November 30 contains this item of interesting information:

WASHINGTON, Nov. 29.—Mexico welcomes a proposed investigation of conditions in that country under the auspices of American universities, according to a statement issued today by the official Mexican News Bureau, which says:

"It has been announced by the officials of the University of California that a fund of $100,000 has been created for the purpose of instituting a careful investigation of actual conditions in Mexico under the auspices of the institution named in conjunction with the Universities of Harvard, Princeton, Wisconsin, Minnesota and others. What Mexico desires above all else is to have the truth told regarding it, and this investigation will be welcomed on these grounds."

In view of the recent revelations made in the Mexican Chamber of Deputies this investigation seems scarcely necessary. The statements presented in the last issue of AMERICA are upheld by these further words of Colonel Myguel Peralta, spoken in the aforesaid debate:

"Among those who have risen in arms," continued the chairman of the "Bloc" of the Liberal Constitutionalist Party, "there are many individuals against whom I do not wish that the law of the suspension of guarantees should be enforced. I refer to those in which men have risen to arms in those States where the elections have been a mockery and a fraud, as in Vera Cruz, Coahuila and San Luis" (States where the Liberal Constitutionalist has triumphed), "for those men," continued the speaker, "have the right to rebel.

"But the main factor in the present situation is the army." (Cries of "No!") "Yes," answered the chairman of the Liberal Constitutionalist Party, "for, tell me what has the army done? Ever since the triumph of the revolution it has been guilty of the greatest crimes. Its leader is the butcher and executioner of the people; it is he who prevents the circulation of merchandise and seizes the harvests." Señor Peralta then related several criminal acts which he attributed to members of the army . . .

As these paragraphs are taken from *El Universal,* a Carranzista organ, their authority is beyond doubt.

Rome.—Not long since the London *Morning Post* basely calumniated the Holy Father by printing a list of his supposed machinations against the Allies. To add effect to the accusation the paper called upon the English Government "to demand that the Pope state definitely on which side he stood." Four days after, Cardinal Gasparri met these charges and those printed in the more shabby New York papers by the following statement:

The Pope and Peace

The Holy Father is not preparing any new appeal looking toward peace. His earnest desire, many times manifested, for a just, Christian, and durable peace is unchanged and cannot change. Who can crave anything else and call himself a Christian? To say that his Holiness favors, or has favored, or will favor an unjust, un-Christian and temporary peace is not only false, but also absurd. Any propaganda for such a peace, alleged to be conducted at the Vatican's inspiration, especially in certain nations, is the product of pure malice. A "chain of prayer" has always been reprobated by the Holy See, and bishops and priests in the United States of America and elsewhere are warned against them, particularly those having any such propaganda behind them. Also, American Catholics and others are cautioned that such prayers are a species of superstition.

The Catholic Church has always regarded true patriotism as a Christian duty and a Christian virtue, and still so teaches. The fact that the Italian Parliament has had warm eulogies for the clergy should be sufficient to refute the calumnies which irresponsible persons have circulated and are circulating in the foreign world. Malicious insinuations propagated in America and the tendency to attribute in great part to the Italian clergy responsibility for the recent situation must be denounced. In Italy no fair-minded person is attributing the situation to the clergy.

When the disruptive propaganda began to affect the morale of the Italian army, the clergy in general, and also the army chaplains, following the instructions and the example of the Chaplain-in-Chief, labored to counteract it and elevate the morale of the troops. More than once the army chaplains informed the Chaplain-in-Chief, who informed the supreme civil authorities, of the disruptive movement that was creeping in—and all that long before the publication of the Papal note. The true causes of the recent Italian reverses are perfectly well understood in Italy, and the shoulders on which rests the responsibility for the reverses are well know, a responsibility which certainly does not touch Catholics, the clergy, and, least of all, the august person of the sovereign Pontiff. In one case the Holy See ordered the suppression of a newspaper containing imprudent observations.

Finally, is it necessary to repeat that the Pontifical appeal, which some have ignorantly criticized, was addressed to the chiefs of the Governments for consideration in the official Chancelleries? The governmental authorities first gave it to the press, and the public. The Holy See published and commented on it in the *Osservatore Romano,* the Vatican's official organ, only when the false interpretations of others, whether innocent or wilful, made such action necessary.

It is to be hoped that this frank, manly statement will bring about a temporary cessation of the calumnies uttered against the Holy Father.

Russia.—During the past week the Bolshevik Government has made further progress in its peace negotiations with the Central Powers. On November 27 the news came that a number of German staff-officers had arrived at Petrograd to act as advisers to Premier Lenine, and Ambassador Francis reported that Petrograd and Berlin were communicating by wireless. The Fifth army of Russia with but one dissenting voice voted to choose peace delegates who should go to Germany, and they have followed the recent example of the Second army, which made this announcement:

Peace Negotiations

> The Second army, with arms in its hands, will defend the authority of the Workmen's and Soldiers' Delegates and the national committee. At the first order of the military revolutionary committee of the Second army, which is clothed with full power, we will advance as one man against counter-revolutionists in the rear as well as at the front. On our part, we are taking all measures for the removal of counter-revolutionary elements from the commanding personnel of the army, for the immediate democratization of the army, and in particular for the transfer of the higher authority in the army to elective bodies.

At Trotsky's request the Swedish legation at Petrograd has agreed to act as intermediaries between Russia and Germany. On November 27 three representatives from Ensign Krylenko, the Bolshevik Commander-in-Chief, were received within the German lines and informed that Germany had officially consented to immediate negotiations for an armistice on all fronts of the belligerent countries. The Austro-Hungary Government has had similar proposals from the Bolsheviki, and Foreign Minister Czernin has written a letter saying: "The Austro-Hungarian Government therefore declares that it is ready to enter upon negotiations as proposed by the Russian Government regarding an immediate armistice and a general peace."

Foreign Minister Trotsky has warned the agents of the Allies not to "interfere in the internal affairs" of Russia, saying, "Further steps in this direction will bring the gravest complications, responsibility for which the Government now disclaims." Ambassador Francis and the Entente Embassies at Petrograd have protested against the armistice negotiations. The report of Ensign Krylenko's peace representatives has been published. They were received within the German lines by General von Hoffmeister, who made the following statement:

> The chief of the German eastern front is prepared to enter into negotiations with the Russian chief command. The chief of the German eastern front is authorized by the German Commander-in-Chief to carry on negotiations for an armistice. The chief of the Russian armies is requested to appoint a commission with written authority to be sent to the headquarters of the commander of the German eastern front. On his side, the German commander likewise will name a commission with special authorization.

The time appointed for the conference was December 2 and the place the junction of the Dvinsk-Vilna line, where the Russian representatives were to be conducted to the German Commander's headquarters.

The internal state of Russia grows worse and worse. There are latent signs of disintegration. A long list of the employees of the Ministry of Finance, including M. Shipoff, manager of the State Bank, have been dismissed; a proclamation issued November 26 declared that all titles, distinctions and privileges are abolished, all persons now being merely "citizens of the Russian Republic"; the corporate property of nobles, merchants and burgesses has been ordered to be handed over to the State; another proclamation signed by Lenine and Trotsky charge the bourgeoisie with blocking efforts to feed the army and to provide funds for the support of the Government; soldiers were ordered to disband committees opposing the Bolsheviki program, but the Committee on the Salvation of Russia issued a proclamation accusing the Bolsheviki of bringing Russia to ruin and advising the army to refuse to carry out the armistice proposals; the Bolsheviki took over the State Bank of Moscow containing 700,000,000 rubles; the commanders at the front continue to send ominous reports about the exhaustion of supplies and fear is felt that famished soldiers will invade and pillage the centers of population, for troops are dying of cold and hunger on the northern front and food riots have broken out there; the Military Revolutionary Committee has seized the customs department; the Bolsheviki after a four days' battle took Tashkent, capital of Russian Turkestan; large numbers of the troops seem to be supporting the Lenine Government, and extremists are steadily gaining ground in the army.

Internal Chaos

The publication by the Bolshevik Government of some of the secret treaties the Allies entered into make interesting reading. It seems that the price Italy exacted before she would join the Allies was the promise of help from the French and British naval forces till Austria's sea power was destroyed, and when peace came Italy was to receive the Trentino, the Southern Tyrol to the Brenner Pass, Trieste and Istria and Dalmatia, with additional geographical boundaries outlined in great detail. Article XV of the treaty is reported to read as follows:

The Secret Treaties

> France, Great Britain, and Russia take upon themselves to support Italy in her disallowing representatives of the Holy See to take any diplomatic steps for the conclusion of peace, or regarding matters pertaining to the present war."

In the hope of inducing Greece to assist Serbia, the Allies offered the former Southern Albania and territory in Asia Minor. Bulgaria, provided she joined the Allies, was to receive Kavala, and Great Britain suggested that Greece should accept Cyprus as a reward for assisting Serbia. The publication of the secret treaties has caused great indignation in the Allies' diplomatic circles. But the documents throw considerable light on how diplomats make war nowadays.

Salvation Outside the Church

J. HARDING FISHER, S.J.

NO dogma of the Faith, perhaps, has been subjected to more caustic criticism by those not of the Fold than that which is enshrined in the classic saying: "*Extra ecclesiam nulla salus.*" Outside the Church there is no salvation." To this doctrine, properly understood, the Church is irrevocably committed.

It is laid down in Holy Scripture, it runs like a refrain through the writings of the Fathers, it is an essential part of Catholic theology, it is realized and unhesitatingly believed by the laity, learned and ignorant, it has the official sanction of Councils and Popes. Pope Pius IX, for example, in his allocution of December 9, 1854, says very clearly: "It must be held as a matter of Faith that no one can be saved outside the Apostolic Roman Church; this is the one ark of salvation, he who does not enter it, will perish in the flood." These words of the Holy Father, in their uncompromising honesty, are proof positive that the doctrine in question is an article of Faith, the denial of which is heresy.

The statement of the doctrine offers no difficulty. It is clear, positive, universal. A child may grasp it; and once it is grasped, it has a tremendous power for stimulating private and corporate effort. That Christ died for all men, that God wishes all men to be saved, and that no man can be saved outside the Church, is a trilogy of truths which has been the fountain-head of centuries of unflagging zeal, driving missionaries to every corner of the world with a restless, hungering desire to bring souls into the Church, and furnishing overpowering motives for heroic sacrifices to preserve the priceless treasure of the Faith.

On its positive side the formula means that the Catholic Apostolic Church, by the institution of Christ, is the only true Church, into which—because by Divine ordinance it has supplanted all other forms of religion—all men are commanded to enter if they would have part with Christ in time and eternity; it means that in the Church, and in the Church alone, is to be found the ordinary way of salvation, that the Church is the custodian of Divine revelation, that she alone has a Divine commission to teach what Christ has taught and to apply to souls the fruits of redemption, and that through her flow, directly or indirectly, all the graces which, through the merits of Jesus Christ, are bestowed by God on the souls of men for their sanctification.

On its negative side the formula is in direct contradiction to the religious indifferentism which teaches that it makes no difference what one believes, provided he endeavors to lead a good life; it denies succinctly but emphatically the theory, so popular today, that creeds and dogmas are only symbols without significance or force except in so far as they prove helpful to individual souls; and it rejects as false and pernicious the doctrine that God looks with equal favor on all forms of worship and that He is ready to dispense His Divine blessings with equal bounty irrespective of religious affiliations.

The formula, though negative in form, is essentially constructive. The Church maintains and has always maintained that salvation comes to all who are saved through the Church and in the Church. It has never, however, restricted the hope of salvation to those who are visible members of her communion. She does indeed exclude from the hope of salvation those who knowingly and willingly, that is, with full knowledge of their obligation to become Catholics, remain outside her visible communion; but as for others who through no fault of their own are not, as far as outward appearances go, members of her communion, she freely admits that they may possess the theological virtues of faith, hope and charity, and be friends of God. Such souls she leaves to their Creator, knowing that His mercy is above all His works, and that, appearances notwithstanding, He may have united them, for all she knows, by invisible bonds to His mystical body, that is, to the Catholic Church.

No one is lost, of this we are certain, except through his own fault. If men are saved, it is certain that they have belonged to the Church; if they are excluded from the Kingdom of Heaven because they have not belonged to the Church, the responsibility for their not belonging to it, and consequently for their exclusion from Heaven, rests with themselves. In theory this principle is perfectly plain. Its application, also, is clear in the case of those who knowing the Church for the one ark of salvation, nevertheless wilfully and deliberately refuse to obey Christ's command to enter it; in the words of Pope Pius IX, they " will perish in the flood."

But the application of the doctrine to those who are ignorant of the fact that the Church is the one ark of salvation is not always easy; it depends on whether that ignorance is culpable or inculpable. That such ignorance may be blameless is obvious from the words of the Pope, who, after insisting on the necessity of belonging to the Church, goes on to say: " Nevertheless we must likewise hold it for certain that in the eyes of the Lord no blame for their ignorance attaches to those who do not know the true religion, provided their ignorance is invincible."

There is, then, an ignorance of the true religion, which is invincible, that is, an ignorance which the person concerned has had no opportunity to overcome, or which persists after reasonable efforts have been made by him to

overcome it. The Holy Father warns Catholics not to presume to set limits to this invincible ignorance, but rather to leave its determination to God, to the Divine mercy and justice, content in the meantime to await the fulness of knowledge that will come with the beatific vision for the understanding of how close and beautiful is the connection between the Divine mercy and justice. For Catholics, during the period of their mortal existence, it is sufficient, in the words of the Supreme Pontiff, to "hold firmly to the Catholic doctrine that there is one God, one Faith, one Baptism; to push our inquiries further were wrong."

The Catholic's part therefore is to abstain from passing judgment on any particular case. Yet he is often asked to give a reason for the faith that is in him and to explain the Church's attitude on this much misunderstood dogma. Undoubtedly many who do not enjoy visible communion with the Church are saved; in some way or other therefore these must belong to the Church. They must be in *invisible* communion with it. And it is not only not blameworthy but commendable for Catholics to endeavor to get clear notions as to how this invisible communion is possible and what is its nature. The opportunity to do so has again been put within their easy reach by a recent translation of the very lucid explanation of the matter given by J. V. Bainvel, S.J., in his work "*Hors de l'Eglise pas de Salut.*" The original was published in 1903, but it has only lately appeared in an English version by the Rev. J. L. Weidenhan, S.T.L. with the title, "Is There Salvation Outside the Catholic Church?" (Herder). The theological explanation dates back to the early days of the Church, and Father Bainvel in his little volume has carefully followed the beaten track.

There are two forms of union with the Church: one in act, and the other in desire. Of the former nothing need be said, for it is manifested by actual acceptance of the truths the Church teaches, actual reception of the Sacraments she administers, and actual submission to the authority she exercises, especially to that of the Pope, Christ's Vicar on earth.

That the Church has also recognized a union which consists of desire might be proved by many citations, but a classic passage from St. Ambrose will suffice. The great Doctor declares that no one is crowned with glory who is not initiated into the Church, but in the same place he states that Valentinian had been initiated into the Church, although he died before being actually baptized; and the reason he gives for his statement is that the Emperor had the wish and the will to be baptized. St. Ambrose assumes it as undoubted that both martyrs and catechumens, properly so-called, are crowned with glory, and from this he argues that both martyrdom and the proper desire for baptism effect a sort of union with the Church. The Church has always recognized that such a Baptism of desire supplies for Baptism with water. When this desire is explicit, there is no difficulty whatever, for catechumens have always been counted members of the Church, though in a restricted and imperfect sense.

There is a difficulty, however, about the case of those who have at most an implicit desire to enter the Church. Such a desire may exist, paradoxical as at first sight may appear, in those who either have never heard of the Church, or, if they are acquainted with the Church do not recognize her for what she really is, namely, the mystical body of Christ. Such persons, so far from explicitly desiring to enter the Church, may actually hold the Church in abomination; and yet, in spite of their abhorrence and because of their ignorance, they may entertain and often, more often perhaps than is commonly thought, actually do entertain an implicit desire to join the Church.

A soul that sincerely loves God with perfect love, unites its intelligence to the Divine intelligence and its will to the Divine will; it accepts whatever of truth has been manifested to it; it wills whatever God wills, it desires to fulfil the Divine commands, its wish is to know the Divine pleasure and to live according to it; it excludes nothing, it is disposed to do everything that God would have it do. It may be ignorant of certain of the Divine truths and commands, but its habitual and prevailing attitude of soul is to accept whatever God has revealed and to do whatever He commands. In this general explicit desire there is contained an implicit desire to enter the Church, for entrance into the Church is one of the things Christ commands.

If the dominant wish of such persons were analyzed, it would be found that they have a resolute determination to serve God to the best of their knowledge and ability in the way He has prescribed. Were they asked if they were desirous of taking the step necessary to secure that perfect service, undoubtedly they would answer in the affirmative. That step, in the concrete, is entrance into the Catholic Church. They desire, therefore, vaguely it is true but none the less really, to enter her communion. The blindness arising from prejudice and ignorance holds their eyes, so that, seeing, they do not see either the true character of the Church or the necessity of entering it; but the desire to become sheep in the true Fold is nevertheless latent in their souls, and would become explicit if the mists were cleared away from their darkened mental vision.

The Church can only judge by external manifestations, and, as such persons are not bound to her by visible ties, she does not call them her members. But God searcheth the hearts of men, He knows how to discount human statements, He acts on the desire of the soul rather than on the words of the lips. Accepting the will for the deed, therefore, God counts them as invisible members of His Church. The meaning of the formula, therefore, "Outside the Church there is no salvation," is this: The ordinary way of salvation is to be found only in visible union with the Church; neverthe-

less Divine Providence has extraordinary means of providing salvation for sincere and upright souls that do what in them lies; such souls will be given grace by God to unite themselves invisibly to the Church, and to die in union with it. This grace, if accepted, gives them membership in the Communion of Saints, real though invisible membership in the Church Militant, and glorious, visible membership in the Church Triumphant.

Said of the Jesuits

JOHN WILTBYE

ON the twenty-second day of the blithesome month of May, in the year 1917, a sudden hush fell upon the neighborhood of 73 Dey Street. In the elaboration of a great thought, the editor of the New York *Globe* had paused to scurry about for a simile. With expectant finger poised in air, he sought the most emphatic letters on his key-board. For he was writing a denunciation of the Germans, or, more precisely, of "The German Mind." It was a solemn pause; in fact, momentous.

Now I have no particular love for the German mind. I can never regard with anything but resentment the mind that indexes the sun as a lady, catalogues the moon as a gentleman, and calmly accords to a dull and dingy cotton-gin the impassioned feminine pronouns that rose from the lips of Romeo to his Juliet, "beauty for earth too dear," framed in the silver of the moon-lit balcony. By their very etymology do the Germans stand condemned; but the editor sought a yet deeper ground for his indictment, and found it in the likeness between the German mind and St. Ignatius Loyola. Why in the name of Ollendorf and all his tribe, the editor did not stay in Dey Street, but went thus far afield, no one, not even the editor himself, seems to know. The usual din revived in the vicinage of 73 Dey Street, as with a crash his eager fingers, *reluctantes dracones,* fell upon the suffering key-board. "It is said," he thumped out, "that Loyola was wont sophistically to argue . . . that the end justifies the means," and from this great man the Germans have ever since drawn counsel and inspiration.

I confess that the pause enabled the mind of the editor to gather itself together, like Micawber, for a tremendous spring, and bring up in new pastures. True, ignoramuses have been repeating these many years that to the ordinary Jesuit this immoral maxim has been food, light and air; but so far as my knowledge goes, the editor of the *Globe,* a man of high honor, learned in historical lore, is the first to present with a careless "it is said," the assertion that St. Ignatius was wont to teach immorality. By general consent, the founder of the Jesuits is conceded an unusually large share of common-sense. Hence it would seem that, even had he acted on this infamous principle, he would never have given his case away by publishing his program. That he had done so seemed a claim so startling, that on May 22 an associate editor of AMERICA wrote to ask upon what authority it rested. A second letter enclosing a copy of the first was sent by registered mail on May 28, but it was not until June 12 that Mr. H. J. Wright, after pleading "absence from his desk," girded himself for the following exposition of honor and common-sense, as understood by the New York *Globe:*

> The debate you suggest seems a profitless one. If injustice was done to the memory of Loyola by repeating a remark we did not originate we are of course sorry and would gladly in that event make amends if there were any practical way of doing so.

Of course, no "debate" was "suggested." On the contrary, a straightforward request was made for the authority on which so grave a charge had been brought against a Saint venerated by the whole Catholic Church. Mr. Wright gives none. Worse, he takes refuge in the position that no responsibility attaches to him, if he merely repeats accusations which he did not "originate." It seems to me, and is, I believe, a common persuasion in civilized society, that to repeat charges of immorality, without certainty of their truth, is dishonorable; and that to disclaim responsibility when asked for proof, is cowardice of an exceedingly low and mean type. It will not do to take refuge in an "if." Honor demands, and self-respect will be content with nothing less than, proof or apology with full reparation. I am not trying to set a standard for Mr. Wright, but it is quite within bounds to observe that the New York *Globe* is one of several excellent reasons why the press has so little influence in New York.

The survival of this calumny against the Society of Jesus, usually uttered by those who wish to attack the Church through one of its institutions, may be counted among the curiosities of literature. True, no scholar urges it, and it is noteworthy that some of the Society's most bitter critics have refused to take it seriously. Pascal was "not the man to neglect" such an argument, had it been available, but he was too shrewd to make so easily refuted an accusation. Doellinger and Reusch, in the nineteenth century, attacked the moral teaching of the Jesuits sharply and in detail, but since they knew something of what they were talking about, they left this charge severely alone. Nevertheless with rude fellows of

the baser sort the calumny is still in favor. Picking up the Chicago *Tribune* for November 25, some days ago, the first words on which my eye fell were "This sounds Jesuitical; the end justifies the means." So often indeed during the last few months has this and similar statements appeared in newspapers and magazines, that I sometimes suspect the working of an organization whose purpose is to discredit all things Catholic, by associating them with German ideals and activities. A great deal of publicity, for instance, was given the words taken from an address by Major-General Bell at the Fort Niagara training camp: "The Germans, like the Jesuits, believe that the end justifies the means," a remark peculiarly out of place at a time when Jesuit-trained boys had already given their lives for their country, and thousands of others were defending the colors as officers and privates in the Governmental forces. On the other hand, very little publicity was given the distinctly mild disclaimer, yet a disclaimer, written by the Secretary of War to the Rev. George A. Crimmen who had protested the offensive words: "I agree with you that such a statement, if made, was an unfortunate one." There is little reason to believe that the Major-General wished to calumniate the Jesuits. He simply read his words in the great book of Protestant tradition. General Bell himself has recently called to task a busybody who had been spreading frightful stories of crime at Camp Upton. He can realize, therefore, the annoyance of being obliged to refute charges based on the untutored imaginations of meddlesome old women.

Of a variety differing somewhat from the Major-General and the New York editor, is the Rev. Middleton S. Barnwell, who although "a priest of the Catholic Church in England," dwells at 1049 Cherry Street, Birmingham, Alabama. Like Doctors Reisner and Sheldon, Mr. Barnwell in attempting to state an argument, hangs himself in a noose of tangled logic. Germany, said this reverend gentleman, in a sermon reported by the Birmingham *Age-Herald* for April 23, "has instilled into the hearts of her people in the realm of politics, that same falsehood that the Jesuits have made infamous in the realm of religion: the doctrine that the end justifies the means." On May 1, Mr. Barnwell was asked by the editor of AMERICA to cite passage or passages from approved works in proof of this statement. On May 18, the worthy clergyman replied:

> I did not say that any Jesuit writer had ever written the maxim in an authoritative treatise on theology, though they may have done so for all I know. I said that they made the doctrine infamous, which is a different matter entirely. You ask me for a teaching by word of mouth, when I referred to a teaching by deed.

Taking him on his own terms, Mr. Barnwell now says: "The Jesuit authors were evil enough to set down the maxim in cold print, and they may have done so for all I know; but I make no accusations. My thesis is simply this: The Jesuits taught the doctrine by their deeds." To note how this priest of the Catholic Church in England and Birmingham, Alabama, proves his thesis, after assuming its truth, by five "ifs" and two "thens," is a revelation of the power latent in these simple English vocables. I trust that my insertion of occasional italics will not interrupt the irresistible flow of the argument.

> *If* you grant, as *I suppose* you must, that "heretics" were racked and torn and tortured and burned for the glory of God and the Church, *then* you will have granted the truth of my statement and it's [*sic*] full implication. I do not think we make a bad doctrine "infamous" by teaching it, but by acting it. While I am not in a position to say how far this same principle in modified form actuates the Church of Rome today, *if* in your communion the sins of your clergy are hushed "for the good of the Church;" *if* you countenance political deals; *if* you seek removal from office of deserving Protestants; *if* you work hidden and underhandedly in any way for the advancement of truth as you Roman brethren see it, *then* you appear to me to be making this same doctrine infamous even though it may never be written or spoken by a single member of your Church.

This is seriously offered in proof of the thesis: "By their deeds the Jesuits teach that the end justifies the means." To point out that suppositions and hypotheses prove nothing, and that since "the Catholic Church" and "the Jesuits" are by no means synonymous terms, one may go scot free even if the other be condemned, would be lessons in logic far beyond the mental grasp of the Rev. Middleton S. Barnwell. Father James Coyle of Birmingham, with a cruelty unworthy of him, pushed the matter one step farther, by asking the names of the unholy Jesuits whose deeds proved the maxim, but Mr. Barnwell has not thus far obliged his "Roman" brother. He may be left, therefore, babbling with glee, surrounded by his five valiant "ifs" and his two doughty "thens." But it is only charitable to advise Mr. Barnwell never to make any such charges against a "Roman" brother, or anyone else, designating him specifically by name. In the ensuing legal action, Mr. Barnwell's child-like reliance on "ifs" and "thens" would certainly bring him to grief.

Meanwhile, may I present to the New York editor, the Major-General, and the Alabama dominie, with my compliments, the following lines, written of the historian Robertson, by that inimitable worthy, "Father Prout."

> What could have possessed the professor? Did he ever go through the course of "spiritual exercises"? Did he ever eat a peck of salt with Loyola's intellectual and highly-disciplined sons? Had he ever "manifested his conscience"? Was he deeply versed in the "*ratio studiorum*"? No! Then why the deuce did he sit down to write about the Jesuits? Had he not the Brahmins of India at his service? Could he not take up the dervishes of Persia? or the bonzes of Japan? or the illustrious brotherhood of Bohemian gypsies? or the ancient order of Druids? or all of them together? But in the name of Cornelius à Lapide why did he undertake to write about the Jesuits?

The settled conviction with which I close this quotation is that within the next week public announcement will be made that the Jesuits teach the maxim and act on the principle that the end justifies the means. What Newman called "the Protestant tradition," a curious combination of ignorance and ill-will, dies hard.

The New Youth of France

COMTESSE DE COURSON

IT has been noticed many times by those who study France from within that the younger generation of her soldiers, lads between nineteen and twenty-five years of age, face the ordeal of the war in a spirit that recalls the crusaders of medieval times, rather than the generation that immediately preceded the one of today. This comes from the religious and social evolution that, even before the war, was clearly perceptible among these boys. M. Henry Bordeaux, in his last book, "*La Jeunesse Nouvelle*," notices and illustrates this mental attitude of many young soldiers, whose ardent and solid religious faith seemed to carry them to the austere heights of renunciation. Of course, he alludes to an élite; it would be absurd to pretend that all our young soldiers are like those whose story he tells us, but we may safely assert that these boy-heroes are not exceptions and that the characteristics we admire in them are common to many of their comrades. These characteristics are absolute self-sacrifice, a keen sense of responsibility, an enlightened and practical religious faith, that expresses itself by acts rather than by words.

The first of the young friends of M. Bordeaux was Camille Violand, who, before the war, was a poet, somewhat dreamy and sentimental, but at the same time full of noble thoughts and aspirations. Three days after the declaration of war, he writes that he is happier than he ever was before and immediately this young *lieutenant de réserve* rises to the occasion. At Virton, he led his men forward in dangerous circumstances and, though only twenty-three, he exercised his command with great success, until a wound in the head laid him low. On leaving the hospital he returned to his regiment without taking the leave that was offered to him, because, he writes, "my men want me," was again wounded, this time in the shoulder, and removed to another hospital, that he again succeeded in leaving before he was cured. He was *cité* by his chiefs and given the Legion of Honor. His letters are delightful; even the monotonous life of the trenches is glorified by his patriotic wish to do his best; he is at once proud and humble, when he speaks of his responsibility; and he voices the feeling of his contemporaries when he writes:

> How I understand and love life now that I am so near losing it, now that I have seen close to me so many deaths, magnificent in their simplicity . . . But although I love a life full of action I am, of course, ready to make all the sacrifices that it may please God to demand of me for the glory of my country.

Then he goes on to beg for warm garments for his men, of whom this chief of twenty-three speaks paternally as my good *territoriaux* and my dear young ones.

He spent the winter in Argonne, whence his letters continue to speak proudly of his men's "magnificent tenacity"; on Christmas night, his sergeant, standing upright on the parapet of the trench sang the Christmas hymn *Minuit Chrétiens;* during the two first verses, absolute silence reigned, then a shot was fired from the enemy's trenches, the French responded and the spell was broken!

In another letter, he relates that his corporal, a Breton *réserviste,* being mortally wounded, sent for him. "In his eyes, I was the chief, at once priest and father," writes the lieutenant, who owns that he shed tears over his faithful Breton soldier.

In another letter, written in February, 1915, to M. Henry Bordeaux himself, Camille Violand owns that the terrible winter campaign is a

> Rough and valuable school . . . but I thank God for a trial that has trained and deepened me. . . . If I am alive when the war ends, I will devote all my energies to the greatness and beauty of my country, with the same energy with which, in a small measure, I once defended its soil.

He was killed on March 4, of the same year, and on his body was found a letter addressed to his father—his mother was dead—in which he says: "If I die, know that I die content, without a regret . . . if it pleases God, as a good Christian and a good Frenchman."

This dreamy lad, who had been as a youth, supersensitive, inclined to quarrel with life, to criticize its gifts and to yearn after the impossible, was transformed by a supreme ordeal into a manly young chief, strong and self-contained, who could without an effort, recognize the ennobling influence of a tremendous trial, fraught with pain and crowned by death.

Another lieutenant, whose story is told us by M. Henry Bordeaux, was the son of an engineer and was himself a pupil of the military school of St. Cyr, when the war broke out—four days later, he was close to the frontier and appointed to command, as sub-lieutenant, a section of eighty men. "It is a delightful impression," he writes, "to feel that the enemy is in front of us," and the enthusiasm of his men finds an echo in this lad of twenty. During an engagement, he stood on the parapet of his trench, quietly directing the aim of his soldiers and, by his boldness, he kept up their courage In spite of his youth, he had extraordinary self-command. "A man must retain his calmness and presence of mind in front of the men," he writes, "and even to say with an indifferent air: 'Thank you,' when in their presence, news is brought that the captain has been killed." And again; "You have no idea of the pleasure it is to be under fire; the heart swells under the influence of something grand and sublime."

From the eastern frontier, our lieutenant was sent north; near Longwy, he commanded a charge, but only three men followed him, the rest being held back by the enemy's terrific fire. Our young officer stood up and called out: "Look at your officers; do the bullets hurt them? They make a hole, but do not hurt; up now and come on." He owns that he laughed as he made the speech, the men laughed back and got up to follow him.

There is a pathetic contrast between the boyish spirit of this very young soldier, who went to battle, like all

the St. Cyriens, as to a feast, and his death. In spite of his years he was looked up to and obeyed by his men who were proud of his brilliant courage. Their last vision of him was near Ypres; severely wounded, deadly pale, holding his revolver, he was facing a group of Germans. Many months of suspense followed, then, one day, René Decheys' parents were informed through diplomatic channels, that his death was certain.

Three years older than this boy, was M. Bordeaux's third hero, Ferdinand Belmont, who, when the war broke out, was a medical student at Lyons, his native city. He belonged to an excellent family and had been carefully trained. Two of his brothers, Jean and Joseph, the latter of whom was a seminarist, were killed in 1914 and 1915. Ferdinand, who at the age of twenty-three was already a captain, received the Legion of Honor for his distinguished service. The three were cast in the same mold as regards the more important things of life, though their temperaments differed. Jean, a passionate mountaineer, was a bright boy, who, when he bade his mother goodbye, said to her as a matter of course: "I have nothing to fear; the worst that can happen to me is that I may be killed and it would be a great happiness to die young for so grand a cause." In August, 1914, he fell in Lorraine. Joseph, the future priest, wrote home: "To live close to danger and to death means living closer to God, why then complain? Nothing can happen but what is willed by God and all that is willed by Him is the best that can happen."

Ferdinand was perhaps the most brilliant of the three; his was a thoughtful nature and through his frequent letters to his parents, it is easy to trace his moral progress. At first, there is a note of anxiety in his letters, he almosts doubts his own capacity to face the tremendous ordeal worthily, but, even in those early days, he calms his eager questionings by the thought that "God does all things well." He had the gifts of a letter-writer and his vivid description of men and things are charming. On August 28, he took part in his first battle, after which he was sent to the north. He owns that, at times, he is very near being dangerously shaken by thoughts of home and that the uncertain results of the first engagements of the war naturally made him anxious. "Often in those moments, I take up my rosary and confidence returns. . . . I try to live one minute at a time, day by day, as God wills it." As time goes on he becomes mentally stronger and calmer, the note of sadness, so apparent in his first letters, the natural clinging to home and all that makes life sweet, gradually diminishes and it is easy to trace the progress of detachment in this eager, sensitive soul. In December, 1914, (he was a captain) he took part in several severe engagements near Arras and his men's attitude delighted him. "I abandon myself as well as I can to the will of God," he writes at the beginning of 1915.

From Arras, Captain Belmont was sent back to the Vosges, on the frontier of Alsace where, during several months, the fighting was incessant. By this time, he seems to have made such progress in serenity that death no longer saddened him: "Death is like a departure, the saddest are not those who go, but those who are left behind," he writes. His two brothers, Jean and Joseph, had gone: "Do not be anxious about me," he adds. "Try to accept, without trembling, the idea that it is possible we may all meet in another world." His parents, who had lost two sons, insisted on coming to spend three days near him; he notes the happiness and peace of this meeting and writes solemn words on the strength of family ties, that death cannot sever, but only transform.

In November, 1915, he was given the Legion of Honor and he describes the scene. It took place in a valley of the Vosges, in presence of his men, whom he calls his children. For his parents' sake, he welcomed the honor, but his own thoughts went out to the thousands of unknown heroes, whose sacrifice was unrecognized by men, and the enamel cross of his decoration seemed to him commonplace, "by the side of the rough crosses made of two pine branches that open their arms over the graves." His soldiers' delight at the honor done him went to his heart. "The men's gratitude and affection are my best reward, it is beyond price." A month later, Captain Belmont was killed on the slopes of the Hartmansweilerkopf. For the third time, his parents received the news that a son had fallen for his country; a fourth son, the only one left and the youngest, had just left his home to join the ranks. In one of his last letters, Ferdinand Belmont wrote words that seemed the expression of his dying wishes: "May God give you above all else a supreme gift, the peace that leads us to accept all burdens and sacrifices with equal serenity."

Among the countless war-books that have been published, the letters of Ferdinand Belmont have won a distinguished place. They are marvelously noble in spirit and very charming in their vivid word-pictures of military life; they reveal too the progression of a soul that was deeply religious, even at starting, but whom the daily sacrifices and duties of a soldier's life brought to a high level of detachment and serenity. Captain Belmont's family has, as he had, a horror of vulgar publicity; for a long time, his parents hesitated before making his letters public; they did so, only when persuaded that their son's example might thus be continued, and carry on his work for his country.

M. Henry Bordeaux concludes his book on the "New Youth of France" by the delightful sketch of a boy of sixteen, who, not without difficulty, obtained his parent's consent to enter the army on his seventeenth birthday. His letters on the subject are cool, well-reasoned, methodical; he puts his arguments in order, discusses every point and at the end says as a supreme argument: "From the moment that I enlist, I sacrifice my life." This spirited little lad won the day; he passed the examinations that crown the college life of all French boys and then enlisted in the *Chasseurs Alpins,* because hav-

ing met many of them, he liked their spirit. "They spoke of their country and of their family as I know I shall speak of mine," he writes to explain his choice.

This mere child fitly closes a gallery of young soldier's portraits, described by one who *knows* the generation of which he writes, a generation, at once idealistic and practical, that has faced a terrific ordeal with a quiet heroism.

The Pilot of the Soul

DANIEL A. LORD, S.J.

CONSISTENCY may be a jewel, but unfortunately jewelry is regarded as frivolous ornamentation in certain philosophical circles. It is, of course, as ridiculous for philosophers who deny a personal soul to talk of free-will as it is for a turtle to brag of its wings. Yet some of them do it. When, at the cloakroom of the philosophical halls, they checked their souls, they renounced all right to any real freedom of choice; for chemical and physical forces, beyond which, according to their theory, there is nothing else, are governed by laws as fixed as the courses of the stars. The loose boulder on the mountain top is not free to whip itself suddenly toward the sun. The early crocus is not free to withhold its bloom, as a woman withholds her spring hat, until exactly Easter morning. Man, if he has no soul, is, like the boulder or the crocus, made up simply of chemical and physical forces which know no freedom of choice.

There are, however, many materialists who recognize that their philosophy has left no breathing space for free-will. Matter is not free; man is but soulless matter; and so, when brought face to face with the fact of free-will, like Tito Melema and his unwelcome father, they simply deny the fact. Man is not free, they say; the glorious power of choosing one's own course is simple illusion, a vain flattery with which man has salved his own self-conceit. Like the lightning and the wind, the plough-horse and the gasoline engine, man has not the slightest power over his own actions.

Consequently, if we prove that man has a free will, we prove that there is something in him besides mere chemical and physical forces, a something which is not governed by the laws of matter, and which we call the soul.

Dogberry to the contrary notwithstanding, comparisons have their use, and we can get an idea of our free-will by comparing it with the action of our intellect. A class in geometry sits fidgeting before an unsolved problem on the blackboard. Step by step the instructor leads them through a labyrinth of parallel lines and acute angles and hypotenuses until at length he sets before them a completely satisfactory answer. A sigh from the class, and they settle back calmly in satisfied acquiescence. Brought face to face with any truth clearly and evidently proposed, the intellect is simply forced to accept it.

But suppose we take a business man at his desk in the late morning of a summery Saturday. An afternoon in the office will mean clinching the good-will of a rather desirable buyer; yet through the window comes a delicious breeze elusively suggestive of greens and bunkers and long stretches of undulating sward. Here are two things, either of which he knows to be desirable; and he vacillates to the rhythm of his swaying desk-chair. Then with a sudden gesture he piles his correspondence in a heap, bangs down his desk cover, swings the golf bag from its place in the corner over his shoulder, and heads whither the breezes call. Brought face to face with two attractive possibilities, he deliberately chooses one and rejects the other simply because he wishes for golf more than he does for the good-will of this particular customer.

That faculty which freely determines to select out of a number of possible attractions one particular thing, we call the free-will. Calmly and quietly, a man considers a certain plan; he weighs motives for its accomplishment and dwells on those motives which militate against it; he recognizes that it will be a good thing for him, and yet that it has its disadvantages; and in the end, with all this before him, he is free to choose or reject it, to act or to remain inert just as he wishes and because he wishes.

Our commonest conscious actions are proof positive of this freedom of choice. The alarm-clock rings in the morning; the sleeper knows that he ought to rise promptly; yet instead, he flings a shoe at the clock and rolls over for another quarter of an hour. At last he rises, rubbing his chin regretfully. Really, he ought to shave; still—"Oh, let's get it done during lunch hour." "*Journal* or *Herald?*" queries the newsboy. The purchaser hesitates; the *Journal* has a "bully" sporting page, but the war news in the *Herald* is always—"Give me a *Journal,*" and he bolts for the L train. Freedom? Why in the simplest conscious actions, from the selection of a cigarette or a necktie to the choice of a candidate for President, man is aware of this sovereignty of choice, this power to cast a thing aside or to take it to his innermost heart.

By way of contrast there are plenty of facts over which we know that we have no control. A man blessed with a normal appetite does not worry whether he can digest his dinner or not; he has nothing to say about it. He does not fuss because his beard grows in spite of his dis-

like of shaving; all the worry in the world will not stop the growth of a tough beard. We know quite clearly the facts in life that depend on our choice and those we are incapable of touching, and incidentally we recognize there the difference between actions dominated by free-will and those which we cannot influence.

How explain, if man is not free, the elaborate machinery he has built up for his guidance when he has to settle on a choice in affairs of real import? Does the man about to embark on a new business enterprise feel himself physically forced into it as a root is forced willy-nilly through the hard soil? If so, the careful counting of possible expenses and receipts, the consultation with Bradstreet and Dun, the anxious hours with lawyers and banking agents are all parts of an elaborate self-deception. The same necessity which drags the thrown rock downward toward the earth, forces the man without free-will into a particular business.

One striking difference between man and his animal servants is the fact of remorse. A chicken through some hennish freak pecks to death all the yellow chicks in her brood. Still, not the most sentimental humanizer of animals fancies Mistress Hen haunted through long nights by terror-inspiring phantoms of the chicks she has slain. But the world is never without its Gretchens.

Indeed, looking back over his life, a man becomes conscious of the thousand things he could have done and did not do, and of the thousand other things he did in the face of outraged conscience. A denial of free-will makes the fact of remorse another of those unsolved mysteries. Why should Trynan in Eliot's tremendous sketch feel the sword turn in his soul when he looked into the painted face of the dying girl he had ruined? In that very agony of remorse, he was admitting the fact that he might have saved that girl's soul, and instead he had deliberately flung it down to destruction.

In our past lives we recognize two distinct classes of actions: those for which we are responsible and those over which we have had no control. Two friends on a hunting excursion leap from a canoe, gun in hand; one of them slips, his gun spits lead, and his companion falls face downward. There is agony of soul in the survivor, dread of facing the relatives of the slain man, but withal a saving sense of innocence. He has not lost the right to look even the mother of the dead man in the eye. But suppose as he stepped from that canoe he had shot down his companion coolly and deliberately. In that case precisely the same effect would have followed, his companion would have dropped lifeless to the earth. Between that and the death we call accidental there would have been one only difference: in the second case the shot would have been intended, and freely, deliberately fired. Free-will had entered in.

As for the elaborate system of medals and awards with which civilized men recompense their heroes, they are simply another contribution to the gayety of nations unless the actions which they reward are freely done. Medals are not hung on a tree because it served as a shelter for a daring sharpshooter; a drunkard is not treated as a hero, because he fell from an upper window and killed the general of the enemy's army as he passes through the streets below. A hero is rewarded for a brave act, simply because he was not obliged to do it. He shares in some slight degree in the praise St. Paul tendered to Christ: having death set before Him, He chose the cross despising the shame.

The defenders of free-will by no means maintain that the will acts without adequate motive. But most emphatically we maintain that the object which furnishes a motive for a choice is not necessarily the best presented for consideration, has not, objectively considerated, qualities preëminent over those of other objects. Put a bit of iron between two magnets, and it flies inevitably toward the magnet which has the greater attractive force. Put a man between two objects, and the object which he chooses will not necessarily be the better; it will be the one which he wants. A man will refuse a fortune to spite a relative he hates; like Cyrano he will fling his whole month's income on the stage for the sake of a fine gesture. The ultimate reason for his action will be because his free-will has chosen so to act.

Readers of Joseph Conrad will remember how Captain MacWhirr guided the Nan-Shan through the terrors of the Typhoon on the China Sea. Conrad, in one of those gripping descriptions, sums up the taciturn skipper's battle with the elements.

> Jukes could no longer see his captain distinctly. The darkness was absolutely piling itself up upon the ship. At most he made out movements, a hint of elbows spread out, of a head thrown up. Captain MacWhirr was trying to do up the top button of his coat with unwonted haste. The hurricane that has the power to madden the seas, to sink ships, to uproot trees, to overturn strong walls, and dash the very birds of the air to the ground, had found this taciturn man in its path, and, doing its utmost, had managed to make him loquacious. Before the renewed wrath of the winds swooped on the ship Captain MacWhirr found time to declare, in a tone of vexation as it were: "I wouldn't like to lose her."

For the hurricane had hurled its force against the strongest power in the created world, a man's free-will; and material force fell helpless before the power of that spiritual faculty.

Our First Army and Navy Chaplains

THOMAS F. MEEHAN

CHAPLAINS who are either on their way or who are already "over there" will find a very entertaining chapter in the record of their earliest predecessors in the naval and military establishments of the Republic. At the time of the Revolution Catholics formed but a small proportion of the population of the country, about 25,000 out of a total of 3,000,000. The Catholic representation in the ranks of any one command of the Continental armies was not strong enough to warrant the appointment of chaplain priests except for the two regiments, "Congress' Own," which were recruited in Canada. The contingents that

came from abroad to help Washington had chaplains provided for them by their own Government.

In 1903 the French Ministry of Foreign Affairs had an official report compiled under the title *"Les Combattants Français de la Guerre Américaine, 1778-1783."* It gave the roster of the officers and enlisted men of the French regiments and warships participating in our Revolutionary conflict. Every French vessel, except two small cutters, had a chaplain. For the fleets of Comtes D'Estaing, De Guichen, De Grasse and De Ternay there were ninety priest chaplains, of whom seventeen were Capuchins; thirteen Recollects, three Carmelites, two Premonstratensians and four secular priests. There is no mention in the list of any chaplains for the several regiments of Rochambeau's forces, but as some of the larger ships had from three to five chaplains assigned them it may be presumed these ships were transports and that the extra priests served afterward with the troops in the field. There are numerous records of priests, who were with Rochambeau's troops, officiating in New England during the march from Newport, R. I., to Yorktown. Dillon's and Walsh's regiments of the famous Irish Brigade were a part of these forces. Twelve chaplains attended the funeral of Admiral De Ternay at Newport. Among these chaplains was the Abbé Robin, who later made a tour of the country. In 1782 he wrote an account of it and of his experiences in the army. This is the oft-referred to *"Nouveau Voyage dans l'Amérique Septentrionale en l' Armée 1781; et du Compte de Rochambeau."* Other chaplains were Abbé Colin de Sepvigny, Abbé Bertholet, Abbé Glesnon, Abbé Lacy, and Father Paul of St. Peter, a German Carmelite, who was in Virginia in 1783, whence he went to Philadelphia, from there in 1785 to Illinois, from which station the restless St. Peter's congregation of New York tried to coax him, and finally he was at Iberville, Louisiana, where he died, aged eighty-one years, October 25, 1826. St. Peter's, New York, had as its first pastor the Franciscan, Charles Whelan, who was one of Rochambeau's chaplains. He could not get along with the trustees and left in 1790. Later he attended the missions in Kentucky, Maryland, Delaware and Pennsylvania. He died at Little Bohemia, Maryland, March 21, 1806. Father John Rossiter, who was at St. Mary's, Philadelphia, for a number of years, is also mentioned as a Rochambeau chaplain, and another was the apostate Abbé Raynal.

General Benedict Arnold on January 26, 1776, appointed a Recollect, Father Louis Lotbiniere, chaplain of Colonel James Livingston's regiment of Canadians, and a Sulpician, Father Pierre Huet de la Valiniere, chaplain for the Second Canadian Regiment, of which Moses Hazen was the colonel. They were to be paid £14 10s. a month and rations. Congress enacted, on May 27, 1777, that "There be only one chaplain allowed to each brigade of the army and that such chaplain be appointed by Congress, with same pay, rations and forage as a colonel." Both priests were censured by Bishop Briand of Quebec for espousing the cause of "the *Bostonaise*."

Lotbiniere died in poverty and neglect at Burlington, N. J., in 1786 after vainly petitioning Congress to recognize his services. Complaining of his treatment he wrote:

> Would to God that i had never known either the general montgomery or arrived in Canada; i would not now starve with hunger and cold for not being payd according to the convention made between general arnold and me the 26 Januarii 1776 and ratified in Congress assembly the 12 August 1776 for long my Life; to indemnify me for having lost my parish.

In 1785 Father de la Valiniere was in New York ministering to the French colony and the following year he became pastor and vicar general at Kaskaskia, Illinois. Here he had as friend and associate the Carmelite ex-chaplain, Father Paul, mentioned above, but the former's restless disposition impelled him to wander through several Western and Southern States during the succeeding years. In 1798 he made his peace with the Canadian ecclesiastical authorities and was allowed to return to his diocese. He spent his last years quietly in the parish of St. Sulpice, where he died on June 29, 1806, aged seventy-four years.

A volunteer chaplain to the Clark Expedition was Father Peter Gibault, whose influence saved Vincennes and that territory to the American cause. "Mr. Gibault, the priest to whom this country owes many thanks for his zeal and services," was the way Governor Patrick Henry of Virginia spoke of him in his instructions to Colonel Clark.

Of the naval chaplains the most notable perhaps was the Recollect Seraphin Bandol, who was on D'Estaing's flag-ship, *Le Languedoc.* He remained here about ten years and was chaplain in Philadelphia to the French Ministers Gerard and Luzerne. He was in New York in 1784 and said Mass in a private chapel at the French Minister's house, the McComb mansion, on Broadway, near Bowling Green. In Philadelphia he frequently officiated at old St. Joseph's and he was the preacher at St. Mary's Church on July 4, 1779, the first distinctively Catholic celebration of the national fête-day. Congress attended and had the sermon printed as an official document. He was also the preacher at the *Te Deum* for the victory at Yorktown, on November 4, 1781, and again he officiated at the requiem at St. Mary's, May 8, 1780, for the soul of Don Juan de Miralles, the Spanish agent who died in the camp at Morristown, N. J. It was this ceremony that prompted the traitor Arnold to write to his former associates in Washington's army: "The eye which guides this pen lately saw your mean and profligate Congress at Mass for the soul of a Roman Catholic in Purgatory, and participating in the rites of a Church against whose anti-Christian corruption your pious ancestors would be as witness with their blood."

Father Sebastien De Rosey, a Capuchin, chaplain on *L'Indien,* after the war served as a missionary for years in Maryland, where he had charge of St. Nicholas' Church, St. Mary's County, and where he died December 27, 1813. The small estate he left went to the State as he had no heirs, and was devoted to help the founding of Charlotte Hall School in St. Mary's County, which is described as not very Catholic in its atmosphere.

As in New York, the founder of the first Catholic church in Boston (Holy Cross, November 1, 1788), was an ex-chaplain, the Abbê Poterie of l'Hector. He was an unworthy priest and was suspended by Bishop Carroll. He had also served on *Le Neptune* of De Ternay's fleet, which ship had four other chaplains. Of these four, two, Fathers John Wanton (or Watkins) and Francis Hobdai, are each set down in the official list as "American Priest," but so far there has been found nothing to amplify this designation.

Another notable feature of the list are these Irish names: Abbé Maccabe, Abbé Roger Morrison, Abbé Bartholeme Omahony, Abbé John Machuney and Abbé Dowd. In the light of subsequent events it seems strange that none of these remained or returned. To the Capuchin, Father Charles Whelan, founder of St. Peter's, New York's mother church, alone belongs that distinction among the Irish chaplains.

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

The St. Vincent de Paul Society

To the Editor of AMERICA:

There has been a good deal of pungent criticism in Catholic quarters concerning the Society of St. Vincent de Paul as a relief organization, and comparisons, not always flattering to Catholics, have been made between its methods and those of non-Catholic charitable societies. Its chief shortcomings appear to be its failure to give "adequate" relief, "to keep full and complete records" and "to cooperate with the confidential exchange" by listing the names of the families relieved by the

conferences. That there is room for improvement in our system of giving relief in their own homes to Catholic families is true enough; but the installation of a card-catalogue would not mend matters, the views of a few students of the "School of Philanthrophy" to the contrary notwithstanding.

The tremendous immigration during the past twenty-five years from the Catholic countries of Europe has brought with it great problems for the diocesan authorities in the territories where the immigrants have settled in large numbers, problems which could not be settled offhand. There is not only the difficulty of providing religious instruction for the children of these people but there is also the task of organizing some system of relief for them in times of poverty. It must not be forgotten that until very recently "workmen's compensation laws" and widows' pensions were unknown. The writer was a member of a parish conference of the St. Vincent de Paul Society about twenty-five years ago, in a district into which came an immense number of Italian immigrants, who drove out many of the old parishioners. The conference had about a dozen active members and a weekly income of about thirty dollars. With the best of intentions we could do little for our new brethren when poverty came to their doors, and no doubt many of them found their way to the offices of the non-Catholic relief societies. The priest who had charge of the new arrivals had to struggle for years before a church and rectory were provided, and to aid the poor of his flock was beyond his means.

Perhaps if the members of that conference and others similarly circumstanced had been "trained workers" they could have grappled successfully with this and any of the social problems they encountered. I have noticed during the past four years in this city, however, that the trained social worker can deal with any problem on paper, and with the aid of a good press agent can solve it to his own apparent satisfaction; but I have also noticed that when the case is finally "closed with improvement," the poverty and delinquency often remain just as they were before. The branches have been trimmed but the roots remain, and the work must be done all over again without the blare of trumpets.

Our critics should not forget that the members of the parish conferences are only the rank and file of the army of charity. They do not plan campaigns; their business is to "hold on" until they are relieved. The officers of the conferences are for the most part "non-coms," who after long service have risen from the ranks. They have not had the advantage of a West Point or even a Plattsburg training. As a matter of fact, how seldom one meets a Catholic college graduate in the St. Vincent de Paul Society. Is it that the task of counting pennies and dealing out groceries and teaching neglected children their prayers is beneath the dignity of these young men, or is it that the work in the St. Vincent de Paul Society is a sort of "blind alley" job, leading nowhere, not even to mention in the newspapers? Of course, being Catholic college men, they have been instructed in their social obligations.

In the meantime, awaiting the arrival of the reinforcements trained in modern charity warfare, but still with faith unimpaired, we are "holding on."

Brooklyn. L. E.

The Society of the Green Cross

To the Editor of AMERICA:

I am begging your indulgence for a little space in your columns to present to your readers a suggestion which I am hoping may accomplish good from the discussion that it may provoke. Day after day the papers are full of the work of the Red Cross, the Knights of Columbus, the Y. M. C. A., and of this and that war-activity committee. Also, I understand there is in formation an organization to be known as the Purple Cross, whose duty it will be to bring back the bodies of our fallen soldiers for burial in this country. Again, there are organizations to care for wounded horses and dogs.

These are all laudable works and deserve full sympathy. But the pertinent thought that strikes me is that they deal mainly with the present. I sometimes wonder if in the excitement of the present we are not apt to overlook the problems of the future. And that they will be serious ones no one can deny.

What we shall do for our soldiers and sailors after the war is to my mind as pertinent and surely more serious and difficult than the problems that confront us at present. The present soon becomes but a memory, the future is always before us.

What I would suggest is the formation now of an organization to study and prepare for the great difficulties that are before us. The need for organization and preparedness for future problems is great and must be met today.

A society organized along the lines of the Red Cross, bringing together the heart and brains of the country for this work could do incalculable good.

Just as nature has made of green the promise of new life, just as we look upon it as a symbol of hope and memory, so, I venture to hope, that in the near future we shall see under Catholic auspices the formation of the Society of the Green Cross.

Richmond, Va. JAMES M. PURCELL.

Dr. Reisner's Own Doctrine

To the Editor of AMERICA:

In connection with Dr. Reisner's absurd charge that the Jesuits of former days, in which our moral standards were lower, "did argue that the end justifies the means," it is amusing to note that the worthy doctor himself actually taught that doctrine as late as 1917! On page 55 of "Church Advertising," published by Lippincott, I come across the statement:

> The Church has a right to use any method to draw people in as long as it remains a church delivering a straight-from-the-shoulder message warmed with human love, vitalized with human conviction, and coming direct from the fountain of truth.

Dr. Reisner writes "*any* method," which *vi vocis* would justify the Church in using a sand-bag or a club, to persuade reluctant heretics to be drawn within the magic circle of her influence. No doubt Dr. Reisner will claim that he meant "any method" either *good* or at least indifferent, but it is amusing to picture what Dr. Reisner would have done, had he found his own passage in an approved Catholic book. And the "straight-from-the-shoulder" talk sounds a bit flat, considering that in his assault upon the Jesuits his methods were anything but straightforward. In this, however, he is but conforming to the tradition high in favor among calumniators of things Catholic.

Detroit. J. W.

Children and Peace

To the Editor of AMERICA:

Prayer is never without some kind of merit, therefore we know that the prayer crusade suggested in AMERICA's columns some time ago was not without some avail although it did not gain its definite aim, the cessation of the war. Will God remain deaf to our entreaties if, added to prayers, we offer up sacrifice? Could the Catholic children of the United States make a supreme sacrifice to give up candy from Advent until Christmas for this end? Was not sacrifice the greatest propitiation offered to God under the Old Law and is it not the greatest, too, under the New Law? Are not the greatest boons always obtained at the cost of some great sacrifice? Rather than see the slaughter of our brothers, fathers perhaps, and sons, the race itself threatened with extinction, could we not all unite, children and elders, in denying ourselves some luxury to bend our spirits more humbly in the spirit of prayer that must be heard before the throne of mercy? More

than this, there are soldiers in the trenches who are undergoing the keenest privation and suffering for the lack of sugar, actually longing for the taste of sweets! Children abstaining from candy as their sacrifice for peace will be helping these soldiers in more ways than one; it will be an act of conservation, too. "Ye have yet many ways to forsake," writes the holy A Kempis, "and unless they are entirely given up to Me, you will not obtain what you seek."

If the children set the example by their simple act of sacrifice what may we not hope from the result and the example?

AMERICA's call for the public novena of the Immaculate Conception, and the prayers and pious sacrifices of innocent young hearts should be our "trumpet calls to rally to renewed attacks." We must pray harder than before and offer sacrifice to an outraged God for mercy and for an honorable peace to come about soon, if we earnestly desire to save our families from mourning and great sorrow.

Chicago. C. M. Y.

The Justification (?) of "Vers Libre"

To the Editor of AMERICA:

In a contribution entitled "The Justification of *Vers Libre*," contributed to the October 27 issue of America, poets are counseled: "If you must sin against accepted canons in literature . . . . . you must sin splendidly." The "Justification" should have followed this good advice. Instead of the sin splendid it dwindles to an apology anemic, thence to an attack acrimonious, and finally explodes in an exhortation. Two of the "benefits wrought by the *vers libristes*," according to their justifier, consist of the impetus they have given to the poets of the older school. This is fulsome flattery. The third justification declares that the *vers libristes* have produced "fine and meritorious work." To the critic that denies the fineness and meritoriousness of their work this is a most convincing justification.

There is surely something deeper, more vital and more positive in *vers libre* than the benefits enumerated. May it not better be justified by its suggestion (in the literary sense of course), by its vividness and its concentration—which are some of the characteristics pointed out by Miss Lowell? Is nothing to be said of its emotional intensity, that grips the soul, nor of the thought-content, presented in a way that impresses the mind indelibly? Nothing of the medium of expression, flexible and strong, artful but not artificial?

Free verse is not intended to supplant Victorian verse; it does not require any extension of the standard definitions of poetry. It is not a new discovery but merely a development of some of the fundamentals found in the older verse. Being unusual it evokes criticism. Its exponents may impress you as being pornographic; I confess that I have been impressed similarly by poets using the classic meters. Its rhythm, based on cadence and not on meter, may sound strange and inharmonious, but did not the critics of an earlier day excoriate the poets who based their meter on accent rather than on syllables? Free verse may be made ridiculous but so may the ridiculers. If the justifier of free verse must "sin against the accepted canons," "let him not sin drably, dully and unintelligibly." However, *vers libre* needs not justification so much as explanation.

Boston. F. X. T.

Improve Our Sunday Schools

To the Editor of AMERICA:

Is it not a deplorable fact that Catholics in general, and the clergy in particular, do not take a more active and a deeper personal interest in promoting the efficiency of our Sunday schools? Much has been done, and is being done to make our parochial schools an important part of the educational machinery of the country, but out of 3,000,000 Catholic children of school age in the country, less than half that number are enrolled in the parochial schools. We all know that education can never complete its perfect work without the teaching of religion, and since there can be no teaching of religion in the public schools, it behooves us to do all we can to promote the efficiency of our Sunday schools. Then these Sunday schools will, in some measure, secure for the 1,500,000 and more Catholic children attending them, this absolutely indispensable element in education.

The souls of this vast army of children must be saved to the Catholic Faith. Every child has a right to a knowledge of his Faith, and if, through no fault of his own he is not numbered among those in attendance in a parochial school, his religious education must be obtained in an efficient Sunday school. Religious education is not only a need, but also a matter of absolute justice which the child has a right to expect, and which the parents have a right to demand from their Church. But what constitutes an efficient Sunday school?

The writer has in mind a Sunday school conducted by a priest who also was in charge of a large and well organized parochial school in his parish. In this Sunday school the duties of teachers were so assigned, and their responsibilities so clearly divided, that its operations proceeded with economy of effort, without waste of time or energy. The teachers believed that they were working for the greater honor and glory of God, and they made the effort to develop in themselves and in the children Christian character, based upon the knowledge of the supernatural virtues and teachings of Christ. This priest supervised the work done by his teaching staff; he held conferences from time to time; he provided suitable literature for his teachers, and bade them drink deep of spiritual truths so that like well-filled springs they could give out in abundance what their pupils needed. Written examinations for those in the "class of perseverance" were held each month, and graduation meant the completion of a course of study in Christian doctrine that was most creditable to all concerned.

We frequently hear the destructive criticism that our Sunday schools have failed; to offset this we hear nothing in the way of constructive suggestion for improving conditions. It is undoubtedly true that much time is wasted. Many teachers do little more than hear the lesson and mark the attendance; this being done, time hangs heavily on their hands till the school is dismissed. The teachers either do not or cannot explain what they are teaching, and consequently the children have no interest in the lesson. That priests may become the only teachers of Christian doctrine is a consummation devoutly to be dreamed of, however improbable of realization; but in each and every parish there is a fair percentage of men and women with trained minds, who, under the leadership of a zealous priest, could organize schools of efficiency such as has been described above, where these 1,500,000 and more children would be conserved for the future welfare of their country, by making of them better men and better citizens.

Let us face conditions as they are in many of our Sunday schools today. The vast majority of these 1,500,000 children are left untouched by religious instruction, because many adopt an attitude of irresponsibility for the eternal salvation of the souls of children who do not attend the parochial school; in other words they visit the sins of the parents on these innocent children, and they refuse to hearken to the admonitions of their Saviour who said: "Suffer the little children to come unto me and forbid them not." Let us, as practical Catholics and heirs of nineteen centuries of Christian traditions, understand that we have a special and a solemn obligation to promote the efficiency of our Sunday schools, for there can be no doubt that definitely, specifically, and not uncertainly, the Sunday school has an educational mission.

Brooklyn. K. D. R.

AMERICA

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Our Immaculate Mother

IT is the solemn and consoling doctrine of the Catholic Church that the Mother of God was conceived without the stain of original sin. That teaching is embodied in the Bull "*Ineffabilis Deus*" of December 8, 1854, in which Pius IX thus defined the dogma:

> We define that the doctrine which declared that the Most Blessed Virgin Mary, in the first instant of her conception, by a singular grace and privilege granted to her by Almighty God, through the merits of Jesus Christ, Saviour of mankind, was preserved from all stain of original sin, is a doctrine revealed by God and therefore must be held firmly and constantly by all faithful Christians.

This definition of the extraordinary prerogative conferred upon the Mother of God was not a new dogma added to the deposit of Faith. It was the crystallization in a doctrinal pronouncement of what had been the belief of Christians for centuries. It was hailed by Catholics throughout the world with enthusiasm. Millions of hearts were thrilled as they saw the hands of the great Pius pointing to the Virgin-Mother of the Son of God and heard him solemnly defining the doctrine which for centuries they and their fathers had believed: that there was no stain and taint in her, that in her the plenitude of grace had ever dwelt, that not for a single moment had the enemy of mankind ever held her in bondage, that the mists and the vapors of the pit had never rested on her brow, that the shafts of concupiscence had been blunted against the heavenly armor of grace which encircled her form.

Mary was to become the Mother of the Creator. The Lord and Master of life, the God of sanctity, the Lover of chastity and the Inspirer of virginity was to abide for nine months in her womb. She was to hold Him in her arms, help Him in His helpless infancy and shield Him from danger. It would have been unworthy of the dignity of the Mother and of the love which her Son owed to her had she been for a single moment under the thraldom of the devil.

She alone then of all the children of men escaped the primeval curse. From the moment her pure soul was infused into her body in the very instant of her conception, she was full of grace, preserved by the power of God and through the merits of her Divine Son from the universal bane that makes us at the very source of our being heirs of wrath and enemies of God. It is no wonder that the Fathers and the Doctors of the Church tell us, in the Words of Scripture that Mary is that garden enclosed which none but the King may enter, the fountain sealed, reflecting in its crystal depths no shadow of earth but only the splendors of the unclouded heavens, the Ark of the New Covenant before which the Evil One stayed his darts, just as the waves of the Jordan poised in their flight before the Ark of the Old. She is the mystic fleece of Gideon drenched by the dews of God's grace while the earth around is languishing with a deadly drought. Like Debora she can sing her song of victory over a more deadly foe even that Sisera and his hosts. She is a more self-sacrificing Esther, a more chaste and a more valiant Judith. In her we hail the second Eve. For as St. Augustine says, if we have fallen in Eve, in Mary we stand. We were enslaved through Eve, through Mary we are made free. If Eve is the cause of our sorrow, Mary is the cause of our joy. Eve formed us, Mary strengthened us. She is a Virgin and a Mother, a creature, yet immaculate, sinless and stainless, a village maid, but a Queen. In her we behold God's masterpiece, the noblest being He has formed, "our tainted nature's solitary boast." Our lips tremble with joy, "our mouths are filled with gladness" as we pronounce her name. Sinners, stained with so many crimes, we dare to call her mother. Yet no marble is white enough to enshrine her virginal form, no gold or gem precious enough to be placed upon her brow. But we can give her our hearts and our love. We can ask her that the hearts of our children, the hearts of the future wives and mothers of the nation may be kept purer and fairer by the thought that their Queen is the Queen of innocence and purity. We have often fervently prayed to her, but never will our prayers be so fervent, so filial as on this Feast of the Immaculate Conception. We shall pray to her for our country, of which she is the official patroness and guardian, for our soldiers, their sorrowing mothers and wives. We shall pray to her for victory and peace, for justice, humanity and self-control. Above all we shall ask that we may be allowed to pay her the homage dearer to her heart than any other we can offer, that of the unceasing imitation of her virtues.

Catholic Women at the Polls

IT is true that on November 6, the constitutional amendment providing for woman suffrage was adopted in the State of New York, by a majority which leaves no

room for quibbling. Yet later tabulations of the vote on this amendment, show that the measure was actually defeated in the State at large, and saved only by the voters in the city of New York. The claim has been made, and is at least plausible, that to the Socialistic and other radical elements in the city, is due the credit of turning the tide which ran so strongly against votes for women in the State. Certain it is, that however differing among themselves on other matters, these factions were organized with admirable skill in support of the amendment. It is not reasonable to suppose that the excellent political machine, the product of this organization, will be thrown forthwith upon the scrap-heap. It has proved its usefulness, and therein lies a danger.

Viewed upon theoretical grounds, the extension of the electorate, whether to men or to women, is a measure always fraught with peril. The presumption is, therefore, against extension, and it is incumbent upon the proponents to demonstrate that the advantages may be safely counted upon to outweigh the possible evils. Whether or not this procedure was followed in New York is now of small practical import; the consideration of real present worth is to plan for the future. It is not pessimistic to say that only a wisdom something more than human will save our new voters, as a body, from political absurdities. For some years, the most notable results will probably be a larger and more bewildered electorate, election expenses considerably beyond those hitherto known, and the abuse of the public ear by proposed social legislation of the wildest and most shortsighted variety. Balance will come only with time and the wisdom gathered from experience.

But it would be folly to forget that the "radical wing of suffrage" has a definite program and a definite plan. Anything may happen on election day, unless good citizens do their duty. It is not likely that our Catholic women will be tempted to neglect their homes, for service in the city as aldermen, or at Albany as senators. On the contrary, it is more probable that their temptation will be to let elections and the vote severely alone. That is a danger to be guarded against by prudent foresight. If our Catholic women stay at home, when radicals go to the polls, the worst results prophesied of votes for women will be realized.

Truthfulness and Mathematics

"MATHEMATICS aside from being a utilitarian subject, has a definite moral significance in the development of character" urges a Michigan professor in a plea that the public schools should pay more attention to arithmetic. He maintains that as a rule poor mathematicians are highly accomplished liars. Are far too many of little Mildred's statements found on examination to rest less on fact than on fancy? The cause of the discrepancy can doubtless be unerringly traced to her imperfect mastery of the multiplication table. Does her brother Gerald's accounts of his daily exploits smack too much of the palmy days of chivalry? That is because the solemn truth that the angles of every self-respecting triangle are equal to two right-angles has not yet been brought intimately home to him. In commercial circles is his father's word sometimes justly doubted? The unhappy man was never taught ratio and proportion. Is his gossip-loving wife a render of her neighbor's fair name? The seeds of that grave weakness were sown during her school days when sheer indolence kept her from learning how to find the value of plus in indeterminate quadratic equations.

According to the Michigan professor's theory, children who are forced to realize daily that five times five are twenty-five, not only in this country, but even in Korea, and that the proposition "All right-angles are equal," will forever remain true, even though the Grand Lama of Tibet, backed by his entire hierarchy, should persistently deny it, ought to be filled with such a practical love for truth-speaking that fibs of even the whitest kind will never fall from their lips. The true Catholics of this country, however, have in some way convinced themselves that mathematics alone, though it be as pure as one of the widely advertised baking-powders, cannot make children truthful. Therefore these perverse Papists not only help support with their taxes the public schools but also build and maintain throughout the land at the cost of heroic sacrifices innumerable parochial schools in which their boys and girls are taught indeed a tender love for all the strengthening truths of mathematics, but also learn the infinitely more important truths that "Thou shalt not bear false witness against thy neighbor" is one of God's Commandments, that "Lying lips are an abomination to the Lord," that Christ is not only the "Life" and the "Way" but the "Truth" as well, and that human veracity is an indispensable bond of civilized society. The children therefore who attend the Church's parish schools are more likely than any others to grow up both staunch Christians and loyal citizens.

Divorce and the Establishment

IN a recent letter to the *Living Church*, Mr. J. G. Hall indignantly repudiates the "aggressive campaign" led by Sir A. Conan Doyle and others for the grant of larger facilities for divorce. Mr. Hall's words are a plea for the suppression of an evil tolerated in high places, yet an avowed enemy of the Anglican Church could scarcely have framed a sharper indictment of that department of the English Government, known as the Church by law established. Mr. Hall rightly criticizes the campaign as an attempt to substitute immorality for "God's ordinance of marriage," and quotes with approval the strong words of the Bishop of Chelmsford. Not only is divorce anti-social, thinks the Bishop, but it is something essentially evil. It practically destroys marriage and glorifies license. It is contrary to the law of God, and is a scandal to all right-thinking men. Far better disestablishment, is the

opinion of the prelate, than that the Anglican Church "should forever be covered with shame for having sold her birthright for a mess of pottage."

The good Bishop is needlessly alarmed. The Church of England has no birthright to sell. What seems her birthright is in reality the property of the State. Furthermore, considering the characteristically vacillating policy of the Anglican Church on matters of such importance in the Christian economy as Baptism and Matrimony, to cover her with any "shame" with which she has not long been familiar, would be a task of supreme difficulty. If divorce be the summation of evil which the Bishop and Mr. Hall, with many other Anglicans, think it is, why does not the Church which claims God's commission to lead the people, anathematize divorce? "God forbid," writes Mr. Hall, "that our natural leaders, the Bishops, should now act as did their predecessors at the time of the first Divorce act in 1857!" There is the answer. The Anglican Bishops, made and unmade at the pleasure of the secular power, will move along the precise lines laid down by the State, and along no others, because they are merely the official administrators of the State's "Department of Religion." If the State wishes to extend divorce, it will extend divorce, and that will be the end of the matter. Grumbling there will be for a time, but no serious opposition on the part of the Bishops. What at first they denounced as disaster, will at last be approved by a safe majority of these loyal servants of the State first and God next, the Bishops. History has few new pages. St. Thomas a Becket has never been a favorite in the Establishment, nor have Anglican Bishops been wont to reckon the shedding of their blood in defense of faith and morals, a possibility of the episcopal career.

Teach Them What to Read

THERE is a diverting story told about a cub reporter on a New York newspaper who enjoyed so keenly a novel of Thackeray's he had been given to read that on the advice of a mischievous friend he journeyed to Yonkers to secure an interview with that well-known author. For he was quite unaware that Thackeray had died in England fifty-four years ago. However weak that young reporter's grasp may have been on the details of the great Victorian novelist's career, nevertheless he was capable of enthusiastically enjoying a good book when he chanced upon one. Can as much be said of the average lad or lassie who is graduated nowadays from our Catholic high schools, or academies or colleges? Close observers sadly shake their heads. Most of these boys and girls can tell you, perhaps, when Thackeray "flourished," for they were forced to "get up" some biographical data concerning him in order to pass an examination, but as for reading his chief works, and particularly with enjoyment,—that they have never done and in all probability never will do. Cannot the grave indictment which the late Canon Sheehan drew up against the secondary schools of Ireland be justly applied to many of our American institutions of learning: For the Canon writes:

> The beauties of English literature, the vast treasures that have been accumulated for centuries by the rich and prolific authorship of great and enlightened men, the hoard of precious thoughts that lie hidden there beneath the covers of books which modern competition has made available for the slenderest purse—all are unknown and concealed from eager and inquiring spirits, who then go out into the world to feed their minds on the only *pabulum* of which they have ever heard—the garbage of London [New York] flimsies, or the poison of party political organs, where there is neither "truth, justice or judgment." A taste for reading—I mean reading anything wholesome or elevating—is almost unknown in this country. A young Englishman, or a young Scotchman, will be found to have a pretty fair idea of the English classics—a pretty fair idea of what books are worth reading and what books are worthless. And, considering the fact that really half the joy and pleasure of most lives is to be found in books, is it not pitiable that our children's minds should be so starved that, in after life, they cannot distinguish food from poison—the great thoughts that elevate and refine from the pitiable trivialities that weaken the intellect, lower the standards of ethical and moral worth, and create an effeminate and thoughtless people, swayed by passion, and regardless, because ignorant, of the higher principles of reason and public morality?

Catholics employed in our public libraries complain that it is hardly worth while buying Catholic books, they are read by so few, and those few, in many instances, are non-Catholics. As for the great authors of past times, that Canon Sheehan refers to, they seem to be rarely taken out by Catholics, and it is much to be feared that the graduates of our Catholic schools, if they read anything at all, find in the latest worthless or dangerous best-seller all the mental *pabulum* they desire.

How richly deserving therefore of praise and commendation are those Catholic teachers who succeed in filling their pupils with a love for good books. If our boys and girls were taught during their high-school days what authors to like and why they should like them their education would be half accomplished. If in the beginning their taste in literature is carefully trained, in after years it will continue to be formed and developed by the books they delight in reading. Catholic teachers who can inspire with an enthusiastic love of good reading the boys and girls entrusted to their care have probably won for them a blessing which next to that of the Catholic Faith will prove to the end of life their greatest comfort and safeguard.

The Holy Father's Calumniators

MAD with hatred of the Catholic Church, a faction utterly lost to truth and justice has conducted since the opening of the war a calumny against the Holy Father. The latest calumny was given circulation by the London *Morning Post*, on November 22. "The Vatican," according to that journal, "is implicated in a conspiracy largely responsible for the recent Italian disasters." No attempt is made to cite facts in proof; nevertheless the *Post* invites the Government to call the Holy Father to account for this breach of neutrality. In

a dignified letter, recorded elsewhere in this issue, Cardinal Gasparri, the Papal Secretary of State, shows that this infamous accusation is nothing but the product of "pure malice."

Despite this, on November 28, the London *Daily Mail* reprinted a clause, said to be the fifteenth article of a secret treaty signed by France, Italy, Great Britain and Russia. The sole authority for this report was alleged to be a telegram from the Bolshevik Government at Petrograd, a circumstance which makes its value more than doubtful. The clause in question, however, was an admirable step forward in the campaign to discredit the Holy Father.

France, Great Britain, and Russia take upon themselves to support Italy in her disallowing representatives of the Holy See to take any diplomatic steps for the conclusion of peace, or regarding matters pertaining to the present war.

What the Holy Father has done, for more than three weary years, places beyond question, save in the minds of the malicious, his unswerving devotion to justice, his sincere desire for peace, and his absolute impartiality. On September 8, 1914, two days after his coronation, Benedict XV issued his first letter to the world. In terms reflecting his apostolic zeal and the tenderness of his fatherly heart, the Holy Father asked all Catholics to pray fervently that Almighty God might soon restore peace to a blood-stained world. On November 1, he appealed to the warring nations in an Encyclical "*Ad Beatissimi,*" and in his Christmas allocution to the Cardinals, spoke of his efforts to obtain a truce for Christmas Day, and his labors in arranging a plan for the exchange of prisoners.

The work of charity and mercy thus begun at the opening of his pontificate, was continued with renewed fervor in 1915. On January 10, the Holy Father appointed February 7 and March 21 as days on which his children, through prayer and penance were to strive to appease the anger of God. On January 22, he condemned the violations of justice which had marked the war, and reaffirmed his strict impartiality, as Father of all, toward the conflicting parties. On May 25, he implored the Catholic world to beg our Blessed Mother to obtain from her Divine Son a speedy return of peace and tranquillity. On the first anniversary of the outbreak of the war, he again expressed his deep desire that, by adopting the principles of justice, and laying aside the sword, all nations might arrive at peace. On September 6, he exhorted all Catholics to work for the triumph of justice and the restoration of peace, allowing at the same time, the Bishops to sanction for their dioceses, the insertion of the invocation "Queen of Peace, pray for us," into the Litany. At the close of the year, again pleading for peace, he declared that the way to international concord consisted in a clear statement by the warring countries of their respective purposes, followed by conference to fix compensation for all injustice, and to determine, in the spirit of equity, mutual concessions and compensations.

In 1916, by letter dated March 4, the Holy Father again recommended prayer and penance, urging his children to beg the Queen of Martyrs for fortitude and resignation, and for the return of peace. Some months later, he designated July 30 as a general Communion day for the children whose intention was to be the restoration of peace. On September 8, he repudiated the charges made against his impartiality, affirming that he was guided by concern for the common good, since it was his duty to labor not for any set of men or nations, but for all. On December 4, he expressed his hope that society might soon find lasting concord, based on the principles of right and justice. Before the third year of the war had closed, the Pontiff had once more lifted his voice for peace, in documents issued on January 11 and May 5. On August 1, he addressed his famous peace note to the heads of the belligerent nations, a note which, as has been said, "is a monument at once to the universal affection and to the strict impartiality of the Vicar of the Prince of Peace."

Thus the record of the unselfish and heroic work of Benedict XV is clear, open, definite. Nothing but malice can detect in it the faintest trace of injustice or partiality. Against this record, clear, open, definite, we have the unsupported assertion of individuals of the dark-lantern variety, men undeniably partisan, distinguished neither for clear-headedness, charity, nor a keen sense of justice.

The English and American calumniators of the Holy Father have merely begun their nefarious work. It will not last long in this country, unless Americans are ready to substitute calumny for charity, and to accept unsupported accusation for proof.

Literature

AUGUSTIN DALY

AS I was reading "The Life of Augustin Daly" (Macmillan), by Joseph Francis Daly, and was wondering why in the midst of all its interest, the pleasure of its romantic story, the inspiration of its chronicle of achievements, I should feel a sadness that clung to it all, and accompanied its brilliant pageantry like melancholy music off-stage, I chanced to be walking on Broadway. And from a darkened, mournful building there hung a sign, "Daly's," and with it another sign, even more prominent, which said that Moneybaum & Goldstein—or some such firm—advertised the place for sale. And far uptown along Broadway the white lights, and the scarlet, and the yellow, flashed and whirled, and flared, and imitated the jerkings of epilepsy as they advertised the frothy, frenetic, or morbid "drama"—God save the mark!—which, with a few honorable exceptions, seems to prevail today. Then I understood the sadness which accompanied the reading of this book. It is the day of Moneybaum & Goldstein, and the Show Business. Augustin Daly belongs to a past that already seems as ancient as, well, let us say the Elizabethans'.

What a story! And, like all good biographies, like the lives of

all men and women who count, it is the story of an epoch, the history of the art, the literature, the society of the long, crowded, brilliant era spanned by Augustin Daly, from his first youthful adventure in play production, in 1856, in Brooklyn (of all places in the world! Brooklyn, the city of churches, New York's bedroom; Brooklyn, of which Maurice Barrymore exclaimed, happening one day by accident to visit it: "In the midst of life, I am in Brooklyn!"), to the end, in 1899.

As a general rule, in this day when commercialism not only rules in Broadway, but in most things mundane, including literature, it is not safe to quote publishers' announcements or any other part of the "canned criticism and comment," manufactured by publishers' press-agents and advertisements, and so cannily circulated through the press and elsewhere; but the pithy statement on the paper jacket of this notable volume is a rare exception to the rule: "This is the story," it says, "of America's greatest theatrical manager—of a man who, without money or influence, struggled through early adventures as journalist, playwright and manager, made and lost fortunes, established theaters in New York and London, took the first American companies to Germany and France, and at last acquired fame on two continents. It is also a record of the New York stage in the middle nineteenth century by one who had an intimate knowledge of its personages and history."

It is this, and more, much more. It is not only the life of a great man; it is the life of a man who was morally great. It is the story of a man who believed and demonstrated, without any preaching on the subject, that honesty and cleanness and soundness and high ideals are essentially the most worth-while factors in art, and in the business of purveying art to the public, as they are in other matters. This is really a revolutionary doctrine, nowadays, when the contrary dogma, which would except all art from all consideration of morality save those dictated by the practical necessity of looking out for the police, is the fashionable one. Instances of Daly's fundamental moral soundness abound in the book. Thus, when at last, after multitudinous set-backs and disappointments, he at last made a success of his first Fifth Avenue theater, his brother, who is his biographer, writes: "The ambition of the manager had been fulfilled. He had established a theater where plays new and old could be fittingly presented and to which young and old could resort with confidence. The home-like atmosphere remained with Daly's Theater throughout his career." Again, when the marriage tie was made legally soluble, dramatic writers vied with one another in treating the subject, chiefly in the humorous way. They have gone on doing so, with increasing boldness, ever since. Daly's "Divorce" was the first American play upon the subject—but he did not see the joke and he did not strive to spread the infection. He did his most serious best, acting through the vastly powerful suggestive agency of drama, to "show that marital disagreements usually begin with self-love and pride, and that they grow out of unions where each party marries for his or her own happiness and forgets the other's." Once more, when he revived Wycherly's comedy, "The Country Wife," for the sake of the wonderfully realized attraction of one of its characters, he so adapted it as to make it a genuine success with the elimination of the odious indecency of the original. This is "bowdlerizing" I suppose. Well, when an expert like Augustin Daly does the "bowdlerizing" it becomes a fine art in itself; like great surgery, it cuts away that which is foul and diseased without injuring the body from which the excrescences are removed. An unskilful surgeon would make a butchery of the same job.

If ever there was a true vocation to follow a particular calling in life, Augustin Daly's was that one. The theater drew him from his earliest boyhood days, in Norfolk, Virginia, where his parents, who were born in Ireland, settled after their marriage. Daly's father was a sea captain, and after his death, which occurred when the future dramatist-manager was a young boy, the widow removed to New York, where Augustin Daly and his brother, Joseph Francis Daly, began at once to haunt the playhouses. Then, while still a youth, Daly plunged into theatrical journalism, becoming critic for no fewer than five newspapers simultaneously!

But he had not been born to write about what he could do as few others were capable of doing, and with "Leah the Forsaken," his first play, produced in 1863, in Niblo's Garden, with Kate Bateman in the lead, he was launched with a great success as a dramatist, in a play which has remained one of the most popular of modern dramas. Many other productions from his pen followed through the long years of his career, with varying fortunes, but Daly as a dramatist would never have been the Augustin Daly whose place is so deservedly high, indeed unique, in the history of American and English drama. He was a creator in the difficult and exasperating art of play management, play production; he was a great interpreter of the dramatic values that escaped the scrutiny of other managers in plays accessible to all. Moreover, he was a master in the even more difficult art of managing artists. He could divine talent or genius in raw recruits passed over by others. Nay, more, and an even more notable evidence of his clairvoyant capacity, he could see in old and seasoned artists, men and women habituated to certain parts and certain customary manners, hidden abilities for doing other and better things, which sometimes they themselves were the last to suspect they possessed. To crown all, he understood, and could convey to others, artists and public alike, his understanding and appreciation of Shakespeare.

The record of his immense labors, as set forth in this stout volume, is perfectly astonishing. That one man could work like this is an inspiration to all readers. And through it all; through all these detailed chronicles of innumerable productions, involving the most exasperating conflicts and differences with sensitive artists, and rivals, and business reverses—what a serenity of good temper did not Daly maintain; what a beautiful ability to make and keep friends in all the ranks of life. His biographer quietly records in one place, very inconspicuously, the fact that in one season alone, in addition to all his own enterprises, he personally supervised or donated five charitable performances. The scores of letters—from great celebrities like Tennyson, and Irving, and Bret Harte, and Mark Twain, and Howells, down to eccentric characters of Broadway—bear witness to the wealth of love which belonged to Augustin Daly. The few words with which the brother-biographer, whose own pride and affection though never obtruded make his work sweet-toned throughout, records the sudden deaths of Augustin's two boys, Austin and Leonard, aged eleven and fourteen years, make beautiful reading. "After this dreadful blow, my brother's heart was filled with a great love and solicitude for all children. He seemed to behold now in all the young, and especially in little wanderers, his own. I have seen him stop a crying child in the street to inquire its trouble, take it by the hand, and restore it to its home. In countless ways he sought to help the helpless." And when, after his death, in Paris, in 1899, and St. Patrick's Cathedral had witnessed the last solemn scene in the master-dramatist's earthly career, his will was opened, it began with a characteristic passage which seems to me to reveal the well-springs of spiritual life which explains the influence and the true success of Augustin Daly: "In making this my last will and testament I ask the forgiveness and prayers of any whom I have injured at any time and freely forgive any and all who have injured me in any way whatever; and I pray that Almighty God may be merciful to us all."

So, even although the sign of Moneybaum & Goldstein, or whosoever it is, now hangs above the darkened and desolated Daly's Theater, and the epileptic advertisements of the commercial stage meretriciously dominate Broadway, the work and the influence of Augustin Daly cannot be in vain.

MICHAEL WILLIAMS.

REVIEWS

A Social History of the American Family. By ARTHUR W. CALHOUN, Ph. D. Vol. I. Colonial Period. Cleveland: The Arthur W. Clark Co. $5.00.

In the preparation of this, the first of three volumes on the American family, "the true claims of the dispassionate historical spirit," writes Dr. Clark, "have been steadily held in view." Yet he rightly fears that to lay aside "prepossessions" for which our earlier historians and novelists are responsible, will be found impossible by many, and these will confound "the disclosures of science with the product of the muck-raker." It should be said at once that Dr. Calhoun is far removed from the mire of the muck-raker. A serious historian, and brave enough to undertake a task from which many have shrunk, he has written a book which cannot be neglected by the student of social science. Dr. Calhoun faced "an absolute dearth of connected and systematic material on the general history of the American family," and if he has not given us that history, he has at least gathered and arranged a mass of fact which brings the work much nearer accomplishment.

With this granted, it seems fairly clear that on more than one point, Dr. Calhoun himself has allowed "prepossession" to obscure the reality of sober fact. In medieval days, he writes (p. 13), "women were regarded sometimes as perils, again as objects of worship." This is frightfully loose writing, embodying a thesis quite incapable of proof. The author, indeed, does not attempt a proof, and it is rather surprising to note, in a work of this character, the guileless reliance placed upon a production so obviously partisan and unreliable as Bebel's "Woman and Socialism." Again, without shadow of proof, or even reference to authority, Dr. Calhoun allows himself to inveigh against that "medieval ecclesiastical jugglery which sold divorces while pretending to forbid them," and to remark that in those days, "chastity was not incumbent upon men." Statements such as these naturally throw suspicion upon the historian's ability to see clearly and judge fairly. As to Luther, Dr. Calhoun has not taken counsel of the panegyrists. That "reformer," he thinks, "looked at morals in a superficial way, as scarcely more than a department of politics belonging to the care of the State"; consequently, he "followed the secular theory of marriage," regarding it as "a worldly, extrinsic thing." It was not strange, therefore, that "the reformers did not always avoid immorality in their loose handling of marriage" (p. 25), that they favored divorce, and "even sanctioned bigamy" (p. 26). Dr. Calhoun paints a dark and unwelcome picture of Colonial life and manners. Yet it is certainly true that "laxity of opinion and teaching on the sacredness of the marriage bond . . . goes back to Continental Protestants of the sixteenth century" (p. 44), and that this laxity soon wrought, not only in Europe, but in New England "horrible moral deterioration among the people" (p. 44). In other words, it is in the "holy reformers," whose fourth centenary now attracts attention, that the main source of sexual sin and matrimonial irregularities in the Colonies is to be found. Dr. Calhoun does not clearly indicate this connection; possibly we may look for a completer and more philosophical summing-up in the final volume, which should by all means contain a copious index. P. L. B.

Various Discourses. By the REV. T. J. CAMPBELL, S.J. New York: Joseph F. Wagner, Inc., $2.00.

To mark appropriately and fittingly the fiftieth anniversary of Father Campbell's entrance into the Society of Jesus, which was observed this fall, his many friends persuaded him to collect in this volume some of the more notable discourses bearing on historical, sociological, ecclesiastical and educational topics which he has delivered during the last thirty-five years or more. A mere glance at the titles of the twenty-six addresses in the book and at the subheads which explain on what occasion each discourse was given indicates how wide the range is of this distinguished Jesuit's powers and in what high regard he has been held when an important event demanded a forceful and eloquent speaker. He was chosen to preach, for example, at the obsequies of Father Hecker in 1888, and again at the Paulist Jubilee of 1910. By a very remarkable chain of circumstances Father Campbell is the one who gave the discourse both at Bishop McDonnell's consecration in 1892 and at his silver jubilee last spring. In 1898 Father Campbell explained to the Baptists of Colgate University the Church's teaching on marriage; the following year he told the United States Catholic Historical Society "Who Delayed the Establishment of the American Hierarchy"; while "Jesuit Education," "The Higher Education of Women," "The Only True American School System" and "The Genesis of Socialism" are other papers of permanent value which are included in the volume. Father Campbell's renown as an authority on the history of the Church in North America makes such discourses as "The Reconsecration of the Father Rasle Monument," "The Eucharist in the Early Missions of North America" and "The Unveiling of the Tablet in Honor of Jean Nicolet" particularly interesting and informing. W. D.

The Ladies of Dante's Lyrics. By CHARLES H. GRANDGENT, A.B., L.H.D., Professor of Romance Languages in Harvard University. Cambridge: Harvard University Press. $1.35.

From among "the sixty most beautiful ladies of the city," mentioned in the poet's *"Vita Nuova,"* the lecturer seeks to segregate and identify the few who have won special tribute in Dante's verse; but without success. His appraisal, however, of the various allusions to fair women in the lyrics makes its learned appeal to the student and lover of Dante, who will not let the least grain of a new revelation about their favorite escape them. To such a one the book will be full of interest. Pietra is a "creature of flesh and blood, the object of a transient and belated infatuation," Matilda and the "Beauteous Lady" are one and the same, Lisetta is "Lady Philosophy," and Beatrice "The Gentle Lady." Three other ladies are occasionally referred to, the same probably behind whom Dante attempted to hide his devotion to Beatrice. Professor Grandgent draws the following conclusion from his study of "The Ladies of Dante's Lyrics":

> First Dante's fancy is stirred by a real person; then having come to regard this person as a symbol of something abstract, he little by little loses consciousness of the reality and consecrates himself to the cult of the symbol. Having reached this last stage, he believes, or tries to persuade himself, that his whole experience has been an allegory. Thus the sympathetic little creature who, looking down from a window, inspired in the poet a sentimental affection, was transformed into Lady Philosophy, "daughter of God, queen of the universe."

The lectures in the volume were given last February in the city of Cleveland, according to the provisions of the McBride Lecture Fund of Western Reserve University. W. T. T.

Russia as I Know It. By HARRY DE WINDT, F. R. G. S. Philadelphia: J. B. Lippincott Co. $3.00.

The author of this interesting book, who tells us that he has lived four years in Russia and traversed about 50,000 miles of its territory, describes for English-speaking readers the city and village life the Russians of today lead, tells what curious customs they have and what a vast empire they inhabit. Russian Asia, it must be remembered, covers an area of nearly 6,000,000 square miles, a region big enough to hold the entire United States, including Alaska, and all the countries of Europe

besides except Russia, whose 200,000 square miles would not fit in. The population of Russia is now about 180,000,000, and is increasing so rapidly that the author computes that in fifty years it will number 300,000,000 souls. The country, moreover, will easily support them, for Russia's resources are practically unlimited. Of especial interest are Mr. De Windt's chapters on "My Friend the Moujik," on "The Cossack in Peace and War," "Darker Siberia" and "Frozen Asia." The town of Yakutsk, which is situated in Northern Siberia on the Lena River, enjoys the reputation, he tells us, of being perhaps the most isolated, uncomfortable and depressing town in the country. It is credited with being "the coldest place in winter and the hottest in summer in the world." The soil is frozen to a depth of 700 feet, forty inches of which thaw out during the warm season. The author also assures us that the Siberian Tchuktchis are "without exception the filthiest race" in creation, and that their favorite amusement is drinking heavy potations of cheap American whisky and then merrily shooting at one another. Though many of Mr. De Windt's pages will make readers suspect that he is whitewashing the Russians considerably, the volume seems to be full of accurate, first-hand information about that little understood race and their country.

W. D.

Great Possessions. A New Series of Adventures. By DAVID GRAYSON. Illustrated by THOMAS FOGARTY. Garden City, N. Y.: Doubleday, Page & Co. $1.30.

It may be safe to say that when many of David Grayson's contemporaries are not even a name, a book like "Great Possessions" will still appeal; it has the human touch that will make it do so. And yet it seems equally safe to assert that the book will never have a large circle of readers. What friends it will have must be few and fit. Graysonianism is fast becoming a cult, and supposedly connotes limitation of membership. If you have ever enjoyed such simple things as biting the twig of a birch tree, smelling the sweet white violet, reading in the open fields, whiffing the odors of a coming meal, seeing May coloring the wild-grape leaves along country walls, inhaling the despairing fragrance of grass freshly cut, trudging through snowdrifts, caring for a garden, doing a bit of farm work: then you are among the chosen few. You will read appreciatively and interestedly, wondering the while, all through this book of such experiences and adventures as come to one who is alert for them, who realizes that eye and ear can be trained to see and hear as well as that the nose and tongue can be made to enlarge our researches magnificent. Only if you have found and studied and loved for yourself the wild flowers of our Eastern fields—buttercup, chickweed, wild rose, geranium, hepatica, laurel, trailing arbutus, aster, goldenrod, daisy, boneset, Solomon's seal, blue flags, five-fingers—you will feelingly understand David Grayson's claim that these are "Great Possessions." Only if you can pierce below the surfaces of men, auctioneers, line-men, soap-box orators, millionaires, stone-masons, farmers, herb-gatherers, and can see there prospects that thrill and delight, will you understandingly feel what David Grayson's allusions to these several classes mean. But not enough is made of all these wonderful things spread out for our daily enjoyment to cause thanks to well up in our bosoms to the Giver, God, and to lead to the reflection of the more transcendently wonderful beyond. Too much insistence is placed upon our life here, and in this lies danger to the permanency of the book. "On any terms life is good. The only woe, the only Great Woe, is the woe of never having been born. Sorrow, yes; failure, yes; weakness, yes; the sad loss of dear friends, yes! But oh! the good God: I still live!" The book is very well written, and finely illustrated in color and black and white by Thomas Fogarty, whose pictures are appropriately of the field, fieldy.

C. L. B.

BOOKS AND AUTHORS

The six best-selling novels during October, according to the *Bookman,* were these: "Christine," Cholmondeley; "The Dwelling Place of Light," Churchill; "Long Live the King," Rinehart; "The Soul of a Bishop," Wells; "Extricating Obadiah," Lincoln, and "The Salt of the Earth," Sidgwick. All but the last two have already been reviewed in these columns. "Extricating Obadiah" (Appleton, $1.50) is another wholesome story of Cape-Cod folk by the creator of "Mary-'Gusta," but it is not so interesting and well-constructed a story as the latter. It tells how the resourceful Captain Noah Newcomb extricates Obadiah Burgess, his former cabin-boy, from the difficulties and embarrassments in which the sudden acquisition of wealth involves him. "The Salt of the Earth" is a war-novel which professes to interpret the German mind and stimulate American patriotism.

"Great French Sermons" (Herder, $1.90) is a reprint of translations from the sermons of Bossuet, Bourdaloue and Masillon, edited by the Rev. D. O'Mahony, B. D., B. C. L. The versions are well done and preserve the spirit of the original, and the selection is to be commended. The book makes accessible to English readers some of the greatest masterpieces of the art of preaching.——"The Boyhood of a Priest," by Armel O'Connor, and "Devotion to the Sacred Heart of Jesus," by the Rev. R. Ratcliffe, S.J. (Benziger, $0.50 each), are two little books of solid piety. The author of the first is a layman, but gives good counsels to lads who are nursing a Divine vocation. Modesty he well calls "the soul's appreciation of the body's dignity."

"Lucky Bob," by Francis J. Finn, S.J., and "At the Foot of the Sand Hills," by Henry S. Spalding, S.J. (Benzinger, $1.00 each), are new stories for boys. The first tells of the varied adventures of a lad who is cast off by his father, takes to the flowing road, and meets such original characters as Tom Temple and such amiable people as the Reade family. Bob's cheerful disposition wins him his way everywhere. Father Spalding's hero is Walter Blakestone, a Chicago youngster whom his friend, Dr. Murt, teaches how to shoot wild ducks and other small game. There is a good description of a sand-storm in the book and a plot winds in and out.——"Müvver and Me" (Houghton Mifflin, $1.00), by Robert Livingston is well described as "a little book of old-fashioned rhymes for new-fangled kiddies," and contains two dozen sets of verses which relate the daily doings of a little boy, a little girl and their mother. Milo Winter's numerous pictures are real illustrations.——It is much to be feared that Catholic readers will find that Florence Converse's "The Blessed Birthday, a Christmas Miracle Play" (Dutton, $0.75), deals too familiarly with the Christ-Child to be acceptable.

"Charred Wood, a Mystery Story" (Reilly & Britton, $1.25), by "Myles Muredach" (Rt. Rev. Francis C. Kelley), is a healthy, better-for-the-reading mystery story which is commendable in every phase and will be thoroughly enjoyed by every reader of taste. Mark Griffin falls in love with Ruth, the pretty and winsome heroine, only to find that a mystery is connected with her life. He is loved in turn and then discovers an accepted rival. The solution of this maze forms the plot of the story, introducing in its solution an absorbing affair of international consequences. One of the chief characters of the story is Father Murray, a priest, artistically drawn and giving, in an unobtrusive way, a splendid portrayal of the Catholic church. The book deserves a large circulation and the author sincere congratulation.——The

scene of "In Spite of All" (Benziger, $1.00), by Edith Staniforth, is the romantic English north country at the time of the Boer War. It is a story, Catholic in tone, with a good plot and interest sufficiently sustained. The rapidity with which hearts appear as trumps near the close of the book is somewhat bewildering. The character of Charlie is true to life and winning.—— Abbie Farwell Brown's "Surprise House" (Houghton Mifflin, $1.00), is an instructive and amusing story for boys and girls, centering on an eccentric aunt's legacy of a library filled with all sorts of surprises. Mary, twelve years old, the lucky heiress, is led by the Shakespeare-quotation process not only to a love of the great poets, but to the several hiding places of treasure Aunt Nan has contrived.——Kentucky has suffered much at the hands of nightriders and novelists, but "Kildares of Storm" (Century, $1.40), by Eleanor Mercein Kelly, is a cruel and unmerited blow. "People might *do* such things," says one of the characters, "but they wouldn't sit around and *talk* about them." The criticism aptly applies to this prosy book, which tries to be naughty but succeeds only in being vulgar and stupid.

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"For France" (Doubleday, $1.50) is a handsome volume made up of stories, poems, music, drawings, etc., which more than a hundred of America's best-known men and women offer as tributes of admiration to our sister-republic. Cardinal Gibbons reminds the reader what the Church in this country owes to France; Gertrude Atherton describes what "Two Heroines of France" did, John McCormick writes a page on "Ireland and France," and the allusions to Joan of Arc as typifying her country's spirit are quite frequent. Some of the passages submitted by their authors are not particularly appropriate, and others appear to have been unfortunately rescued from the waste-basket. We could well have spared, for instance, Mr. Huneker's contribution. The following poem, "France," by Percy Mackaye, is of a higher quality than most of the verses appearing in the volume:

Half-artist and half-anchorite,
  Part siren and part Socrates,
Her face—alluring faïr, yet recondite—
  Smiled through her salons and academies.

Lightly she wore her double mask,
  Till sudden, at War's kindling spark,
Her inmost self, in shining mail and casque,
  Blazed to the world her single soul—Jeanne d'Arc!

———

The Christmas note is sounded in the December *Catholic World* by Charles Phillips' excellent paper on "The Drama of the Nativity," in which he describes the wealth of literature we have on the subject, and by the following poem of Franklin C. Keyes, entitled "Christmas":

The great folk of the little town
  They turned their Lord away
"There is no room within!" they heard
  The gruff inn-keeper say,—
And morning came, and no one knew
  That it was Christmas day.

Upon the pinnacle of time
  Those careless people stood,
The centuries had met that night
  In Bethlehem the good,
And from the dawn each claimed its name.
  Yet no one understood.

O Bethlehem, the ages pass
  And leave that night behind,
And still the inn is full of mirth
  Where many men go blind,—
But some have gone into the night
  Thy little Child to find.

EDUCATION

The Saving Sense

OF all Shakespeare's exquisite comedies "As You Like It" should be reckoned the teacher's own. Not so much that we "comates and brothers in exile" are quite free from the "peril of the envious court," and find sweet "the uses of adversity" nor that "This our life exempt from public haunt Finds tongues in trees, books in running brooks, Sermons in stones and good in everything," but therein is depicted in varied forms a quality most indispensable to the successful pedagogue: the saving sense of humor. Neither morbidity nor mawkishness is his fit colaborer; it is the virtuous mean of humor that puts to flight the one and the other. It is an excellent antiseptic as the years plod along, and an efficient prophylactic against professorial eccentricities and pedagogic excesses. Being nothing more than a well-developed sense of proportion it can grasp the incongruous, laugh at the ludicrous, diffusing all the while brightness on blue Mondays and sunshine on rainy Fridays.

An Indefinable Something

The writer will not attempt here to define the saving sense of humor. For he recalls the lamentable end that overtook that professor who never used a term, the definition of which he could not give according to its proximate genus and specific difference. Having made this his proud boast, the word "humor" one day escaped from his lips, whereupon a pupil promptly asked for a definition of the word. The professor was distraught, insisted that the time for questions had not yet come, but promised a full reply at the weekly repetition. On the morrow something unheard of occurred, the professor was excused from lecture. He had hid himself among the tomes of the college's spacious library, in secret consultation with all commentaries, glossaries and dictionaries marked "H," but his search was in vain. Waiving then the definition of humor let us study it in the threefold aspect so delightfully portrayed by the great dramatist.

Touchstone

THE "clownish fool" makes an early appearance. The chiding he receives for his first quip makes him bemoan the fact "That fools may not speak wisely what wise men do foolishly." He is perhaps Shakespeare's most delectable fool, but a fool all the same. "Thou speakest wiser than thou are aware of." His retorts are not all courteous nor his reproofs all valiant. Professional humor surfeits soon. It has a rather doubtful place in any classroom. Pleasantries carefully set in a notebook, learned and conned by rote may serve to liven a dull hour, but that real spontaneity so essential to humor is lacking. The professor's prepared *facetiae* are usually greeted by that insincerest of laughters, the forced chuckle of the tactful subordinate. Above all is it against all canons of up-to-date pedagogy to keep a stock in trade wherefrom are drawn at set intervals witticisms of questionable age, none the better for their careful preservation on the margin of the lecturer's manuscript. However, though professional humor is apt to be awkward and inartistic, it were better to be preparedly pleasant than not pleasant at all.

Jacques

THE humor of Jacques is not so obvious. He is called "Monsieur Melancholy" and herein is his great glory. But meeting with Touchstone he is enraptured and craves as his fit apparel the fool's motley.

"O that I were a fool!
  I am ambitious for a motley coat."

We have always felt greatly consoled at the play's end when Jacques will not join in the dancing melodies and true delights of the nuptial festivity, but hies him off to meet Duke Frederick

that with him he may embrace the religious life and forswear the pompous court. How fortunate that he did not go to some teaching Order! Such cynical humor as his should not find a place in the classroom. He is a self-absorbed individual ever craving to give vent to his satirical inspirations. His wit is that of the fault-finder, his sententiousness that of the misanthrope. No matter where, in forest or at court, he never lacks material for censure. Ever ready to chide or satirize others, he frequently cuts with that bitterest and cheapest of weapons, the sharp tongue of sarcasm. The potion of his humor is rarely served well-seasoned; his fun must be mixed with gall. His supply of cold water would chill those less gifted with a sense of humor, but he meets his match in Orlando.

Jacques: I thank you for your company; but good faith I had as lief have been myself alone.
Orlando: And so had I: but for fashion's sake I thank you too for your society.
Jacques: God b' wi' you! let's meet as little as we can.
Orlando: I do desire that we may be better strangers.

How too he repines at the chase's cruelty and heaves forth groans and moans for a wounded stag; yet at the service of venison we doubt if Jacques was the most thoughtful of others. Sarcasm often has as its inseparable companion a churlish conceit which always rejoices that its owner is not like the rest of men, though the rest of men might most sincerely thank God for the same. For Jacques observes:

> I have neither the scholar's melancholy which is emulation; nor the musician's which is fantastical; nor the courtier's which is proud; nor the lawyer's which is politic; nor the lady's which is nice; nor the lover's which is all of these: but it is a melancholy of mine own, compounded of many simples, extracted from many objects, and, indeed, the sundry contemplation of my travels, on which my often rumination wraps me in a most humorous sadness.

A most humorous sadness! Rather a most sad specimen of humor. Jacques is a most attractive creation of Shakespeare's dramatic genius. He looks well on the stage and his sayings are often quoted; but on the real stage of life where real men and real women are the players and have real entrances and real exits, no Jacques is wanted at any one of our seven ages, least of all before that of the "whining schoolboy, creeping like snail unwillingly to school."

Rosalind

OUR third type is the happiest and healthiest of all:

"Let no face be kept in mind
But the face of Rosalind."

Her sportive nature sheds a radiance over everything. To many others besides Orlando her sweet gaiety and delicious freshness make her, "The fair, the chaste, and unexpressive she." Her sense of humor is surely saving; when she appears the weather indications are: Fair and continued moderate temperature. Her perfect grasp of what will please and of what will not, makes her roguish merriment drop "like the gentle rain from heaven upon the place beneath." All seems so natural we could not have imagined her acting otherwise. She is consistently merry and inoffensively jocose. What a pleasant jest that she is the confidante of Orlando in his ecstacies over her undisguised self, and becomes substitute for herself when he practises love-making to his Rosalind. What marvelous inventiveness she displays, what delicious persiflage she indulges in. Thus she recounts, for instance, the marks of a man in love: "A lean cheek . . . a blue eye and sunken . . . an unquestionable spirit . . . a beard neglected . . . and everything demonstrating a careless desolation." Her quick, bright retorts, unmixed with the dross of bitterness or sarcasm betray a sense of humor which if realized in the classroom would go a great way towards making the long hours less weary, stale, flat and unprofitable. It is easy to be ponderous, for unabridged dictionaries and encyclopedias, however convenient for reference, rarely stimulate and inspire. They are rather dull substitutes for the *viva-voce* explanation that falls from the lips of one who can view a subject in a happy pleasant way and drive home a lesson by a brisk up-to-date illustration. In the classroom mistakes are of course made, but not always by the pupils. Without a sense of humor the foibles and follies of our charges, their intellectual eccentricities and incessant vagaries render the teacher's life a martyrdom of monotony. This work-a-day world is indeed full of briers, but to Rosalind they are burs thrown upon her in holiday foolery which she simply "hems" away. Granted a keen perception of incongruities with a happy gift for discovering their bright side, and the still happier grace of always choosing the kindlier, more sympathetic view, the pedagogue ceases to be the traditional bespectacled fanatic in frowns and becomes the elder brother who takes pride in each forward step made by his pupils. He will not marvel that the younger members of the family do not grasp fully and faithfully in five short minutes what has taken him five long hours and more to master. The saving sense of humor sees another's point of view; it can sympathize as well with those in joy as with those in sorrow. "Well, I will forget the present condition of my estate to rejoice in yours." A keen perception of the humorous drives away the fault-finder; it is proof against carping criticism and is the touchstone of character, for it finds good in everything. It makes teaching "as you like it."

W. Coleman Nevils, S.J.

SOCIOLOGY

Into the Temple

IT has always seemed to me that one of the most witheringly scornful passages in the New Testament is that from which the caption of this article is taken: "Two men went up into the temple to pray." Quite aside from the purely Scriptural interpretation of the passage, a contemplative reading of the parable will reveal a world, or even an eternity, of scorn intended for the proud head of the man or woman who avoids the issue.

It will not be difficult to find a modern application. Those who avoid the issue are as numerous in our day as in the olden time though their ways may be different. Often we do not draw near enough to home when we grow pensive on modern problems; we are apt to wander far from the direct path to apply some right principle, which exactly fits our own laxity, to a fallen brother. When one hears an exceptionally sharp sermon, to seek to fit what one has heard to an openly careless brother or sister, is human nature. Somehow or other it is an exceedingly rigorous thing to get into a disposition which will lead us up to the grill for a roasting. It is the beam and the mote: we can see the one because distance gives perspective and because weak human nature prefers to pass by the too closely personal. And so, as I am showing, even as I write of it, the defect in one's own makeup goes unnoticed.

"Something Must Be Done"

WHEN I hear business men discussing practical economics in the form of better wages, improved working conditions, and shorter hours, I sometimes get a mental renewal of that Scriptural word-picture of the men who went into the temple to pray. Often in such discussions there is great bandying of words; arguments based on "overhead expense," "the necessity for helping the worker," "the ideality of being a real man," and similar sonorous, though unpractised, sentiments are perplexingly plentiful. Generally there is in these symposia a deep-seated conviction that thousands of workers are not being given a chance to lead a decent life; that many men are dragged into twentieth-century paganism because their

hours of work make church attendance impossible; that many women are being forced out of the home by economic necessity. There is as often a feeling expressed that "something" should be done to remedy conditions. Time after time I have watched the discussion wax warm and wrathful; I have marveled at the dexterity with which the debaters threw plan after plan into the hopper of talk; and I have marveled even more when I watched the inconsiderable grist of social legislation that was sometimes the result. The consensus of opinion was that this and that and the other should be legislated into helpfulness.

I do not care to enumerate the number of these gatherings it has been my misfortune to attend. In the capacity of journalist, and not as one who has power to employ another, I have been present at a goodly number. Invariably these gatherings have eventuated in the manner which I suggested a moment ago; legislation. It appeared to be the only "sure cure" for the problems which have arisen between him who labors and him who pays for the labor.

Moneybags and Efficiency

THE ironic part of business men's legislative methods of industrial salvation becomes apparent when one is introduced to the speakers. Let us make the acquaintance of several. In a recent gathering a capitalist was the leader of the discussion, as became his forcefulness. Now, let it be known that in his office he employs seventy-five girls. Their average weekly wage is $5.50. During the monthly discounting periods, these young ladies have to report for evening work which stretches out its weary length until it breaks into the semi-gloom of the following morning. There is a State law which prohibits the employment of female workers for a longer period than eight hours a day. Yet the capitalist would seek to curb the rapacity of employers by legislation. Poor fellow, he simply lacks the power of bringing the application home to himself.

Another vociferous pleader at this ensemble was an efficiency engineer. He might be pictured as the highest type of driving, twentieth-century, business man. He can grade blood-pressure in terms of work down to the last foot-pound. Working conditions, he argued, should make it possible for employees to discharge their duties with ease and pleasure. I have been in his office. It is a blank wall on three sides; the open side faces an alley which is unpaved and collects water from a foundry across the way. Winter and summer a cloud of ill-smelling steam ascends to the windows of that office, enters and is breathed by the workers. The office, the brain of the corporation, is in the least desirable portion of the building. There is no fire-escape, and in spite of the fact that breathers of such air could not develop athletically, in case of fire they would be expected to go unaided from their third-story shelf safely to the ground. A State law requires that all three-story buildings housing many people, shall be provided with fire-escapes.

Business is Business

I HAVE reserved Mr. Business-is-Business because he is the least agreeable of the conferees to meet. Once upon a time I worked for him. He tried to drive every human sentiment out of me by drilling me in his favorite motto, "Business is business." In his counting-room it was taboo to indulge the slightest thought for others. Courtesy was knocked into the corner by a brutal, official "Get to work!" Women received the same uncompromising treatment as men. To display a picture or a flower on desk-top was placing a match to a magazine. Gossip, chat, greetings, the little nameless courtesies of daily life that do so much to drive out the gloom and bring in the joy, were indulged *sub rosa,* if they were indulged at all. Mr. B. had a way of lifting his eyes suddenly from his work to dagger any offender back to his task in discomfiture, and it never failed to quell the bravest. There was no cessation, no easing-up, no comradeship, no humanity in that office. We could not even admire Mr. B. because he drove himself hardest of all; but now and then, when the occasion was favorable, we would whisper wonderingly to one another about his powers of endurance and ask: "How does he do it?"

Yet Mr. B. suggested legislation as a remedy for economic problems. What possible good would legislation do for the workers in Scrooge's office? Here an employer had within his reach a number of men and women who were actually beggared of companionship during their working day. Their business life was a congealing process; cold, stark misery. Kindness would have changed it all. But Mr. B., as I look back on our experiences with him, was not once kind to me, save when he dismissed me.

Yes, many men go up into the temple to pray; those who hypocritically pray and prey are the worst.

Edward F. Mohler, Litt. B.

NOTE AND COMMENT

A Test of American Democracy

PERHAPS the most hopeful sign of American democracy is the fact made manifest in the aftermath of the New York elections, that neither newspaper influence nor the power of money was able to corrupt the voters. Alluding to this exhibition of inherent vigor in our national institutions, the new York *American* writes:

> It is to the everlasting credit of the three-quarter million voters of New York that they refused to be corrupted in the last municipal campaign by the expenditure of one million two hundred and twenty nine thousand six hundred and ninety-five dollars by the Mitchel Fusion Committee. It is a significant and inspiring commentary upon the integrity and independence of the vast body of the men who make up the voters of this world metropolis that they preserved their civic character and their individual concept of popular government in the face of this colossal slush fund, which big business and the selfish corporations had massed and marshaled to control the election.

If the election had done nothing more than to break down "blind faith in the sheer insolent power of money to do anything" we might well be grateful for its results.

Interesting Letters from Little Folk

INTERESTING reading are the letters from the little folk who so heroically save their pennies, until they can send them for the purchase of a heathen baby, when at last the necessary five dollars have gathered in the home bank or in the class mission-savings establishment. "The babies must be awfully cheap in your country," reads one class-letter to the director of the Holy Childhood, "you couldn't buy them around here for five dollars." The boys, who apparently had indulged in romantic literature, wanted the baby named either "Cassabianca" or "Gwendolin," but the girls voted to give her the more glorious name of Our Lady, "because we want the Blessed Virgin to watch over our god-child." The motto of one little financier, doing successful business for the Kingdom of Heaven, was: "Save your pennies and buy a ticket for a poor dying baby's entrance into Heaven." Encouraged at home and aided by his sisters, he had placed some fifty Holy Childhood mission banks in the hands of generous friends. In one year the little circle gathered forty dollars for the noble cause. "We have enough money to buy sixteen little heathen babies," write the pupils of St. Kilian's school, Hartford, Wis., in an outburst of enthusiasm. "We are sending eighty dollars and the enclosed list of names of which we are very proud. When-

ever we had five dollars the Rev. Father came over in school and then we named our baby, and drew little slips of paper to see who would be sponsors." The sending of five dollars to secure the Baptism of a pagan child is a custom evidently not to be restricted to children. It is a beautiful way of winning God's favors for ourselves and in particular for our own little ones, and of remembering the departed. "Today is the birthday of our little Marie, who departed this life for Heaven several weeks ago," a friend of the dear child angel writes. "She cares naught now for the presents we could give her; and yet there is one gift which we will send her and which will please her. It is the souls of two little heathen children." They were to bear the name of Marie and of the friend who had ransomed them for her. Surely the Christ Child will be pleased even far more greatly with the same sweet birthday gift.

A Jewish Judgment on the National Teachers' Agency

THE *American Israelite* does not find AMERICA severe enough in its exposure of the unwarranted action of the National Teachers' Agency in asking for Protestant teachers to fill certain vacancies in our public schools. The recent correspondence upon this subject, printed in our columns, may make plain that humor is no less effective a weapon than denunciation. The *Israelite* writes:

> AMERICA, a leading Catholic journal, in a humorous editorial calls attention to a circular issued by the National Teachers' Agency, Inc., asking for teachers to fill vacancies in a number of schools in the smaller towns in each of which it is specified that the applicant must be Protestant. AMERICA is inclined to treat this matter lightly, but it is far from being a trivial thing. It is a symptom of a growing desire on the part of a certain class of Protestant churchmen to exclude as far as possible from all the higher employments those who are not adherents of their particular church. It is a mild form of persecution, which can be followed because it is not absolutely unlawful, however contrary to American ideals. "The end justifies the means," it has been claimed, is the motto of the Jesuits. The fact is, that to a very large degree, it is the rule of action of most religious denominations where the interest of their church or the winning of followers is concerned.

Thus the fire into which the poor Jesuits, like the three Hebrew youths, are cast, breaks forth quite unexpectedly to devour their tormentors.

The Pro and Con of Evolution

AN enlightened disquisition upon the subject of "Evolution: Pro and Con" is offered in the pages of the *Presbyterian*. A speaker is introduced as addressing a local society for the study of science, and his discourse is thus briefly summarized:

> In the opening of his address he said that he felt there was a good deal to be said for the Darwinian theory, but he regretted that it was presented in popular lectures and college classrooms from one point of view only. The theory that all the heterogeneous universe was evolved from one primordial homogeneous "world-stuff" was attractive until one learned that new, irresolvable elements are being discovered every day. Tyndall's theory that "matter contains in itself all the powers and potencies of life" has lost some of its luster since fifty years of continuous research and experiment still fails to produce organized from non-living matter. The theory that all the various forms of animal life are developed from simple origins is quite taking until we learn that, many as are the variations of species, the lines that divide orders of life have never been crossed in historic or geologic times. The exhibits made of ptarmigans changing their colors with the advance of snowy weather as due to nature's "protective colorization," seemed almost conclusive until we note that the crows never get white, and crows multiply faster than ptarmigans. And when he reminded his auditors that Huxley said the skeleton of a ten-pound dog, and the skeleton of a cat of like size were almost identical, but that there were fifty or more differences of structure to be accounted for before we could ascribe cat and dog to a common ancestry, the speaker rested his case.
>
> The society promptly proceeded to elect him an honorary member.

A Caution for Christmas

A CORRESPONDENT who writes to us that he has three children in a parochial school, but does not want to see them participating in any festivities in which "tinsel, toys and flimsy dresses are banked against lighted candles," believes that the following Christmas recommendation from the State Fire Marshal Department of the State of Kansas might well be taken to heart by Catholic parents and the heads of Catholic institutions in charge of children:

> Christmas trees at home should be decorated with metal tinsel and white asbestos fiber. Cotton, paper and other inflammable material never should be placed on a Christmas tree anywhere, and especially at this time, cotton, so necessary in the manufacture of clothing and war munitions, should not be wasted in unnecessary decorations. Set the tree securely so that there may be no possibility of the children tipping it over. Avoid the use of candles on trees. If you think you must have candles, see that the children do not light them. Children and matches are a combination that frequently results in an untimely death. When Christmas is over clean up the trash and haul the tree away at once or burn it in some safe place. A dry Christmas tree is tinder ready for the spark. Don't let a tragedy occur this year that will spoil all your future Christmases.

Prudent advice is welcome, even when given, as the correspondent somewhat timorously observes, by "a man from Kansas." Yet who would be heartless enough to suggest the entire elimination of candles from the Christmas tree in the home itself! Such sentiment, however, should not dispense us from the caution wisely recommended by the Kansas fire marshal.

Small-Farming System for Soldiers

THE building up of a small-farming system after the war is urged by Senator Harding of Ohio. The 2,000,000 soldiers returning from the front, he argues, will be weaned away from their former tasks and associates. If canvasses are undertaken months ahead of the disbanding of the armies, and due preparations made, a great proportion of these young men, he believes, could be induced to establish a farm home.

> The Government should see to it that land is available at fair prices. There are great tracts of idle land throughout the country. Much of it is for sale at a fair price. There is plenty of capital available that is ready for investment in that land if proper arrangement is made for its development and sale. It probably will not be necessary that the Government should actually handle the land. It should be handled under Government supervision, with a guarantee of certain maximum profits.

One obvious difficulty will be that these young men are without any experience in farming. At all events, however, some at least may be induced to avail themselves of the opportunities the Government is able to offer them. Various measures, all looking towards the accomplishment of this same end, have been introduced into Congress during recent sessions. The plan itself is doubtless commendable, and, if successful, would greatly benefit the nation. If any such measures are taken Catholics should see that the young men of their own Faith are placed in locations where opportunities for church attendance will not be wanting to them. Senator Harding advises that the experiment be begun now by placing dependents of soldiers upon such small farms.

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Chronicle

The War.—Continued pressure from the Germans on the British lines around Cambrai has forced Field Marshal Haig's troops to yield more of the ground won under General Byng's advance of November 20. The pressure this week was first felt between Gonnelieu and Marcoing, and except at La Vacquerie and east of Marcoing where the British line had to be withdrawn, the German attack was at first withstood. By December 6, however, the London War Office announced officially that the British troops holding the salient in the neighborhood of Noyelles-sur-l'Escaut and Bourlon Wood had to be withdrawn some distance to positions to the southwest of these locations and that the withdrawal was made successfully without attacks from the enemy. The Berlin office announced on the same date that as a result of the successful German pressure from the north and east the British had evacuated their forward positions between Moeuvres and Marcoing, had withdrawn to the heights north and east of Flesquières, had given up the villages of Graincourt, Anneux, Cantaing and Noyelles, together with the wooded heights north of Marcoing, and that the enemy lines had been penetrated to the depth of two miles and a half. Since their counter-attack began the Germans claim to have captured about 11,000 prisoners and 160 guns.

Bulletin, Dec. 3, p.m.-Dec. 10, a.m.

On the Asiago plateau the Austro-German forces are slowly but perceptibly grinding their way forward, the center of their attack lying between the upper horns of the Brenta and the Astico Rivers. The Italians were obliged to withdraw from some of their more advanced positions between Monte Tondarechar and Monte Badenecche, northwest of Asiago. Using the advantage thus gained the Germans carried the Monte Castelgomberto-Meletta di Gallo lines, the fighting being especially heavy from the slopes south of Castelgomberto to the Foza spur. By December 8 Monte Sisemol, a little south of Asiago, had fallen before the enemy. Berlin claimed at that date the capture of sixty guns and 15,000 prisoners, taken since December 4. In this sector Field Marshal von Hoetzendorf is in command of the Austro-German forces.

The American destroyer Jacob Jones, one of the fleetest and newest of her class, was torpedoed and sunk on the night of December 6 by a German submarine. When attacked the destroyer was on patrol duty in foreign waters 500 miles from land, under the command of Lieutenant-Commander David Worth Bagley, a brother of Ensign Worth Bagley, killed off Cardenas on the Winslow during the Spanish-American war. She sank almost immediately. Forty-four of her crew of 110 are reported saved. This is the second American destroyer sunk since the war began, the first being the Chauncey.

Torpedoing of the Jacob Jones

"Our present and immediate task is to win the war, and nothing shall turn us aside from it until it is accomplished," President Wilson, on December 4, told the Sixty-fifth Congress as it began its second war session. In furtherance of this aim he called for a declaration of war against Austria. In his address the President dismissed the possibility of a premature peace, which, he declared, was sought by German intrigue and debated here by men who understood neither its nature nor the way in which it was to be attained. "With victory an accomplished fact," he said, "peace will be evolved, based upon mercy and justice to enemy and friend, with the hope of a partnership of nations to guarantee future world peace." The President emphasized the purpose of the United States not to interfere in the internal affairs of any nation, declared that no wrong against the German Empire was intended, and that there was likewise no desire to rearrange the internal affairs of Austria-Hungary. When the German people shall prove to the American people, through properly accredited representatives, that they are ready to agree to a settlement based upon justice and reparation, then, said the President, the war will be deemed won. Terms of peace, he added, would not include dismemberment, robbery or punishment of the enemy, but would be based upon justice, defined as follows: Freedom of nations and their peoples from autocratic domination, reparation to Belgium, relinquishment of German power over the people of Austria, Turkey and the free Balkan States, as well as of Prussian territorial conquests in Belgium and Northern France. The President urged the immediate declaration of a

The Presidential Message

state of war between the United States and Austria-Hungary, Germany's vassal and tool. As to Turkey and Bulgaria, also tools of Germany, he counseled delay because "they do not stand in the direct path of our necessary action."

The President believes that he is speaking for the American people when he states:

> First, that this intolerable thing of which the masters of Germany have shown us the ugly face, this menace of combined intrigue and force, which we now see so clearly as the German power, a thing without conscience or honor or capacity for covenanted peace, must be crushed, and if it be not utterly brought to an end, at least shut out from the friendly intercourse of the nations; and, second, that when this thing and its power are indeed defeated and the time comes that we can discuss peace—when the German people have spokesmen whose word we can believe, and when those spokesmen are ready in the name of their people to accept the common judgment of the nations as to what shall henceforth be the bases of law and of covenant for the life of the world—we shall be willing and glad to pay the full price for peace, and pay it ungrudgingly. We know what that price will be. It will be full, impartial justice—justice done at every point and to every nation that the final settlement must affect our enemies as well as our friends.

The President insists that autocracy must be shown the futility of its claims to power:

> It is impossible to apply any standard of justice so long as such forces are unchecked and undefeated as the present masters of Germany command. Not until that has been done can right be set up as arbiter and peacemaker among the nations. But when that has been done—as, God willing, it assuredly will be—we shall at last be free to do an unprecendented thing, and this is the time to avow our purpose to do it. We shall be free to base peace on generosity and justice, to the exclusion of all selfish claims to advantage, even on the part of the victors.
>
> Let there be no misunderstanding. Our present and immediate task is to win the war, and nothing shall turn us aside from it until it is accomplished. Every power and resource we possess, whether of men, of money or of material, is being devoted, and will continue to be devoted, to that purpose until it is achieved. Those who desire to bring peace about before that purpose is achieved, I counsel to carry their advice elsewhere. We will not entertain it. We shall regard the war only as won when the German people say to us, through properly accredited representatives, that they are ready to agree to a settlement based upon justice and the reparation of the wrongs their rulers have done. They have done a wrong to Belgium, which must be repaired. They have established a power over other lands and peoples than their own—over the great empire of Austria-Hungary, over hitherto free Balkan states, over Turkey, and within Asia, which must be relinquished.

After declaring that peace must deliver the lands now overrun by the enemy from the control of Prussia, and solemnly stating that we intend no wrong against the German people, the President adds:

> The wrongs, the very deep wrongs, committed in this war will have to be righted. That, of course. But they cannot and must not be righted by the commission of similar wrongs against Germany and her allies. The world will not permit the commission of similar wrongs as a means of reparation and settlement. Statesmen must by this time have learned that the opinion of the world is everywhere wide awake and fully comprehends the issues involved. No representative of any self-governed nation will dare disregard it by attempting any such covenants of selfishness and compromise as were entered into at the Congress of Vienna. The thought of the plain people here and everywhere throughout the world, the people who enjoy no privilege and have very simple and unsophisticated standards of right and wrong, is the air all governments must henceforth breathe if they would live. It is in the full disclosing light of that thought that all policies must be conceived and executed in this midday hour of the world's life.

According to the President the declaration of a state of war between the United States and Austria-Hungary is the logical conclusion of his argument, for Austria-Hungary, he declared, is for the time being not her own mistress but the vassal of Germany. In entering the war the President declares we are not debased by selfish ambition of conquest. Our cause is just and holy, "the settlement must be of like motive and quality." A supreme moment of history, says the President in closing, has come. "The hand of God is upon the nations. He will show them favor . . . only if they rise to the clear heights of His own justice and mercy."

On the afternoon of Friday, December 7, the United States went to war against Austria-Hungary, when the President approved a joint resolution adopted by Congress, declaring a state of war to exist. The President under the resolution was empowered "to direct and employ the entire naval and military forces of the Government to carry on the war to a successful termination." The war resolution was the one drafted by the Senate and was passed by that body without opposition, Senator La Follette abstaining from voting. In the House there was only one dissenting voice, that of the Socialist member from New York, Meyer London. The text of the resolution is as follows:

War with Austria-Hungary

> Whereas, the Imperial and Royal Austro-Hungarian Government has committed repeated acts of war against the Government and the people of the United States of America; therefore be it
>
> Resolved, by the Senate and House of Representatives of the United States of America, in Congress assembled, that a state of war is hereby declared to exist between the United States of America and the Imperial and Royal Austro-Hungarian Government; and the President be, and he is hereby, authorized and directed to employ the entire naval and military forces of the United States and resources of the Government to carry on war against the Imperial and Royal Austro-Hungarian Government; and to bring the conflict to a successful termination all the resources of the country are hereby pledged by the Congress of the United States.

The day following our break with Austria, it was announced from Guayaquil that the Government of Ecuador had severed diplomatic relations with Germany, and from Buenos Ayres that the Brazilian Cabinet had made still more stringent its regulations affecting German residents in Brazil. To add to the general confusion, revolution has broken out in Portugal and the Government has been overthrown. The former Premier, Dr. Affonso Costa, has undertaken to form a Provisional Government. In the harbor of Halifax, N. S., 1,000 tons of munitions on board the French steamship Mt. Blanc exploded on the morning of December 6, as a result of

Other Items

a collision with the relief ship Imo. Both by the shock, the subsequent collapse of buildings and the fires thus caused, in addition to hundreds of wounded, 4,000 are reported to have been killed. A fierce blizzard added to the horrors of the disaster, one of the worst that has happened on the North American continent. Relief has been rushed from all sides to the stricken city.

Canada.—In his testimony given before the Parliamentary Committee on Returned Soldiers, Mr. J. W. Borden, Paymaster General of the Militia Department, stated that he had never been at liberty to select competent men for the Separation Allowance and Assigned Pay Branch, but was limited to the list sent him by the local Tory members. The interests of soldiers and their families, he claimed, were secondary to political influence. Of an even more serious nature were the accusations brought by the Auditor General, Mr. John Fraser, who gave evidence that "hundreds of thousands of dollars" had been overpaid to persons who were not entitled to receive the money. A large class of these persons were later asked for a refund, but much of the money never reached the Receiver General. The explanation is given that it was appropriated by the clerks. He further described the Pay and Record Office in London, which he had visited last December, as containing 2,500 able-bodied men, many of whom were incompetents, so that it would have been cheaper for Canada to have paid them their salary "to sit out on the sidewalk and leave the books alone." A host of them had received the rank of Colonel, and thus, he said, by the existing military system, gave instruction to expert accountants in matters of which they might be entirely ignorant. "I am told that some of those chartered accountants, brought from the front because they were experts, became so disgusted with conditions that they purposely put their accounts wrong that they might be discharged and sent to the front again." He further gave evidence of the defalcations of "quite a lot of paymasters, some of them from Overseas." He specified one in particular who had stolen $3,500. The man, he said, was discharged and returned to Canada, but being a good Tory was promptly given the rank of Colonel by the Borden Government and placed in command of a new regiment. As Auditor General, Mr. Fraser adds, he then asked the Militia Department to deduct from the man's pay the amount he had stolen. "The Department replied that they had no authority to do so, as they could not deduct from a Colonel's pay any money that he might owe as paymaster." The taxpayers of Canada, the writer of the account suggests, "will appreciate the nicety of this distinction." The temper of the people has been further provoked by a most riotous election campaign.

Military Department and the Campaign

Ireland.—Under the title "Priests and Freedom" the *Leader* of November 17 discusses the relation of the Irish priests to Ireland's greatest problem, self-government. After paying his respects to those who represent the people "as in a peculiarly swinish state, incapable of thought and initiative and led like animals in halters whithersoever the interests of the priests dictate," the writer says:

Priests and Freedom

> For a long time our rulers did not believe the priests wanted Irish freedom. The priests, they said, support the demand half-heartedly because they know that with the advent of freedom the Church will lose its hold on the people, but they (the priests) must make a show of supporting the claim. Look at the experience of the Church under the free French Government, was the cry; its experience under the Austrian Government was not mentioned.
>
> Nearly a century ago Mazzini attributed the decay of the French people to their slavish adoption of English materialistic ideas, and predicted that these ideas would be the ruin of the nation. Time has proved that his vision was inspired. With the English people materialism is not a conscious philosophy—not in the same way, for instance, that the Germans adopt the idea of "living dangerously"—but a matter of mere common-sense and expediency. The French tried to make a philosophy of materialism, and it made something of them instead. Consequently, the assertion that French freedom brought disaster to the Catholic Church in France is erroneous.
>
> Ireland has adhered to the Church throughout the ages in persecution and misery. Some, a very few, have fallen away, but the overwhelming mass of the people has remained faithful. But it is a well-recognized fact that the human will does not yield to force and persecution, or, at least, none but the weaker components of society do. Where force fails more insidious influences often succeed, and the coming time in Ireland may be one of greater trial for the fathers of the Church, and their path, which hitherto has been difficult indeed, but straightforward, may become more tortuous. This is possible, and even probable, say the enemies of the Church.
>
> But it is not probable by any means. In France atheism was the great enemy of the Church, but it is universally admitted that atheism is now as dead as a door nail. Spiritualism—which may be a ridiculous cult, if you like, but how much more ridiculous than the ideas generated by the theory of the origin of species?—and Christian Science have had something to do in ending atheistic ideas. Those religions, if they can be so called, are wrong, but no one can deny that their final results are, in a large degree, beneficial to the cause of true religion.
>
> As far as Modernism is concerned, Ireland may possibly take, in the coming years, a faint interest in its tombstone. From the assaults of all these strange ideas which have taken hold of the minds of men, the Church emerges more powerful and secure than ever, and it would be a strange thing for any one to believe that the Catholic religion is likely to lose ground in Ireland when her people had pulled out into a clearer light.
>
> The Irish people are as intensely Catholic as the priests. The people are cynical, in some degree, and the priests are not, and this is a principal reason of the influence, apart from their calling, which they possess, and always will possess, for we have an inherent reverence for nobility of character and attainments.
>
> In the demand for liberty the priests are in the van, and without them the movement could never become as intense and powerful as it is, and no most far-seeing leader of a church could have consciously designed a policy so well-adapted to welding an indissoluble bond between priests and people as this generous rally of the priests beneath the banners of an Ireland resurgent.

This interesting opinion will be reassuring to those who love the Irish for their attachment to God.

Rome.—Last week attention was called to Cardinal Gasparri's splendid defense of the Pope; this week both the Papal Secretary of State and Cardinal Bourne answered the unfounded attacks of the London *Post* against his Holiness. On December 5 the former declared caluminous the statement of the British paper that the Vatican was partially responsible for the Italian defeat. Proceeding he pointed out that the Bishops and priests of Italy have given most generous help to their country and have received unstinted praise from the Italian Government. Long before the Pope's peace note was issued the clergy was working against the destructive propaganda which eventually broke down the morale of the army. The Cardinal reaffirmed the Pope's neutrality and declared that

Two Cardinals and The Popt

> If some nations seem to be more favored than others by the Papal note these certainly were not Germany and Austria-Hungary, but those of the Entente, particularly France and Belgium. The peace aimed at was not a German peace.

To this Cardinal Bourne added that his Holiness had been urged from each side to break with the Governments of the other side. Had such a request been granted, confusion would have been thrown into the religious life, now more precious than ever, of millions of people who would be punished on account of the mistakes of their leaders. In conclusion the *Post* was reminded that

> The Supreme Pontiff does not depend for instruction upon those who long before the war worked to diminish the authority which they are now invoking, nor does the Holy See shape its action by the flickering lights of human praise or blame.

The paper replied, virtually repeating the odious charge and on December 7 Cardinal Bourne responded clearly and logically. Amongst other things, he said:

> Just below your denunciation of the Sovereign Pontiff I read in large letters, "The Downfall of Russia." If what you tell us under that heading is true, I shall not hurt the cause of the Allies by saying that while our foes the Germans were persecuting Catholics in Belgium our allies the Russians were persecuting Catholics in Galicia. On the one hand Cardinal Mercier, although insulted, was free to speak and act, and he has done so to considerable purpose. On the other hand the Archbishop of Lemberg was exiled and thrown into prison and treated with contumely. The soldiers of the Protestant Kaiser and the soldiers of the Orthodox Czar alike have stained innumerable pages with their foul deeds. I personally brought these terrible events to the mind of representative Russians in England and they were deplored but not denied. Our own Government deprecated, nay, prevented, any allusion to them, and at no time uttered any public protest against them. I do not suggest that no diplomatic representations were made.

On Friday, December 7, Lord Robert Cecil, in answer to a hypothetical question about the alleged secret treaty entered into by Italy on the one hand and Great Britain, France and Russia on the other, for the frustration of all diplomatic steps taken by the Holy See to bring about peace, declared:

> The question seems to be based on a misapprehension. The clause referred to does not affect the spiritual interests of the Holy See, nor limit its liberty of action in endeavoring to bring hostilities to a close. The object of the provision is, as I understand it, to secure that the terms of peace shall be settled by the belligerents.

The fact is that the "clause referred to" did literally limit the Pope's liberty of action in endeavoring to bring hostilities to a close. The impression made on the Catholic world by all this nagging of the Holy Father is most painful, and that at a time when unity is essential.

Russia.—On Tuesday, December 4, an actual armistice began on certain portions of the Russo-German front, and a cessation of hostilities for forty-eight hours was signed on December 3 at the headquarters of Prince Leopold of Bavaria. On December 6 the news came that representatives of Germany, Austria-Hungary, Turkey and Bulgaria met Russian representatives at Brest-Litousk to discuss the terms of an armistice. The Russian delegates requested that all the belligerents be asked to stop fighting for a time, but the Teutonic delegates said they were not empowered to go that far. The Russians then stipulated that the Germans should retire from the Moon Sound islands, and promise not to send troops from the eastern to other fronts, but the proposal was rejected. On December 6, the German War Office announced the suspension of hostilities for ten days, beginning December 7, on the whole Russo-Teutonic front. The Germans agreed to make only such transfer of troops as had been ordered prior to December 5. But a wireless despatch dated December 6 brought London the news that Leon Trotsky, the Bolshevik Foreign Minister, had sent a note to the allied legations at Petrograd intimating that the armistice negotiations had been suspended for a week at the Russian delegates' initiative. The delay is intended to give the allied Governments time to define their attitude toward the peace negotiations. The Russians insist that the armistice shall be signed only on condition that German troops will not be transferred from one front to another and that the islands of Moon Sound will be cleared of Teutonic forces. The Germans make the following counter-proposals: The armistice to last twenty-eight days; to embrace only the Russian front; the transfer of units less than a division to be permitted; Moon Sound and Moon Island to remain in German occupation; the Russian troops to be removed from the Macedonian and French fronts; Russian and Turkish troops to evacuate Persia. In case the allied Governments refuse to participate in negotiations for an armistice and peace, Trotsky says: "They must declare clearly and definitely before all mankind the aims for which peoples of Europe may be called to shed their blood during the fourth year of the war." A dispatch that came via London, dated December 9, announced that "Kaledines and Korniloff, assisted by the Imperialists and Constitutional Democrats have raised a revolt and declared war against the people."

The Armistice Preliminaries

Dynamiting the Moral World

DANIEL A. LORD, S.J.

THE question of Shakespeare's religion will for all time delight the sophomoric debater. But whether Catholic or not, Shakespeare was heir of a Catholic principle which is the motif of his greatest tragedies, the principle of personal responsibility. It is a free step deliberately taken which starts his Macbeth and his Lear down the sharp incline toward destruction. In this he differs from the old Greek tragedians whose heroes were overshadowed by a compelling fate, a fearful and inexplicable Até which plunged them struggling and protesting into final ruin.

Our modern dramatists do not believe in the Greek fate; but, on the other hand, many of them write as if they did not believe in the power of free-will. In place of the traditional conflict of wills, we have among the moderns contests of the individual with environment, heredity, his own fierce passions, economic conditions, and the will is ultimately displayed as powerless in the face of the foes arrayed against it. When the hero, or more usually the heroine, falls, we do not blame or pity; we merely accept the inevitable.

The denial of free-will is not an unimportant bit of dramatic machinery nor a piece of fine philosophical cobweb spinning. It is one of those denials which, if logically followed out, would shake the foundations of the universe. For centuries men have been trained, when trained at all, to fight against the allurements of what under accepted morality was called sin. Youths were taught to stand firmly against their own personal wishes and inclinations where a higher duty to God or country or fellow-men was in question. The wishy-washy principle of our sentimental novelists that a man or woman must follow every whim and fancy, especially in matters of sex, never made any man lay down his life for his country or caused any woman to pluck from her heart a guilty passion. The line of least resistance has not been the road leading to heroic glory. Precisely by accepting the things that bring physical and mental anguish, precisely by resisting the attractions that almost tear the heart from the breast have heroes and saints attained their eminence. And all this is swept away in a denial of free-will.

For if a man has no free-will, he must of his very nature follow the line of least resistance. Chemical and physical forces cannot act otherwise. When Jack and Jill fell down the hill, they probably, in an unwritten sequel, picked themselves up and, broken crowns notwithstanding, went up for a second pail of water. But the spilled water, taking the line of least resistance, flowed with iron necessity to the foot of the hill and stayed there. It was not free to mount after the clumsy pair. Send an electrical current through an iron and a copper wire, and you can measure with mathematical accuracy the percentage of the charge that will flow through each; and the greater amount will always flow through the copper wire. Without free-will man can no more avoid the line of least resistance than can water or electricity.

The logical consequence of this denial of free-will would startle any but the most wilful dogmatist. There are moment's in each man's life when everything inside of him and outside of him seems to fight for an object he knows he must not touch. Every fiber of his nature cries aloud for it; a malignant chance has thrown it in his way; he can take it while avoiding the consequences which attend most wrong doing. Yet one faint, blurred, sometimes almost inconsequential factor—like Kitchner's picture in the "Unfinished Story"—holds him back; that and a sense that the power of choice is in his own hands. Suddenly some philosopher whispers that he is not free, that he must follow the line of least resistance. Who can doubt in such a case whither leads the line of least resistance? Who can blame him if the conviction that he is not free sends him whirling toward the longed-for object?

After all, why should he not? Without freedom of will, it is ludicrous nonsense to talk of responsibility for one's acts. The parrot is not responsible for its hair-raising profanities; the lightning is not blamed when it blasts a mother with her week-old baby nor praised when it brings the usurper's palace crashing about his throne. Unless a man who does evil is free to do good, unless the saint who lays down his life in a leper colony is free to stay at home with his feet in carpet slippers, the wife-beater and the savior of his country, the betrayer of innocence and the Sister of Charity, the murderer and the martyr, Nero and St. Paul, Lucrezia Borgia and Joan of Arc, Benedict Arnold and Washington differ in no moral essential. On the contrary, since the dawn of history, men have been sending to prison, the lash, and the gallows fellow-men for the thefts, the arsons, and the murders for which they were in no way responsible. Our whole criminal code from preamble to final clause is a vast and hideous hoax at the expense of human nature.

Just what the world would become were all men suddenly to throw over their sense of responsibility is a picture no imagination cares to attempt. Even were it true a thousand times that this free-will is a vain delusion, men would be forced in self-defense to use this delusion to build up in themselves and in others a sense of personal responsibility. Without it the sins of Sodom and the crimes of Caligula would write themselves with

terrifying iteration into the ordinary history of the world.

It is pitiable beyond words to see philosophers teaching young people a doctrine which is applicable to life only in so far as from it one learns how not to live. It is hard enough for youth to fight back the hot surgings of passion, to close eager eyes to the fascinating sin which beckons so alluringly, even when he feels that should he consent he is personally responsible for the evil that will follow. If, on the contrary, he is told that wild oats are the necessary fruitage of life's springtime, that broken hearts and blighted hopes are the inevitable wreckage of passion's resistless flood, it is madness to blame him for flinging to the winds this hampering delusion of personal responsibility.

If the professors of such a philosophy really practised their creed, the jail not the classroom would be their proper habitat. Happily, if they are moral men, they really prove throughout their lives the truth that man is distinguished from soulless matter and from the brute creation precisely in this, that he deliberately chooses the things which are hard and rejects calmly and coolly the line of least resistance. A very large portion of their lives, like the life of every mortal, is spent in learning by sheer force of will to control the natural impulses banned by morality or by the necessary conventions of civilized society. Certainly the hard, patient life of a student is incomparably less attractive to young blood than a free, self-indulgent existence; yet they have chosen the student's life largely because, being so hard, it leads to the fame which they have set as the goal of their ambitions. They feel a thousand times in their lives the desire for rest and comfort and luxury; yet they set all aside because it impedes them on their way to their goal. And though man clings with an almost insuperable longing to his own life, few of them would hesitate, should their country call them, to lay down that precious life for the sake of a national peace and prosperity which they will never enjoy.

Free-will lies so deeply at the root of our moral life that its destruction would send our universe reeling. Good and evil, innocence and guilt—the burden of so much of our literature, the scales in which we weigh our associates—are terms which without it become as meaningless as the gibbering of apes. Deny it as he may, the philosopher of slave-will could not avoid the penitentiary, retain the friendship of a single individual, merit a line of praise from an educational journal or the warm handclasp from a grateful pupil, unless he was constantly giving the lie to his own doctrine by an incessant use of personal freedom. He never argues more strongly for free-will than when he employs it to dynamite the moral world.

In the matter of free-will as elsewhere, Shakespeare was writing out of the great heart of human kind. The modern dramatist bases his dramatic thesis on the morbid, the pathological, the neurotic individual; Shakespeare drew his men and women from all time. And Shakespeare was right. When the warning bell for the final curtain on each man's life is sounded, the protagonist, looking backward through his little play, will see that he it was who determined whether life should end as a comedy or a tragedy. Environment, heredity, passions were with him, acting on the stage; but it was his free-will that wove them into their fitting parts in his life's drama and wrote the final lines.

Professor Dwight's Prophecy

JAMES J. WALSH, M.D., PH.D.

FOR the past two or three generations men have been so much taken up with the idea of evolution that they have rather lost sight of a most patent fact in history, namely, that there is in mankind a marked tendency to degeneration. While most peoples have made certain advances in civilization, all of those who had made noticeable progress have, without exception, subsequently descended in a noteworthy degree. Anthropologists and ethnologists are agreed that no nation has ever been found, no matter how low in the scale, that has not shown evidence of having been at some time or other in a higher stage of culture. The languages show the same truth, for the vocabularies of barbarous tribes possess the means of expressing ideas no longer common in the minds of people.

About six years ago Professor Dwight, who for some twenty-five years had been Parkman Professor of Anatomy at Harvard University, wrote his summary of opinions on the significance of modern biological science in its relation to man, and he emphasized the fact that the idea of possible and actual degeneration was not given its proper value in assigning a scientific meaning to certain anatomical specimens which had been the subject of ardent interest for a number of years. His opinion should have had considerable weight, for he was the recognized world-authority on anomalies and variations in human anatomy. Unfortunately the view he held was not very much in favor at the time with anatomists or with those especially interested in the biological sciences, although their attitude was due to prejudice, rather than to genuine rational considerations.

The book in which he set forth his views was called "Thoughts of a Catholic Anatomist," and by its conjunction of anatomy and Catholicism awakened in many scientists immediate opposition. For them religion and science were things entirely apart, if not in direct contradiction. There was a general feeling expressed smartly by a modern psychologist that where religion and science are in the same mind they must be kept in water-tight compartments, for if by any chance they should mingle, science would disappear in the precipitation that would inevitably take place. For Professor Dwight, however, the union of the terms Catholic and anatomist was the most natural thing in the world. He would not permit his deep underlying Catholic principles to be undermined in any way by mere opinion and theory in anatomy. He stood firmly on old conservative principles, but this habit of mind so far from keeping him in the rear of the procession of science, enabled him to formulate views that scientists, and particularly anatomists, were to adopt years after his death.

Probably the most striking instance of this anticipation of the researches of science had to do with the subject of degeneration which I mentioned at the beginning of this article. In the course of his discussion of low forms of human anatomy, which were supposed to represent links in the chain of the evolution of man and the lower animals, Professor Dwight said: "For my part I believe the Neanderthal man to be a specimen of a race, not arrested in its upward climb, but thrown down from a higher position."

To most of the anthropologists, ethnologists and anatomists of the end of the first decade of the twentieth century for whom Dwight was writing, any such proposition was felt to be a makeshift and an attempt to effect a compromise between science and religion. Arthur Keith who is looked upon as an authority in this special field, in the very year in which Professor Dwight's book appeared, 1911, stated emphatically: "The Neanderthal type represents the stock from which all modern races have arisen." Practically everybody who wrote on this subject expressed similar views. To deny it was considered heresy. Those who advanced the contrary theory risked their reputations. "I might attack Christianity as much as I chose," said Samuel Butler, "and nobody cared one straw, but when I attacked Darwin it was a different matter. For many years (my book), "Evolution Old and New," made a shipwreck of my literary prospects."

Professor Dwight ventured to express rather emphatically opinions quite contrary to the generally followed trend of modern science; so his book was either neglected or read with an indulgent feeling that such backwardness was the inevitable result of mingling faith and science. Not a few scientists resented even the title which Professor Dwight had chosen. A man may be an anatomist if he chooses and a Catholic if he desires, but a Catholic anatomist represented for a good many otherwise quite fair-minded people the association of utterly discrepant terms.

Nevertheless a scant six years have passed, and Professor Dwight's prophecy as to the real significance of some of the anatomical specimens which at the time of his writing were occupying so much attention, has come true. He said, for instance, that although "the Neanderthal race was an excessively old one, skeletons of a higher race, which according to the view I have offered must have existed at the same time as the degenerate ones, are still to be discovered." That seemed a very venturesome statement to make at that time, but it has been proved correct. In 1916 Professor Arthur Keith published his book, "The Antiquity of Man." In the chapter of Conclusions Professor Dwight is fully justified in his daring prophecy. Professor Keith makes admissions which confirm Professor Dwight's views. "We were compelled to admit," he says, "that men of the modern type had been in existence long before the Neanderthal type."

It has often been declared that the highest function of science is the power to forecast the discoveries to be made in the future. When Mendeleef's law of atomic weights led to the discovery of a series of elements having the qualities that had been anticipated for them, it was much easier to understand that here was a great underlying principle in the science of matter. Professor Dwight out of his knowledge of human anatomy and especially its variations and its relation to the anatomy of animals, ventured to suggest, in contradiction to the current science of his day, that discoveries would be made which would confirm his opinion. It was daring to venture his opinion, and its fulfilment has shown how sure and thorough was his grasp of his subject. Rational conservatism has scored another victory, as indeed it was bound to do.

Women and the Vote

JOHN A. RYAN, D.D.

IN two years the voters of New York State changed a majority of 190,000 against woman suffrage to a majority of 95,000 for it. No such reversal of sentiment, or victory for female enfranchisement, has occurred before in the United States. While it is not within the purpose of this article to attempt an explanation of this remarkable conversion of a State's electorate, it is worth while to point out that the majority for suffrage in the Empire State came entirely from the cities and almost entirely from the city of New York. At the same election, the Socialist candidate for mayor increased the vote of his party by some 115,000 ballots. Undoubtedly the great majority of these voters were moved by more or less radical considerations, by discontent with the existing political and economic conditions, and by a strong but undefined hope that Mr. Hillquit would be able to

reduce the cost of living and remove other economic hardships. In such a discontented and radical mood men would be quite likely to support woman suffrage, especially since it has always been largely identified with radical movements in politics and industry. Probably the greater part of the suffrage majority in the recent New York election was provided by those who voted the Socialist ticket.

Nevertheless, there is very little danger that radical movements will attract the majority of the women voters. In the first place, no such outcome is visible in States where women already exercise the franchise. In the second place, women are, on the whole, more conservative than men, more fearful of sudden and great changes, more inclined to cling to the existing order, whether of the family, the State, or industry. In the third place, the extremist leaders in the suffrage movement are not representative. While a very large proportion of the women agitators for suffrage have been and are of the radical type, or the advanced feminist type, their theories and performances do not reflect the ideas and temper of women generally. Most of the leaders are exceptional rather than typical. Their dissatisfaction with male political rule and their desire that women should share the business of government arise mainly from facts and considerations peculiar to their special classes, and sometimes to their personal conditions. No doubt these leaders think that they represent their sex, but calm observation and analysis seem to show that their ideas and psychology are remote from the mental habits and attitudes of the majority of women.

What are the proofs of this assertion? There is none that amounts to a demonstration. Neither is there any conclusive argument for the contrary proposition. All the surface indications—and we have nothing better to go by—show that the majority of women have not asked for, indeed, do not want the privilege of voting. By far the greater number of the women acquaintances of any of us are either opposed or indifferent to political enfranchisement. In fact, the suffragist leaders have pretty generally rejected proposals to leave the decision of the question to the women themselves. They have preferred to entrust their cause to the men rather than to the members of their own sex as a whole.

Again, the position, antecedents and opinions of the most active leaders in the suffrage movement create a strong presumption in favor of the belief that their social and political views are not typically feminine. For the most part, they are either women of means, women of leisure, women in the professions, or women active in labor unions. Those in the first two of these categories have taken up suffrage agitation largely by way of reaction from lives of emptiness and aimlessness, and with the desire to be of some genuine service to their sisters. In the main, they are responding to essentially the same motives that impel other women of their class to go in for settlement work and works of philanthropy generally. Equally with the latter they are exceptions in their class. Professional women in the suffrage movement, particularly teachers, find therein scope for the exercise of their active and competent minds. They are in an exceptional position to see the great influence exerted by politics and government upon education and industry. They come to have some understanding of politics and they have the desire and the leisure to translate that understanding into action. While their motives are mainly unselfish, it is obvious that their circumstances and mental processes are not typical of their sex. The trade-union women have a very practical reason for their activity in the suffrage movement; for they see the industrial abuses and evils suffered by wage-earning women, and they know that most of these bad conditions can be removed by legislation. They realize that if women wage-earners had the franchise and would use it intelligently, the industrial position of the latter could be improved promptly and considerably. Nevertheless, it is fairly certain that the great majority of women workers do not grasp in any vital or tenacious way the reasoning or the convictions of the officials of the female trade unions; for the great majority are unorganized even industrially, have not acquired the industrial or political consciousness of the leaders, and are constantly hoping to abandon at an early date the position of wage-earner for that of housewife. Moreover, the whole number of female wage-earners constitutes only a small minority of the women of the United States.

The situation seems to be this: While the leadership of the suffrage movement in New York has been considerably tainted with excessive radicalism of various kinds, it does not adequately represent the great majority of the women, even on the question of the desirability of suffrage; therefore, the antecedents of female enfranchisement provide no solid reason for thinking that the masses of women voters will be found on the side of radical movements or measures.

In these circumstances, the proportion of the woman vote in New York that will support advanced feminist proposals, such as, easier divorce, legitimizing birth-control propaganda, the legal right to bear children outside of matrimony, etc., will depend entirely upon the extent to which the different classes of women accept their new political responsibilities. If only those women who believe in Socialism, feminism, and other forms of radicalism exercise the franchise, such movements will be strengthened politically. If the women who do not accept these radical theories take the trouble to vote, the political influence of the feminist group will be much more than counterbalanced. Indeed, if the women of each social and economic class of the community go to the polls in as large proportions as the men of the same class, unsound social proposals will probably receive a smaller share of the vote than they do today; for in every class the proportion of women extremists is smaller than that of men. Recent news despatches represent

King Albert of Belgium as affirming his belief in woman suffrage as inevitable after the war. It is not generally known, perhaps, that before the war the Socialists of that country were mostly opposed to this policy; for they were afraid that their cause would suffer through the preponderance of conservative voters among the women. What the Socialists feared in Belgium, the friends of sound social policies may await calmly in the State of New York. Even in this land of greater freedom and opportunity for women, they are less attracted than men by revolutionary social doctrines, and our Catholic women, naturally, are the most conservative of all.

Revolutionary Food-Hoarders

GEORGE J. O'DWYER

THE efforts of our Government to check persistent food-hoarding by so-called Americans who are loath to curb their personal selfishness, finds a parallel in an incident that took place during the first two years of the Revolution. On November 26, 1776, specially chosen delegates from every town and community then existing in southern New Hampshire and northeastern Massachusetts, gathered in convention in the house on the farm of Mayor Joseph Varnum, in the little settlement of Dracut, Mass., and voiced their pent-up indignation against high prices and unscrupulous farmers and traders.

Forty-three towns in New Hampshire and northern Massachusetts sent fifty-three of their smartest townsmen to speak the feelings of the several communities. These indignant men came from places as far north as Enfield, New Hampshire, and as far south as Bedford, near Boston. They traveled in all sorts of ways—by horse, stage, boat and on foot. The preliminary meeting was held on November 5 and, after deliberating on the main object of the gathering, the delegates adjourned to November 26.

It was the general opinion of all "that the unhappy difficulties arising on account of the exorbitant prices that are demanded and taken for many of the necessaries of life is (*sic*) a matter worthy our consideration and that it (*sic*) be a subject of inquiry at this time." How very strikingly the language of the angry farmers of the Revolutionary period compares with the language that we are wont to use today in describing similar conditions!

Upon a fair inquiry, so reads the account of the convention, it has been made to appear to this convention that, such is the advantage taken by the merchant, farmer, trader and others of those who are obliged to purchase the necessaries of life from them, that, unless some speedy and effectual remedy take place, ... those unrighteous practices will prove the inevitable ruin of these States. It is voted, therefore, that this convention will petition the legislative authority of the States of New Hampshire and Massachusetts Bay, therein requesting that they will please take the premises under consideration, and so to (*sic*) regulate the purchases and sales of the necessaries of life as to obviate the evils we imagine will otherwise ensue.

In the petition it was said:

Many persons in the States of New Hampshire and Massachusetts, altogether disregarding the injunction of the Continental Congress—which intended that no unreasonable advantage should be taken in the purchase and sale, either of foreign commodities, the produce of our farms or our own manufactures, but that all should be sold on reasonable terms—have, from mercenary or worse views, augmented the price of by far the greater part of the necessaries of life to an enormous degree, many articles of which are more than double the usual prices they were respectively sold for before the commencement of the present war, . . . thereby endeavoring to depreciate the value of our paper currency. That the soldiers and others, not concerned in this unrighteous commerce, are groaning under their burdens and, we fear, cannot endure them much longer. . . . Signed by order and in behalf of the convention, John Bodwell, Chairman.

This unique convention lasted two days. On the afternoon of November 27 the delegates went back to their several factories and farms, with instructions to spread the news far and wide to other towns not represented. The surrounding country was soon in a state of excitement, and extemporaneous meetings were held at village stores and workshops and other gathering places for several weeks afterward. The House of Representatives of the State of Massachusetts was the first body to take heed of the petition. On January 6, 1777, at a session in Watertown, this and other prayers of like import were answered in the following resolution: "Ordered that Brigadier Palmer, Mr. Strong and Mr. Shute with such of the Honorable Board shall join a Committee to draw a bill for the regulating the necessary and convenient Articles of Life." Later, the Council of the State, in conjunction with the above-named House took radical measures to offset food-hoarding, especially of pork. In a session, on January 30, 1777, it was resolved:

That the Board of War be directed to make the Strictest Enquiry possible from time to time, and, if they shall obtain knowledge where quantities of Pork and other Provisions are deposited, that they have reason to believe were procured in this manner that they immediately secure said Provisions for the Public use.

All selectmen and committees of safety and correspondence in the several towns were also enjoined and directed to exercise the utmost vigilance to locate hoarded supplies and to give the names of those found

secreting provisions to the Board of War of the State, which in turn was instructed to act immediately.

The law regulating the prices of "articles of life" went into effect June 15, 1777. It empowered selectmen of towns and committees of correspondence to

> Settle and affix, once in two months, the price of farming and other labor; the price at which poultry, flour, either imported by land or water into the town or manufactured therein may be sold for, and cause the prices for the same to be posted up in some public place in their towns, six days before such prices are to take effect.

For instance, the price of rye flour was to be six shillings a bushel; fresh pork was to be sold at five pence per pound, delivered at market; butter was sold at ten pence per pound by the firkin and one shilling per pound by a single pound. No unusual method of sale was to be adopted in order to evade the purpose of the act; it was expressly stated that "notorious transgressors against the law were not allowed to purchase."

Retailers, inn-holders and others were forced to take this oath:

> You, in the presence of God, solemnly swear that you have not, wittingly or willingly, directly or indirectly, either by yourself, or, any, by, for, or under you, been concerned in selling any article enumerated in the "Act to prevent monopoly and oppression," at a higher price than is, by the said Act limited for such article or by the Selectmen or committees, in pursuance thereof. So help you God.

The history of the period makes note of the vigilance taken by the committees to enforce the new law and the food-hoarders were forced to come down to the normal standard set. Certain States and law-makers of these present troublesome times can derive much food for reflection and many practical ideas for alleviating present distress if they will devote one hour daily to the study of economic history, whether it be the period of the first years of the Revolution or of any other critical time. Practical and effective food laws are needed now and badly. Maybe, the aforesaid action of the House of Representatives of Massachusetts may give them the proper inspiration for action.

The Civic Christmas

CHARLES PHILLIPS

IN the "Bright Ages," as Father Bearne, the English Jesuit, so aptly calls the Middle Ages, Christmas was not only the chief religious festival of the year, but likewise the principal civic holiday on the calendar. It was a "Fourth of July," and more, to our forefathers of the eleventh, twelth and thirteenth centuries, a great public event, a holiday, in the celebration of which all the people joined, either as participants in the pageants and plays of the season or as auditors. According to extant records as many as 15,000 at a time witnessed a performance of the Nativity dramas which marked the observance of the feast.

The story of the Christmas celebrations of those ancient days is inspiring, so inspiring in fact that the world has never been quite able to forget it. We can still feel the thrill of the event, when after a great mass meeting had been held for the commencement of arrangements, and plans had been made for the annual celebration, the heralds of the city—let us say London or Rouen—went abroad through all the streets, from wall to wall, and even out into the adjoining countryside, with fanfare of trumpets and flutter of banners, announcing the forthcoming observance of Christ's Nativity. This was perhaps a month before Christmas Day. Followed then the brief full weeks of preparation, the assigning of parts, the learning of lines, the rehearsing, the gathering together of stage properties, the making or refurbishing of costumes, the building of new scenery or the revamping of the old; all the joyous activities of Christmastide. Everyone shared in them, not alone the actors and the expectant audiences but the merchants and traders as well. The last planned for the festive booths to be erected on the market square facing the stage, for the sale of food and holiday trinkets. What pride filled the heart of the comely stripling who, new come from his apprenticeship into the full seniority of a master stone-carver and now daily employed on the chancel of the new cathedral, is this year chosen to play the part of the Angel Gabriel! And there is his blue-eyed, golden-haired lad of a cousin, picked out by the dean to represent the Blessed Virgin herself! Happy days indeed, those days of preparation for Christmas in the olden time, when the celebration of the feast went straight and boldly to the heart of the holy occasion itself, making vivid with all the art at the people's command the glory and mystery of the Divine birth.

The Church guided and directed these old-time civic celebrations of Christmas. The pastors and clerics, with their schooling and knowledge of Scripture, history and Latin, were naturally the directors. They rehearsed the actors, acted themselves, superintended the whole production, designed the costumes, lent all the available treasures of the sacristy, pennons and banners, rich candelabra, laces, embroideries, copes for the Magi, surplices for the angelic choirs. All men were children of Mother Church in the "Bright Ages," and never more childlike or happier under her leadership than at the joyous Christmastide.

Inspiring indeed is the memory of those days, so inspiring in fact that we find ourselves today, here in the twentieth century, harking back to it for a fresh artistic impulse to cut the edge of the ennui of our super-sophistication, and discovering it most richly and most abundantly in the mystery plays and Nativity dramas of that Catholic period. For there are many signs in the world today of an ultimate revival of the civic Christmas of medieval days. The awakening interest in pageantry, which has been so marked a characteristic of the dramatic history of the last decade, has inevitably led people back to the origins of that graphic art. Already we have had civic pageants and community pageants till the idea is no longer a strange or unaccustomed one to the general public. And now the natural outcome is beginning to be seen, the civic Christmas is becoming an annual event.

First came the community Christmas tree, still with us and growing yearly in popularity, but only a precursor after all, I believe, of the true civic Christmas, which will be a whole-hearted return to the reverential dramatic celebration of olden times. Carols and hymns are sung around that civic gift-tree, songs of Christ's coming, of the tender beauty of His Blessed Mother, of His message of peace and good-will. The *Gloria* of the angels is repeated, the air is filled with echoes, however faint, of the celestial music of Bethlehem. Truly this is a good thing.

But we are not stopping at the Christmas tree. Already the next logical step is being taken, it was bound to come. We now have our Nativity dramas, our Christmas mysteries, just as our forefathers of old Rouen or London had—only occasional yet, it is true—few and far between, but beautifully, confidently and reverently done. In Los Angeles, for instance, two years ago an outdoor Nativity drama was given that might well in many of its externals at least, and perhaps in its intrinsic spirit, challenge the Christmas mystery play of the Middle Ages at its best. Over 400 actors and singers, largely gathered from local church choirs, participated, while the audience fully equaled the largest re-

corded in the ancient histories of such spectacles, numbering nearly 16,000 people.

This is but one example of the return of the Nativity drama. There are many others. Even New England, the New England that once proscribed the "Papistical festival of Christmas" and cut it off the calendar, has had its Christmas mystery plays performed in the open before large assemblages of people during recent years. At San Francisco, what began one year as a mere parochial celebration, the production of a Christmas mystery, quickly blossomed into practically a civic event, attracting thousands and filling for days what was at the time the largest theater in the city. In England and in Ireland too there has been this same revival. In Dublin and other Irish towns there was Douglas Hyde's "Nativity," in Manchester there was Laurence Housman's beautifully reverent and very Catholic play "Bethlehem"—Alas! stupidly taken off by the censor because it came under the head of the forbidden Biblical drama—and also at Cambridge and Westminster there has been Monsignor Benson's "A Mystery Play" successfully done, but in private, thus escaping the censor's hand.

The few facts cited here regarding the civic celebration of Christmas and the reawakening of interest in the Nativity drama are really straws in the wind, I believe, indicating a genuine impulse toward the revival of the old-time Christmas of our believing fathers. What then should be the attitude of Catholics in regard to such a movement? Can it be anything but one of hearty approval? Is it not good to encourage this marked inclination to celebrate Christ's Birthday as it should be celebrated, and as it was celebrated by our Catholic forefathers in the days of faith, even if for the present the movement be only tentative, formative, feeling its way toward larger things? Yet I have heard of an entire parish being set on edge at Christmas time on account of a civic Christmas, the pastor, misjudging the intention, forbidding his people to participate and keeping the children of the parochial school out of the celebration, in which they were invited to take part. "They are trying to paganize Christmas," hotly argued this zealous but shortsighted shepherd of souls. "Have we not our Christmas Crib?" he asked. "Is that not enough?" He could not see it the other way about, that paganism, the old, indifferent, turkey-eating pagan Christmas of recent times, the only Christmas that millions of Americans have known for years, was being Christianized at last, by slow degrees perhaps, but surely, nevertheless.

All things considered, opposition to the civic Christmas on the part of Catholics is unwise. Where the movement is fostered by non-Catholics their good intentions should be recognized and encouraged. Far better for us to join hands with them and lead them to our Christmas Crib than to drive them away. And to the Crib we can yet lead many, by the road of the civic Christmas, even though it may wind its devious way through a whole forest of community Christmas trees!

The Nativity drama for instance is the very altar-step to the Crib itself. Yet what chance will a Nativity drama have in a community where the Catholics frown upon, talk against and stay away from the innocent and well-meant civic Christmas tree, which may indeed prove but a stride toward the desired goal? If instead of opposition Catholics will give approval to this movement, take part, sing their hymns and carols too, introduce as time goes on a little more and a little more of the ancient beauty of the old-time religious observance of the feast, even have a Crib erected under the civic tree, or produce in the parish hall, following the function of the tree in the park or the town square, a Nativity drama, a pantomime or a series of tableaux, setting forth the story of Bethlehem as it was set forth in the ages of faith, if Catholics will do this, they will be helping materially to prepare the way for a great revival in the not remote future of the proper celebration of Christmas.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

"Some Irish, Old and New"

To the Editor of AMERICA:

The editorial, "Some Irish, Old and New," has a passage which, I think, should not be allowed to go by without protest:

> Seventy-five years ago, the Irish in this country built the roads, dug the trenches, filled the churches, blessed God when the little girl went off to the convent, and wondered why God was so good to them when the boy was called to the altar. Today an uncomfortable percentage of their descendants are doing none of these things.

The statement of exact numbers is vague and other parts of the editorial qualify its pessimism, but I do not think the general impression is at all fair to the descendants of Irish Catholics. Have all these Catholics who have ceased building roads and digging trenches, ceased also furnishing vocations to convent and clergy? I would be bold enough to say the opposite. In the late sixties, Father Thébaud, no blind observer of conditions, said in his diary that the Church in America would always have to depend upon Europe for Sisters and priests. What would he say today? The more Irish immigration has decreased, the more our priesthood and Sisterhood have filled up with the children of the Irish who, when they worked in the trenches, could not furnish vocations, but who, when they took up business, had the means to send their children to Catholic schools, and so have given us the wonderful sight we see today of large seminaries and novitiates and increased numbers in Catholic schools.

Canon Sheehan, with others, was anxious to dissuade the Irish from coming to America. Alarming statistics were marshaled and equally alarming conditions were imagined, but sober calculation had not upheld the alarmists. The Bishop of Pittsburgh has repeatedly shown the fallacy of the statistics.

I think that today fewer are ashamed of the Irish and Ireland than when I was a boy, when the arrivals from Ireland, "to an uncomfortable percentage" shamed their country by violence and drink. Where the courts were filled with Irish, when I was a boy, we now have Irish judges presiding, and the descendants of Irish-Americans in the professions and in business, and banded into societies which proudly celebrate St. Patrick's Day. Their children *to an extraordinary percentage* are priests and Sisters. I believe that the loss to the Church is just as great in Ireland as here, and one thing which has made me think so is the pessimistic tone of Canon Sheehan's stories. We enjoy "My New Curate" and "The Blindness of Dr. Gray" and his other novels, but what is the impression they leave about the background of Ireland? For me it was a sad and sordid spectacle, and I am grateful to Divine Providence that the Irish in America are in a condition to send their children to school and to the Church. In Ireland it would seem they are still in the trenches.

Worcester, Mass. P. F. D.

To the Editor of AMERICA:

In a recent editorial in AMERICA it is noted that Canon Sheehan finds that the

> wealthy Irish-American is raising a generation that learns not merely to forget the old land of their fathers, but to become ashamed of it; to imitate the manners and fashions and last of all the vices and infidelity of a great body of Americans who recognize no definite faith *and who make civic virtue their sole religion,* secular training their sole education, and worldly success the standard of all their attainments.

I have ventured to underscore a pregnant clause in this indictment, *"and who make civic virtue their sole religion,"* because it leads me to wonder whether if Canon Sheehan had

ever visited America he would not have recognized another deplorable thing about some "Irish-Americans," both wealthy and otherwise.

What about those "Irish-Americans" who have indeed not forgotten the old land of their fathers but who trade openly and unashamed in business and in politics upon their ancestry and their religion, who, indeed go to Mass on Sundays, send their children to parochial schools and Catholic colleges, give largely to Catholic work and Catholic charities and so far from imitating anybody in making a "religion" out of "civic virtue" practise corruption in politics up to the limit of tolerance on the part of public opinion and the penal laws? I will wager that readers of these lines can name two of the last-named kind against one of the class described by the Canon.

It is my humble opinion that in all our parochial schools there should be taught a "Catechism of Civics," for if my observation in the course of twenty years tells me anything it is that people generally seem to think that patriotism is purely a matter of war-time and that there is no such thing as peace-time patriotism or real civic duties. I say "people generally"; I do not suggest that Catholics or Irish-American Catholics are any *worse* than the rest, in this respect. I *do* suggest that they should be a great deal better, for their religion requires it of them and they should be *taught* that it is so required.

Mount Vernon, N. Y. THOMAS F. WOODLOCK.

Osteopathy

To the Editor of AMERICA:

Ignorance, bigotry and jealousy can alone account for the injustice of Dr. O'Malley's attack on the osteopathic physician. The undeniable success of osteopathy may serve to enrage Dr. O'Malley, but it is surprising that he should so far forget himself as to give vent publicly to such a vulgar display of temper and unwarranted abuse. It is anything but Christian to brand as a disgrace to Christianity some 7,000 physicians who by their knowledge and skill are succeeding in giving health to suffering people, where medicine has failed. Osteopathy thrives and will continue to thrive solely on its merits. I refer Dr. O'Malley to an article in the New York *Medical Journal* of September 8, by J. Madison Taylor, M.D., part of which is as follows:

> Let me ask how can we clinicians do our full and honest duty to our clients if we collect into little self-applauding and mutually commendatory groups and affirm in chorus: "The other fellows only try to fool the public all the time," and assert that we, you and I, are the only real healers to whom alone truth is vouchsafed by special advices from the primary source of all wisdom and good? . . . It is a childish, though natural and pardonable, attitude to deny what you do not wish to become established as a fact, also to declare false that about which you know nothing and which fails to coincide with your experience or taste. Especially is it vexing to the consciousness, inviting denial, when these invasions of privilege fall upon one's own craftmanship or one's pre-empted domain. The temptation is thereupon to characterize all such unwelcome statements as nonsense or worse.
>
> When these outlandish claimants succeed in obtaining such excellent results in certain directions as you and I certainly do not get, an element of suspicion intrudes which may increase to fear. The temptation then is to dispose of these results by ascribing the whole to imagination or nowadays to "suggestion" only. It is, therefore, plain that the one practical method of disposing of so many bewildering, anxiety-producing stings to our vanity is to determine honestly their scope and nature, to go and find out just how much fire there is to so much smoke, to learn what there is to learn or to ascertain by personal investigation whether the whole thing is smoke and smoke only. If there should be found some promising facts, reputable principles, or useful and economic methods of getting remedial effects you know very well you or I cannot or do not get, why not learn and appropriate these for yourself and the good of your patients? Why stand afar off and deny, equivocate, or disparage like some feeble, pestiferous, old weakling?

At least Dr. Madison Taylor is fair enough to admit that there is a possibility of truth in the claims of the "outlandish claimants," and seems willing enough to appropriate to his own use whatever knowledge he can procure of the principles and practice of the science of osteopathy.

St. Louis. ADELE BAKEWELL CARROLL, D. O.

[This controversy is now closed.—ED. AMERICA.]

A Missionary's Appeal

To the Editor of AMERICA:

Let me thank you for the great help you have given me towards building up a library for my people, and especially for inserting last year in your Review my appeal for Catholic literature. I have been able to do much good as a result of your kindness. Once more I make bold to ask a favor, trusting that my needs as a missionary will excuse my importunity. I have had the good fortune to receive many back numbers of AMERICA, and would like very much to complete the set. I have all Volume VII, except number 9, and all Volume VI, except numbers 10, 16, and 24. If your readers would send me the lacking numbers and whatever numbers they can spare of Volumes I, II, III, IV and V, they would confer a great charity on a destitute missionary and set up before me a constant reminder to keep them fervently in my prayers and Holy Sacrifices. I need not say that I shall be very grateful for any assistance you or your readers may be able to give me. My address is Bangar, La Union, Philippine Islands.

Bangar. M. VANOVERBERGH.

"Catechism in the Grades"

To the Editor of AMERICA:

It is only fair, we assume, to ask if the writer of "Catechism in the Grades" has passed on to us some pages taken out of the book of her own personal experience as a teacher of catechism in the grades, as otherwise, her temerity in condemning wholesale the Dolphin Method of presenting eternal truths to the young would be rash in the extreme, and give to her statements only *ipse dixit* value. Then follows the ancillary inquiry: If she has had experience on which to base her objections, how is it that she lays the fault to the system itself and not to the faulty method of presenting instructions, or the abuse of the system? Skilful teachers and resourceful catechists could well prune the Dolphin Method of defects, and at the same time bring into effective use its good features. Good points it certainly has, as the evidence of hundreds of teachers with years of experience to their credit proves.

The fundamental rule of all investigation inculcates approach to the unknown from the known, to the abstract from the concrete, to the generic from the specific, to the remote from the near, and the Church follows this basic principle in her large use of symbols, emblems, graphic methods, if you will, to visualize the lessons she intends to teach. If the writer's objections to the graphic method are sound, what of our stained glass windows, and other pictorial representations of sacred persons or events; what becomes of the rich symbolism which the Church has used in all ages, and of the various devices she employs to bring home the special truths she wishes to convey? Who will say that by presenting the Cross with its corpus of brass or silver or gold the child is taught that this bit of wood with its image of the Crucified is God Himself, and not merely a representation of the Man-God in the closing act of the great drama of redemption? No; the graphic method is one which teachers have always found helpful, and which, appealing to the eye of the child, readily aids in the mind-grasp of the truths thus presented in symbol.

Of a truth, the writer of "Catechism in the Grades" is a

laudator temporis acti, and this in more than the realm of catechetical instructions. She finds reason to lament the passing of old days and old ways in the study of English, opining that much of the brain-fag of present-day instructors of freshman English is due to the departure of time-old "learned by heart" definitions. And there is much to be said in favor of the traditional methods. But, in depreciating the newer forms, this writer pulls down without offering material for building up better structures; her theory is destructive, not constructive. The old ideas, and old methods were found inadequate, and if the adopted substitutes are not all that can be expected of them, they are certainly the best that can be offered at this time, and they afford ample scope for the exercise of ingenuity on the part of the skilled teacher. To the teacher, in fact, must be laid the charge of failure to develop the best in the Dolphin Method of religious instruction, as indeed in all instruction; if she fails to see the child's needs, and is not able to develop the material suggested in the text, then the fault must be laid at her door, not attributed to any system or systems.

Jersey City. A. E. T.

To the Editor of AMERICA:

Not having the privilege of being regularly at home and of regularly reading our home copy of AMERICA, it happens that I read it not in weekly but in monthly instalments. I make this statement to show why pardon may be granted me for coming at possibly a late date to say a word on the subject of the article, "Catechism in the Grades."

I read the article with deep interest for three reasons. I am frequently invited to play the part of Father Donald to the little ones about to make their first Holy Communion; my heart was touched by the reference to Jack the Giant Killer and Buffalo Bill; and it was my misfortune to have been taught catechism by the method of being *sternly* asked: "Who made you?" and yet more *sternly:* "What do you mean by the Immaculate Conception?" and even more sternly commanded: "Define Transubstantiation."

The writer of the article deplores in no ambiguous terms the passing away of the days when children were *sternly* asked these questions. Frankly, I do not. Catechism was taught to me by the question and answer system for over twelve years, and in spite of that fact I left school a very ill-informed Christian. And when at length it was my privilege to study theology, of which the blue catechism—mine was a green one—should necessarily be a complete résumé, I felt that I was hearing many of the sacred truths of the Faith for the first time.

One day, about four years ago, I was invited into a class-room of one of the largest and most efficient parochial schools in Philadelphia. It was the catechism hour, and I gather from what "a Sister of Charity" writes, that the method employed must have been what she terms the "new method, also perhaps of dubious value." The method was certainly new to me. But of its dubious value I beg to hold my own opinion. The writer is, no doubt, a catechist. I am not. But to say that "the main objection to the graphic system is that it pictures God to the child as a circle, or a triangle, or some other concrete symbol, which God is not," is a very poor objection to be a main objection. Because the "graphic" system *does not picture God as any concrete symbol,* whether circle or triangle, but these things are meant to convey an idea of God.

Those who are familiar with the almost world-old symbols of Christian architecture will find that, even so, the circle and the triangle have held an honored place for centuries as symbolic of an Eternal God, and of our indivisible Trinity. Nor is the symbolism too deep for the mind of a child to grasp. That a smaller circle, the image of the larger, represents a soul made unto the Image of God, not that it *is* a soul, any child will likewise understand. As for the chain, ruthlessly broken by mortal sin, which links together those two fairly adequate representations of the two deepest concepts of the human mind, it gives to the child, so it seems to me, a detailed account of what I, at least, "sang in a pleasing rhythm and to a melody of our own hearts' composing," but without having the faintest notion of what it meant, namely, the answer to the question *sternly* asked: "What is sanctifying grace?"

The *main* defect, since there is question of a *main* objection, in the argument in favor of the sing-song method of question and answer, is the assumption that the knowledge acquired by the sing-song method is denied the child taught by the graphic method. This is not stated in so many words, but it is implied in the argument. In my never-to-be-forgotten visit to that school-room, not only were the answers to the questions: Who made you? Who made the world? Why did God make you? known by the children at the blackboard, but a still more detailed knowledge was possessed by them. They could give specific reasons to explain why God made the rain, the sun, the rivers, the flowers. One child in reply to my question, told me that God made the fishes so that we could have fish on Friday. I never found that in the sing-song method, or in any theology, but I am inclined now to believe it is true; and not only that, but I felt there and then that the child, as yet only "stammering the name of God," had already visualized in her child-like faith, rendered concrete by the dubious graphic system, the whole system of doctrinal and moral truth which has flowed like a stream from the wounded Heart of the God-made-man, whose Great Love has, if nothing else, at least one day of the week consecrated to His memory.

A minor defect in the argument is that the writer after advocating a system by which grown up people would infallibly remember their catechism system, almost relinquishes it, substituting for both a third system, namely, story-telling. Even this is finally relinquished in order to show that the great function of the catechist, theologian or otherwise, is to bring before the class the ideal of the love of Christ. This, however true it is to say that the personal love of Christ is the object of all religion, is a decided departure from the point at issue, namely, the system of teaching catechism in the grades. But as regards the story-telling system, the "graphic" system does not exclude it.

The complete manual of this "dubious" system is not without its fund of hints of stories from the Bible and the lives of the saints; but, better even than that, it gives a chronological account of the life of the Saint of Saints Himself, a truly valuable story of which so many Catholics are in complete ignorance. What is said of the graphic system can be said with equal truth, at least, of the story-telling system, as an appeal to the imagination of the children; it is indeed "a treasure-trove to the teacher. . . . It interests the children. It entertains them." But to think that Sunday-school stories can fire the imagination of the average boy or girl to the extent that Jack the Giant Killer and Cinderella were known to do so for children of a generation that is gone, may possibly be a mistake. For a dozen of our modern boys, as I know them, who would drive every giant one by one from the Cornish Coast, and rid America of every monster or magician, would scalp Indians along the Huron or the Delaware, would challenge every Moor in Spain to single combat under the very walls of the Alhambra, careful search might find in this dreamland where boys fight so many victorious battles, one boy perhaps who would in real life eventually emulate a Sebastian or a Laurence. The childish mind, eager it is true to dare the marvelous, cannot be wed to virtue by dreams. To dream is good, but we cannot dream ourselves into heaven, much less into a virile Christian life.

In conclusion may I say that this is merely a case where "doctors differ"? Let us hope that as few as possible of the patients die. To teach catechism effectively is a supreme art. All catechists are not, by nature or by grace, supreme artists. But let us all welcome with gratitude any genuine and approved system which will aid our Sisters in their self-sacrificing work of giving by their example, as much perhaps as by their teaching, many generations of good men and good women to be the hope and the consolation of the Church in America.

Philadelphia. MICHAEL A. KELLY, C.S.SP.

White Slavery

To the Editor of AMERICA:

J. L. is like the soldiers preparing for the front. He is using his bayonet on a stuffed dummy but draws no blood. I am quite familiar with and full of admiration for our Catholic charities and institutions and yield to none in an effort to aid them to the best of my ability. Of these self-sacrificing works for the poor there is neither in my nor Mr. Connolly's letters any question. Our complaint has to do with Catholic abstention, both lay and clerical, from public movements and efforts for the protection of our girls, for the curbing of white slavery, the controlling of prostitution and from other similar endeavors. Is it true or is it not that we Catholics hold aloof? If it is not true, will J. L. give the names of Catholic Bishops, priests, or prominent lay people who, in any appreciable number, have been publicly identified with these activities? All else is irrelevant.

It is no answer to talk of "silk and satin in the slums." That is not the question. It is no reply to refer to the "Catholic directory," interesting and edifying as such reading is. The enumeration of our Catholic institutions and the well-known sacrifices of our Sisterhoods may prove that we are doing more than is done by the public movements under discussion, but still the difficulty is not met.

Mr. Connolly's contention is that we Catholics are not identified with such movements. Possibly the desire that we should be identified with them arises, not from any lack of appreciation of Catholic efforts, but from the wish that we should come into closer touch with our fellow-citizens in philanthropic work, get to know them and let them know us better. By so doing we might remove from their minds certain prejudices and range them, when there is question of Catholic charities, not against, but with us. It is possible that had we been represented in the movements on birth-control and on imparting knowledge of certain delicate matters to children and similar matters, our influence could have been thrown against many excesses and false teachings. We could have made the doctrine of the Church better understood and have prevented the widespread misrepresentations of our attitude towards these subjects. Abstention deprives us of this opportunity and leaves our action open to serious misapprehension.

Criticism of Catholic action or inaction may be prompted not by a spirit of carping, but by a zeal for the cause. It is possible that we want no spots on the sun.

New York. MARTHA A. BAXTER.

To the Editor of AMERICA:

If the trio of New York City Catholics, C. Connolly, George Brady and Martha Baxter, who have recently imposed upon the courtesy of your columns and the patience of your readers, are at all representative of Catholicism in that metropolis, it would go far to explain the strange fact that where Catholics are numerically strongest, they are, none the less, least zealous in the defense of their holy religion. For Catholics of this type Christ's Cross with its inseparable concomitants of ignominy and obscurity has lost all its attraction; for them no goal is worthier of aspiration than a place in the smiling sun of popular commendation, no torment more grievous to endure than that ostracism of social nonentity to which the *noblesse oblige* of a loyal Catholic inevitably condemns him.

Accordingly, they are forever deploring the Church's backwardness and lack of efficiency, they are continually scandalized at her scant appreciation and cold enthusiasm for modern reforms and up-to-date methods of infallibly abolishing sexual depravity and kindred evils that, like the poor, always have been, are, and always will be with us, C. Connolly's "fie upon theologians!" to the contrary notwithstanding. The confessional, forsooth, and the Good Shepherd Convent? Nonsense! They stand in about the same relation to modern social problems, as stage-coach transportation compared to modern Pullman service. One wild, whooping crusade of police, social workers and self-righteous church-members charging gallantly through the slums, dives, cabarets, and winerooms of New York will, naturally, accomplish far more for lasting reform than all the confessionals in Romish christendom. What are 17,000 plodding "apathetic," priests compared to one glorious "Twentieth-Century Limited" reformer like Billy Sunday? How foolish to contend that the teaching of self-control is the only efficient means of reform, and that, only if it be supplemented copiously with the supernatural grace of God!

Yet, for all this sophistry, the fact remains that there are only two ways of exorcising the brute in man: the one is to supernaturalize him by grace into an angel in flesh; the other, to disembody him physically altogether, and that cure will hardly recommend itself even to the immoderate extravagance of evangelical reformers. Moreover, let the would-be reformer look to himself; for there is another sin, as Father Faber well says, that angers God even more than those of the flesh.

The devil urges men on to great positive breaches of the Divine Commandments. The passions of the flesh impel sinners to give way to their passions by such dreadful sins, as catch the eyes of men and startle them by their iniquity. Worldliness only leads to these things occasionally and by accident. It neither scandalizes others, nor frightens the sinner himself. This is the very feature of it, which rightly considered, ought to be so terrifying. The reaction of a great sin, or the shame which follows it, are often the pioneers of grace. They give self-love such a serious shock, that under the influence of it men return to God. Worldliness hides from the soul its real malice, and thus keeps at arm's length from it some of the most persuasive motives of repentance. Thus the Pharisees are depicted in the Gospel as being eminently worldly. It is worldliness, not immorality, which is put before us. There is even much of moral decency, much of respectable observance, much religious profession; and yet when Our Blessed Saviour went among them, they were further from grace than the publicans and sinners. They had implicit hatred of God in their hearts already, which became explicit as soon as they saw Him. The Magdalen, the Samaritan, the woman taken in adultery, it was these who gathered around Jesus, attracted by His sweetness, and touched by the grace which went out from Him. The Pharisees only grew more cold, more haughty, more self-opinionated, until they ended by the greatest of all sins, the crucifixion of Our Lord ("Creator and Creature.")

Be that as it may, one always finds the worldly Catholic deprecating the want of zeal and wisdom which withholds "an appreciable number of Bishops, priests or Catholic laity" from clambering up into the band-wagon and sitting down modestly behind those of the more enlightened, progressive, practical, and, unquestionably, more vociferous, Protestant clergy and religionists, who have long since abandoned even the semblance of religion, substituting in lieu thereof "social service," prohibition, politics, physical culture, and other imperative needs of the body.

O, you, who have honey in your mouths when you allude with

respectable deference to "our brethren" of the Protestant denominations, but vinegar and gall wherever there is a question of the Church of Christ, learn to appreciate her goodness and beauty before it is too late! Know that she holds in her hands the means of solving practically and successfully every enigmatic and baffling problem that vexes humanity today, that she and she alone possesses the remedy for every human evil or suffering! Turn, then, from the false, pretentious shams of a world that has forgotten God! Give her your cordial support. Lift up her arms, lay your gifts of wealth and self-sacrifice at her dear feet, and you will find in the Bride of Christ beauties, treasures and resources, that you never dreamt of, and will live to know that in providing for the vast and intricate assemblage of human needs, there is no rival who can vie with her. It is vain to look elsewhere for light or guidance. When the forces of Joseph and Azarias were routed and dispersed, Holy Writ explains the defeat by the simple comment: "But they were not of the seed of those men by whom salvation was brought to Israel" (Mach. V:62). So to those who forget that "Whosoever . . . will be a friend of this world, becometh an enemy of God," who are ever ready and eager to fraternize with the enemies of Christ, ever disposed to follow other leaders than their own, we repeat: Not by such shall salvation be brought to Israel!

Let us have less concession and compromise. Let us try to imbibe at least a little of that loyal and dauntless spirit that impelled St. Jerome in the fifth century to exclaim:

> As the East, vexed with internal discord, with all the habitual frenzy of that people, is tearing into shreds the seamless garment of the Lord, and the foxes lay waste Christ's vineyard, so that among the broken cisterns that hold no water it is difficult to discern where is the sealed-up fountain, and that enclosed garden; therefore, have I thought that I ought to consult the Chair of Peter. . . . Wherefore, although thy greatness deter, yet does thy mildness invite me. From a priest a victim asks safety; from a shepherd a lamb seeks protection. I speak with the Fisherman's successor and the Disciple of the Cross. I, following no leader save Christ, am joined in communion with Thy Blessedness; that is, with the Chair of Peter. Upon that rock I know that the Church was founded. Whosoever eateth the Lamb outside that household is profane. If anyone be not within the Ark of Noah, he shall perish when the deluge prevails. Vitalis I know not, Meletius I renounce, Paulinus I ignore! Whosoever gathereth not with thee, scattereth, to wit, is not of Christ, he is of Antichrist! (*Epistola* 15 *ad Damasum.*)

It would be well if Catholics would follow the example of the great Doctor.

Beatty, Pa. BARRY O'TOOLE.

Catholic Chaplains

To the Editor of AMERICA:

I have followed with interest the various articles which have appeared recently in AMERICA relative to the question of Catholic chaplains for our Catholic soldiers. I refer especially to your own editorial, the article of Charles Dawson and the communications of Father O'Gorman and of F. H. R. Up to November 2 my interest was that of the man outside, but since that date it has become that of the man inside.

I cannot speak from experience of the deficiency of Catholic chaplains abroad, but I would like to say something based on my own experience and observations of the deficiency here in our own country. You said in your editorial: "To the credit of the Government of the United States be it said that there has been no disposition on its part to deny its Catholic soldiers and sailors the consolation of religion." This statement may be true in a negative sense but is it true that the United States Government has actually provided a sufficient number of Catholic chaplains to minister to the spiritual wants of the Catholic soldiers who are in camps and trenches?

Most of the National Guardsmen of New England were encamped this summer at Westfield, Mass. I do not know the exact figures but there were about 18,000 men there. The Government provided only one Catholic chaplain. One more was finally added through the untiring efforts of ex-Governor Walsh. At the present time Camp MacArthur is the training ground of the National Guardsmen of Michigan and Wisconsin. They form the Thirty-second Division and expect to see France soon. According to figures given me this morning at Division Headquarters there were 26,592 officers and men in camp yesterday. The Government has provided nine chaplains to care for the spiritual needs of this division, six Protestant and three Catholic. We do not know the exact proportion of Catholic soldiers as yet, but it is safe to say that at least thirty per cent are Catholic. That means that the Government has provided three Catholic chaplains for the 8,000, more or less, Catholic soldiers in this division. It is interesting to compare these figures with those given by Father O'Gorman. The British Government has set us a good example.

Camp MacArthur, Waco, Tex. WILLIAM F. DAVITT, K. of C. Chaplain.

To the Editor of AMERICA:

A communication in your issue of November 17 under the heading "an ex-Governor and a Chaplain," gives a good example, as the writer says, of "what an individual can do for the comfort of a large number of his fellow-men." All honor to the ex-Governor and may his tribe increase! It seems strange however that no mention is made of any effort on the part of those most responsible for the Catholic soldiers in question.

The same predicament presented itself to a Canadian regiment. It was nearly all Catholic but a Protestant chaplain was sent from another province to look after it. The soldiers and their friends pleaded but in vain. The appointments made by the military were as unchangeable as the laws of the Medes and Persians. The regiment got orders to leave for Europe. They made ready but refused to move out of their quarters until they got a Catholic chaplain. They get one.

Victoria, B. C. B. R.

"Our New Voters"

To the Editor of AMERICA:

I infer from several recent editorials that AMERICA is very anxious that we "new voters" should first inform ourselves on the political situation, and then exercise our franchise with "wisdom and discretion" or something like that. Good advice, I am sure, but, coming from a man, it puts me in mind of Thackeray's:

> You see a demure-looking woman, perfect in all her duties, constant in house-bills and shirt-buttons, obedient to her lord, and anxious to please him in all things; silent when you and he talk politics, or literature, or balderdash, together, and if referred to, saying with a smile of perfect humility, "Oh, women are not judges upon such and such matters; we leave learning and politics to men." "Yes, poor Polly," says Jones, patting the back of Mrs. J's head good-naturedly, "attend to the house, my dear; that's the best thing you can do, and leave the rest to us." Benighted idiot! She has long ago taken your measure. . . . As I grow older and consider these things, I know which are the stronger, men or women; but which are the cleverer, I doubt.

Of course, being a man, Thackeray could not be fair to the end in a question affecting women, but had to take refuge in "doubt."

New Rochelle, N. Y. ARABELLA.

AMERICA

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The President's Message

"FOR us," said the President in his address to Congress on December 4, "this is a war of high principle." With a forbearance which some at home thought weakness and enemies abroad openly proclaimed cowardice, the United States watched for months the course of the war in Europe, hoping that at an opportune moment the nations, weary of slaughter, might hearken to her counsels of peace. That moment was made impossible "by the sinister forces that interrupt peace." In the words of the President, "a menace of combined force and intrigue" threatened the dignity, the honor, the very existence of a free people. War came, and we undertook it with hands unstained. With the President, every loyal American now understands that "our object is to win the war" as by the favor of God we shall assuredly win it, and that "we shall not slacken, or suffer ourselves to be diverted until it is won." Had we not taken up arms, we should have lost not only our place among the nations, but that fulness of authority at home, without which peace and concord must be replaced by contempt of government and social anarchy. Yet in war, we have not departed in any instance from the high principles which ruled us as a people, before that fateful day last April. Now as then, we utterly disown any "selfish ambition of conquest or spoliation." The literal truth is that we have been forced into the war, "to save the very institutions we live under from corruption and destruction."

With all its solemnity, the President's address brings with it a message of cheer. A peace founded on dishonor, countenancing injustice, can never be accepted by the United States. When complete justice has been done, and "right set up as the arbiter and peacemaker among the nations,"

We shall be free to base peace on generosity and justice, to the exclusion of all selfish claims to advantage even on the part of the victors. . . . The wrongs, the very deep wrongs, committed in this war will have to be righted. That of course. But they cannot and must not be righted by the commission of similar wrongs against Germany and her allies. The world will not permit the commission of similar wrongs as a means of reparation and settlement. . . .

The eyes of the people have been opened and they see. The hand of God is laid upon the nations. He will show them favor I devoutly believe, only if they rise to the clear heights of His own justice and mercy.

Whether we fight for the success of our arms on land and sea, or abide at home to fulfil those functions which make possible the proper conduct of the war, let us who thank God that we are Americans, lay our cause before the Arbiter of nations, and by the purity of our lives, the rectitude of our purposes, bring down the blessing that is as a wall unbreakable against the powers of evil.

The Poor Millionaire

DULL, unimaginative persons who steadfastly refuse to consider the millionaire as either harmless or necessary, like the poor cat i' the adage, will grieve to learn that the tribe of Dives is waxing strong. In December, 1915, there were 14,771 "of him"; one year later the forces mustered an addition of 7,925, making a total, as the mathematician will observe, of 22,696. Increasing in numbers, they have not increased the joy of the community, for millionaires are not precisely popular. They may be good to their mothers and kind to the servants, but the glamor of these amiable qualities is swallowed up in the fierce auriferous splendor that beats about their careers. To the poor man, alas too often! do they represent nothing but fuel stacked for the burning, and he can back his view with many a Scriptural misquotation. The economist regards him as a sheep with an overlong fleece, and his are the shears to cut it, if he could but break into the pasture. The reformer would forbid him to transmit his hard-earned and his hardly-earned possessions to his children, arguing wisely that much concentrated wealth sets up private centers of power and influence, that are inconsistent with the public good. The rich man is the observed of all observers, but very little love goes with all the observation; he is in the mouths of all, but every tongue babbles schemes to separate him from his vast possessions. Taxes pile up so rapidly, that the thumb of the rich, once calloused with cutting coupons, takes on a yet deeper callous from signing affidavits, in protest of excessive appraisals. If popular disfavor grows warmer or if social legislation ever approximates the ideal held out by the sprightly Mr. Walsh of Kansas City, our 22,696 American Croesi will assuredly take rank with the umpire as most unhappy men.

It is clear that not all our millionaires can throw down that bar to favor, their money, but all can use it more

wisely, a policy which would stop the mouth of the ranter, fill the judicious with joy, and give the millionaire himself a belated opportunity to grow in grace with God and man. There can be no better time to begin than the present. War does not ask the millionaire to relinquish even one of his luxuries, but it may make the children of the poor grow wan with hunger. There should be no quarrel between those who have and those who have not; but in a world that has forgotten God, envy and bitterness in the ranks of the poor, and rapine and oppression in the hearts of the rich, are well-nigh inevitable. Man is more cruel than any beast when he denies his nature by denying his Maker. Did the rich remember that God entrusts them with certain good things, that they may in truth and justice be the stewards of the poor, His dearest brethren, there would be no social problem. The peril to mankind does not lie in a multiplication of stewards, but in a multiplication of stewards who are unjust.

The Fruits of "Academic Freedom"

SOME two years ago reference was made in these pages to the presence in many State and "non-sectarian" colleges, of professors whose teachings were subversive of Christian morality and the natural law. The occasion was seized by certain so-called Catholics who, for reasons perfectly familiar to many besides themselves, choose these institutions for their sons and daughters, as a typical instance of the narrowness and ignorance of "cloistered" priests. On whose side the ignorance lay and the narrowness, a train of events has made clear since the entrance of this country into the war; none more directly than the untoward outbreaks, common to faculty and students, which have been chronicled of more than one institution for the training of young Americans.

Confining himself to the discussion of domestic difficulties, Dr. Butler has recently announced that Columbia University must not be regarded as a reformatory for juvenile delinquents, or as a shelter for "young persons worse than irresponsible." Extending his remarks, the President notes that

> It is humiliating and painful to find, with increasing frequency, and in different parts of the country, men in distinguished academic posts who choose to act in utter disregard of the plainest dictates of ethics and good conduct.

Yet, with all due allowance made for the foibles and eccentricities of individual professors, what other result could have been anticipated? Dr. Butler admits that "one effect of recent teaching in what once was ethics" has been to break down "all sense of obligation of any kind, except to one's own appetites, and desire for instant advantage." With this disaster, personal morality is at an end, and a menace to civilization is the net result of a college training. Muddled thinking, he continues, has been "bold enough to misuse the noble name of philosophy," and it is only sober comment to add that of late years this boldness has been conspicuous at Columbia. "Academic freedom" has been carried to such extremes, that Dr. Butler can quote before an academic audience, and with the air of one applying the sole available remedy to an undeniable evil, the words of a Justice of the Supreme Court of New York, to the effect that "there must of necessity be a limit somewhere" beyond which free speech ceases to be a right.

Dr. Butler is not fighting an evil which does not exist, but an evil which will long survive his honest indignation. It is an essential part of a system which, beginning with the denial of the principle of authority in religion, has logically proceeded to extend the denial to all fields of human activity. Consistency is hardly served by encouraging a professor to disown the sovereignty of God, and compelling him to acknowledge the sovereignty of a dean, or of a governing board, with offices in Wall Street. Perhaps in the days of reconstruction following the war, the non-Catholic colleges may recognize the wisdom of requiring moral integrity as well as intellectual ability in the professorial staff.

The Social Problem of the Future

IN a widely-quoted article the London *Economist* condemns in unqualified terms the existing State control and longs for the day when the English Defense of the Realm Act, "with its enormous ever-growing comet's tail of regulations and orders," may pass out of the nation's horizon. At the same time it believes that the old individualism can never again return, each industry conducting business for itself on the principle of the "devil-take-the-hindmost." In spite of the inefficiency of the existing government control and management, men have realized the frictional wastage which obtained under previous conditions, and will not submit to them again. On the other hand, they have also seen what organized production can achieve, even when "the inefficient and lumbering State is the organizer."

State organization, as the *Economist* rightly says, is not merely inelastic, but in times of peace is constantly in danger of falling under political influence. State control and State management are often excellent, but they must be kept within the strict limits defined by the exigency that called them into being.

The same argument that condemns State absolutism or State Socialism in the field of economics, likewise condemns Socialism itself. We are not surprised that the Socialist *Call* of New York should have claimed to see in the foregoing article an implicit admission of all the Socialist contentions. Yet nothing could be further from the truth. The promise of Socialism to satisfy all human aspirations and offer to mankind the supreme perfection of organized effort, is the merest assumption. But more than this, Socialism would bind men with restrictions tenfold more odious than the severest restraints a Government can place upon them in time of war. It is a need-

less trammeling of human freedom in time of peace, if peace indeed can ever exist in a Socialist commonwealth. The experience of Russia today, and of France at an earlier period, should make men pause.

Neither from a Catholic nor from a sane economic point of view can there be any question of Socialism as a solution of the coming social problems. Yet the danger at present is that men may be misled by its siren song which is always in their ears.

Catholics can have no justification, either in reason or religion, for adhering to Socialism, which has become more insidiously dangerous than ever to the Catholic workingman. The Church herself possesses, in her principles and traditions, the only solution of the tremendous social problems that are confronting us. Yet so unfamiliar are many with their own social system that they are in danger of casting their eyes longingly upon its counterfeit. When the London *Economist* draws its conclusion that we can pass safely through the coming crisis in no other way than by drawing into a common circle not capital and labor only, but also the consumer, it is expressing nothing more than the Catholic ideal. Again, when it favors the voluntary and complete organization of industries on cooperative principles that are based upon the common welfare, that will not interfere with the rights of private ownership, that will not destroy competition, yet will acknowledge wide common interests, and that will extend from the raw material to the consumer, it is approaching towards the gild concept as applied to modern conditions.

Socialism is as far removed as individualistic capitalism from the desired goal. The key to the entire situation is in the hand of the Catholic economist who is profoundly acquainted with the traditions of the Church and with the social teachings of the Holy See, and is able to apply them scientifically to modern problems. We have no need of looking elsewhere. The best thought of the world is turning towards Catholic ideals. But we must awake fully to the realization of our great advantages.

Rosebuds and Trifles

THE sentiment is somewhat trite, for it has rubbed against the storied corridors of time these many years, claiming, at various periods, the high authority of Phidias, Michael Angelo, and the Spanish ascetic, Alphonsus Rodriguez. It is, therefore, of no mean lineage. Counted among the commonplaces of grave writers, it has been accorded by the moralists a degree of reverence that is wholly edifying. "Perfection" it is weightily said, "is no trifle." What poor erring mortal, inured to failure from his youth, ever held that it was! "But perfection," continues the sentiment, "is built upon trifles."

There is encouragement here. Old apothegms are like old friends; that, perhaps, is the reason why we occasionally allow ourselves to treat them with neglect. But the field is wide, and for those who live in the midst of trifles varying from crowns resting uneasily upon royal heads to bits of gilded gingerbread that children cry for, a classification which includes the whole of our race, a wise choice is necessary. Some may set themselves to transmute difficulties into opportunities, a task calling for a spirit of exploration no less keen and hardy than that which fired Columbus, or those undaunted navigators who first gazed upon the peaks of Teneriffe. Others, whose daily bread is not a ration of bristling difficulties, might with greater personal and communal profit, begin the round of those countless little acts of courtesy and self-sacrifice that would remain unnoted, did they not make this hurly-burly of existence more like the City of Peace, the lasting City of God. These are the trifles upon which perfection is built, and they are not far from any one of us. "Gather ye rosebuds while ye may," is the admonition of the poet, for "Old time is still aflying," towards the night when roses droop, and the hands that might have gathered them, the rosebuds of little kindnesses, are still forever.

The Troublesome Pronoun

THERE is hardly a gray-haired teacher in the land, it is safe to assert, whose life has not been embittered by the violent addiction to the pronoun *it* shown by the children under his care. Without question, *it* is the most cruelly overworked and abused of all the pronouns. Lazy, hurried, or unclear writers are so fond of *it* that they force that unhappy pronoun to discharge the office of any remote, preceding noun that they choose to refer to, quite regardless of the painful confusion they thus cause in the mind of readers. But this perverse pronoun ruffles the peace not only of teachers and pupils, but even that of editors and authors. Nay, the word has actually tried the soul of the Postmaster-General himself. For when writing the following "Notice to Readers," which he instructed publishers to print on their magazine-covers, the perverse pronoun *it* was evidently annoying him:

> When you finish reading this magazine, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No Wrapping—No Address.
>
> A. S. Burleson, Postmaster-General.

Perhaps the Postmaster-General's first draft of the notice read "hand *it*," but the latter word was deleted and "same" substituted as a clarifying improvement. "But is it unmistakably clear," a schoolma'am might ask, "to just what word 'same,' refers? Is it 'magazine,' 'stamp' or 'notice'?"

That is a question that stylists and grammarians will wrangle over unendingly. But meanwhile there is evidence that the wording of the Postmaster-General's notice caused the editor of the *Atlantic Monthly*, not to

mention others, the keenest distress. For after the entire staff had prayed, deliberated and consulted for two long months, it was solemnly decreed at 3 Park Street, Boston, that Mr. Burleson's notice should be amended to run:

> After reading this magazine, affix a 1-cent stamp and hand it to any postal employee. It will then be placed in the hands of our soldiers or sailors at the front. NO WRAPPING. NO ADDRESS.
>
> A. S. BURLESON, Postmaster General.

But the meticulously critical can well maintain that in trying to make the diction of the Postmaster-General's instructions conform to Park Street standards the *Atlantic* has still left that pronoun *it* ambiguous. Moreover as the New York *Sun* shrewdly observes:

> In the course of editing Mr. Burleson has not the *Atlantic* omitted the highly important injunction to place the one-cent stamp "on this notice"? "Affix" is a potent word, connotative of deeds and giving, devising and bequeathing with red seals; and sealing and solemnly swearing and the smell of burning wax. Still, it hardly insures putting of a one-cent stamp in the proper place.

The entertaining episode, be it noted in conclusion, seems to hold a lesson for impatient teachers. If the incorrigible perversity of the pronoun *it* can cause such embarrassment to the wide-ruling Postmaster-General himself, and hopelessly puzzle the combined wisdom of even the *Atlantic Monthly's* staff, should schoolma'ams be unspeakably surprised and indignant because their callow goslings cannot always make a correct use of the word?

Literature

"CANON SHEEHAN OF DONERAILE"

A BETTER biographer for "Canon Sheehan of Doneraile" (Longmans) could hardly have been found than the Rev. Herman J. Heuser, D.D., who modestly calls his book "The story of an Irish parish priest as told chiefly by himself in books, personal memoirs and letters." For it was Father Heuser who as editor of the *American Ecclesiastical Review* really "discovered" that gifted Irish novelist and did more than anyone else to make him widely read and properly appreciated. Through visits and correspondence, moreover, he learned to know Canon Sheehan so well during his own distinguished career as editor and author, he has done so much to heighten the quality of today's Catholic literature, and his priestly ideals are so like those cherished by the writer of "My New Curate," that Father Heuser has been able to paint for us in this volume a remarkably true and sympathetic portrait of the Canon.

The "discovery" was made in 1897, when Father Heuser, who was traveling in Europe, chanced to pick up a copy of "Geoffrey Austin, Student," a novel which had appeared anonymously two years before but attracted little attention and had remained for the most part on the booksellers' shelves. Father Heuser's delighted perusal of the volume convinced him that the author was just the person he had long been seeking. For he was eager to publish in the *Ecclesiastical Review* a series of clerical sketches that would faithfully depict the Catholic priest occupied with the various functions in his parish and reflect his "spirit of prayer and study within the privacy of the presbytery." Father Heuser's editorial eye now discerned in the creator of "Geoffrey Austin" that clear perception of "the lights and shadows in our modern religious and public "life," together with a "wit and humor" which allowed him to apply correctives without greatly irritating the reader." So the enterprising editor got into touch with the obscure author and as a result of their negotiations "My New Curate's" was begun as a serial story in the May, 1898, number of the *Ecclesiastical Review*. Before that year had ended Father Sheehan's reputation was made, for by universal consent "Daddy Dan" is the most charming and original of his creations. From that time forward until he died in 1913 Canon Sheehan kept his pen so busy that he left the Catholic reading public a rich legacy of eighteen volumes, comprising novels, essays, sermons and poems. Here are the titles:

> Geoffrey Austin, Student. The Triumph of Failure. My New Curate. Luke Delmage. The Blindness of Dr. Gray. Glenanaar. Lisheen. Miriam Lucas. The Graves of Kilmorna. The Queen's Fillet. A Spoiled Priest and Other Stories. Early Essays and Lectures. Under the Cedars and the Stars. Parerga. The Intellectuals. Lost Angel of a Ruined Paradise. *Cithara Mea. Mariae Corona.*

The timely appearance of this biography will doubtless awaken among Canon Sheehan's old friends a new interest in his books and will win him a host of new admirers besides.

Patrick A. Sheehan was born at Mallow in the diocese of Cloyne in 1852, was educated at the national school and at St. Colman's secondary school, where he acquitted himself with such distinction that at the age of seventeen he began his course of philosophy at Maynooth, without being required to study rhetoric or humanities there. After his ordination in 1875 Father Sheehan was immediately appointed to the English mission, working first at Plymouth and later at Exeter. He then had many of the adventures he has so entertainingly-described in "Luke Delmage," for he was fond of weaving into the plot and narrative of his books his own experiences as a priest. Returning to Ireland in 1877 he held the post of curate, first at Mallow and later at the Queenstown Cathedral, and in 1895 was appointed parish priest of Doneraile, a small town in County Cork pleasantly situated on the Awbeg River, and there he lived and wrote and labored among his people until his widely lamented death in 1913.

Father Heuser arranges under four main divisions the thirty-two chapters he writes on Canon Sheehan's career, namely: "The Formation," "Literary Life," "Pastoral Life" and "The End." Though a little compression would perhaps have made the second part more attractive to the general reader, in the third part is presented so charming a picture of a good shepherd toiling for his flock that most Catholics will doubtless be reminded by it of pastors they know. No priest can read those chapters without being made much the better for it.

There are some particularly interesting pages on Canon Sheehan's literary methods. Far from being labor, writing was to him a recreation. Amid his parochial cares he would devote some two hours daily to composition, as "a sort of musical accompaniment to his more serious tasks." He was endowed with a "mind that absorbed facts, stories and impressions like a blotting-pad." He had great facility of expression but cared little for technique. He seldom revised what he had written *currente calamo,* and he used to keep several books on the stocks at once. The author also throws interesting side-lights on the Canon's literary predelections. Strange to say, he did not care for Shakespeare.

"I sometimes loathe him," he wrote. Perhaps the exceedingly "human" character of the great dramatist's creations and the striking absence from his plays of any man or woman who continually and consistently acts through supernatural motives gave the pious Canon pain. Shelley he regarded as the most spiritual of the English poets. He "would have come round to the Church" had he lived. He seemed to Canon Sheehan "the one poet who has shaped his language to his thought and not his thought to his language."

Remarkable as were the literary gifts of our novelist, more remarkable still, attests Father Heuser, was the consummate skill and unwearied devotion with which he discharged the duties of a parish priest. "Literature had no value to him unless it served to bring men to know and love God better by ministering to the offices of charity and instruction." He was particularly devoted to the lambs of his flock. There were seven schools in his parish and he exercised a careful supervision over them all, visiting every day the two nearest his home and making it his duty to know all about every child in the parish. "If the babies have a special place in heaven I should like the privilege of being with them for eternity" he would often remark. "How I wish we could always keep them in their innocence" he would say half-sorrowfully. "The thought of what may become of them saddens me."

He also worked hard to improve the lot of the Irish farmer. He did all he could to make practical in his parish the Wyndham act, which was designed to give the land back gradually to the people, and he used to rejoice when he saw his flock taking pride in the neat appearance and productiveness of their holdings. Zeal for the beauty of God's house was another characteristic of Canon Sheehan. "Cleanliness and good taste were everywhere and always maintained" in everything connected with his church. As for his openhandedness, Canon Sheehan's biographer avers that "charity and the patience and forbearance that go with it was his besetting weakness." He made over to the Bishop whatever revenue he received from the sale of his books that it might be used to help needy and disabled priests. Canon Sheehan was not a demonstrative man, but he loved his people tenderly and was loved as much in turn. Father Heuser strongly suspects that that admirable passage in "The Blindness of Dr. Gray," when the pastor is bidding his flock farewell, is a page from the author's own life.

What will doubtless especially interest American readers is the account of the warm friendship that sprang up between this Irish priest and Justice Oliver Wendell Holmes of the United States Supreme Court. The American jurist chanced to be visiting his friend Lord Castletown of "Doneraile Court" in 1902 and the latter introduced him to Canon Sheehan. "The philosophical habit of mind and literary tastes of the two men appear to have at once drawn them toward each other," writes Father Heuser. The Canon's best letters are those written to Justice Holmes, and here is the American's tribute to his friend:

> During the last summer of his life I was at Doneraile and called every day after luncheon, that time being best for him. He knew and feared he was dying, though I did not admit it. One day he bid me go to his library and select a book. On his assurance I took Suarez—"*De Legibus*," which I had heard him praise, and it bears his inscription, "August 5th, 1913." . . . I wish that I could have offered him something besides affection and reverence for his lovely spirit.

On the evening of Rosary Sunday, exactly two months later than the day Justice Holmes was given the volume of Suarez, Canon Sheehan peacefully passed away, after bearing with great cheerfulness and courage a long and painful illness. On the plain Celtic cross that stands over his grave is carved the appropriate text: "Where dwellest thou, Rabbi?" And Jesus said: "Come and see."

WALTER DWIGHT, S.J.

PORTRAIT OF AN OLD LADY

Early one morning as I went a-walking
I met an old lady so stately and tall,
The red of her cheeks gave a quiver of pleasure
Like the sight of red hollyhocks by a gray wall.

Fragrance of lavender clung to her, telling
Of linen piled high on immaculate shelves,
You could fancy her tending her garden or strolling
Among the proud roses that grow by themselves.

When I am sorrowful, dreading the future,
Thinking of days when my hair will be gray,
It cheers me to think of that lovely old lady,
Lavender-haunted and hollyhock-gay.

ALINE KILMER.

REVIEWS

God and Myself. An Inquiry Into the True Religion. By MARTIN J. SCOTT, S.J. New York: P. J. Kenedy & Sons. $1.00.

Very seldom does a book run through an entire first edition of many thousands before a notice of it has had time to find its way into the reviews; and the wonder grows when this happens in the case of a treatise, professedly theological. And yet this has been the good fortune of the present volume. The commendation thus given by the reading public, anticipating as it does the critical judgment of the reviewer, makes the latter's task almost superfluous, except to point out some of the reasons why the book has met with such favor and to recommend it heartily to Catholics and non-Catholics alike.

The book is clear, cogent, brief, thorough, and easily understood. It is a complete whole, proceeding logically from first foundations to the finished superstructure of the Faith. Solidly learned, it makes no parade of knowledge; eminently practical, it avoids those theological subtleties and abstruser points of argument, which, though tempting, serve rather to confuse than to guide the first groping steps toward the fold. A careful courtesy of style marks it throughout, disarming prejudice by undoubted but unobtrusive sympathy with the sincere inquirer. The controversial and argumentative tone has been rigorously excluded, for the author has found by twenty years of dealing with prospective converts that the most convincing proof of the truth is the simple exposition of the truth itself. It is an excellent book to put into the hands of those who are dissatisfied with religious indifferentism or are turning wistful eyes towards the Church; Catholics also, who are happy in the possession of the Faith, will find it valuable for its rapid, comprehensive view of the entire Catholic system; and both alike will find it stimulating to further investigation, scarcely less by what is said than by what is left unsaid. It has the endorsement of noted theologians and the praise of no less an authority than the venerable Cardinal of Baltimore.

J. H. F.

Catholic Churchmen in Science. By JAMES J. WALSH, M. D., Ph. D. Third Series. The Dolphin Press, Philadelphia. $1.00.

This third volume of Catholic Churchmen, to whom the scientific world is much indebted, follows the lines of this distinguished author's first and second books of the series. Like many of Dr. Walsh's other apologetical writings this interesting treatise answers in clearest fashion the oft-repeated calumny that the Catholic Church debars progress in science as inconsistent with her dogmas. As a foreword to the book is this quotation from "The Beginnings of New England, or the Puritan Theocracy in Its Relations to Civil and Religious Liberty," by John Fiske: "It is hard to find words to express the debt of gratitude which modern civilization owes to the Roman Catholic Church." The

truth of this remark is clearly proved by the contents of the six chapters, which comprise such subjects as "Papal Scientists and the Vatican Laboratories," the anthropological research work of the Abbé Breuil, and the gigantic labors in the field of biology carried through by the Abbé Spallauzain, who was a clerical precursor of the great Pasteur.

It will interest Catholic members of the medical profession, who recall the rationalistic tradition of the supposed incompatibility of sound Catholicism with the study of anatomy or physiology, to be reminded of the Papal Medical School in the University of Rome, where some of the world's leading anatomists have held chairs. Such writers as Sir Bertram Windle and Father Gerard have treated the same topic which Dr. Walsh has chosen for his present theme, but from a different viewpoint and with other subjects, so that these new facts about the Church's patronage of science should be very acceptable and eagerly welcomed by those whose glory lies in whatever advances the interests of God's Church. F. J. D.

Diplomatic Days. By EDITH O'SHAUGNESSY (Mrs. NELSON O'SHAUGHNESSY). Illustrated. New York: Harper & Brothers. $2.00.

It may safely be predicted that most of those who read this author's former volume, "A Diplomat's Wife in Mexico," will consider it their pleasant duty to secure her "Diplomatic Days." The book is made up of a series of delightful letters written to her mother by the wife of the Secretary to the American Embassy in Mexico, from May 1, 1911, shortly before President Diaz was forced to resign, until October 12, 1912, when Mrs. O'Shaughnessy sailed away from the country for a time, leaving Francisco I. Madero insecurely seated in the presidential chair.

With the same remarkable powers of observation and description that made her earlier volume so readable a book, the author now gives her first impressions of Mexico and her opinion of the public men to whom the future of that country was entrusted. She is an enthusiastic admirer of the natural beauties of the land beyond the Rio Grande, and descriptive passages as vivid as the following are frequent:

> After lunch we walked about the old, ruined monastery, inexpressibly lovely in that solitary spot. Trees grow from what once were cloisters and cells; the mother-church in its midst is crumbling, pink vine-grown, delicious. . . . The old retreat is a mass of lovely unexpected details, long galleries, carved lintels, bits of sculptured vaulting, romantic enclosures, and everywhere some natural growth to fling a living charm about it all. The pink belfry still has its old bell, but now when it rings it warns Zapatistas of the approach of gendarmes instead of calling monks to prayer.

Regarding the religious condition of Mexico in 1911, this Catholic author reports that "Instead of indifferentism the churches are packed with men, women and children on all occasions." She cannot see "How the Indian is benefited by the suppression of religious ceremonies," for "that going in and out of churches" seems to be an essential part of the Mexican's life, and she is unable to understand "Why that habit, which seems to compensate for so many things obviously lacking, should be a reproach to those who instilled it." From the first the author appears to have appraised Madero correctly. He walked in an atmosphere of "illusions and dreams," and was guided in his public policy by mediums and planchettes. Though he was as "honest as the day" and promised everything to everybody, he failed because he lacked the firm hand of President Diaz. The book also gives pleasant pictures of the life led in Mexico by the diplomatic corps, narrates entertainingly how Mrs O'Shaughnessy solved her domestic problems, and how she brought up her little son, Elim, who seems to have had more than his quota of original sin. W. D.

The Quest of El Dorado. The Most Romantic Episode in the History of South American Conquest. By the REVEREND J. A. ZAHM, C.S.C., Ph.D. (H. J. MOZANS). Illustrated. New York: D. Appleton & Co. $1.50.

Everyone thinks of El Dorado as an enchanted land, over the mountains of the moon, down the valley of silence, the imaginary storehouse of untold wealth and gold, which lured the Spaniards of the early days of their explorations and conquests. Father Zahm tells us on what seem to be good authorities, that originally at least El Dorado, the Gilded or Golden One was a man, the Cacique of Guatavitá, not far from Bogotá. This chieftain, according to the laws of his tribe had to prepare himself by a long fast for the duties of his office and then went to offer sacrifice to his gods on the Lake of Guatavitá. His body was annointed with a viscous earth, which then was overspread with powdered gold so that the chief was covered with the precious metal from head to foot. He then proceeded to the middle of the lake and cast all his treasures into its depths in honor of the deities he worshiped. The same tale appears in somewhat similar forms among the chronicles of the old Spanish explorers. Soon, however, the story of the Gilded Man or King was forgotten and in the popular estimation El Dorado came to signify the land of wealth and gold and treasures which were to be the reward of the hardy explorers who should first discover and win them.

The story of the adventurous pathfinders who looked for El Dorado, Father Zahm, who knows so much about Central and South America, tells with an interest and zest that never flag. It is the story of a great and absorbing Odyssey and its roll-call of sonorous and picturesque Spanish names fills the ear while the imagination is stirred by the recital of deeds of stupendous daring. Sebastian de Belalcazar, Gonzalo Pizarro, Francisco de Orellana, Pedro de Ursua, Gonzalo Ximenes de Quesada flit across the pages in all their martial valor and prowess, followed by Sir Walter Raleigh all led and lured by this *ignis fatuus* of their golden dreams to perils on sea and land, and time and again to the most appalling tragedies. We could wish that their heroism, their indomitable pluck, daring and energy could have been spent in a nobler quest than that of the sordid metal whose glitter lured them on. But gold was not always the one object of the Spaniards' quest and many of these stern hidalgos had at heart the real good of the countries which they conquered. Everywhere the priest and the friar came in the wake of the conqueror to teach and Christianize the natives and defend their cause. Father Zahm has given us a fascinating little book, full of information and accurate detail. On page 6 "*auri sacri fames*" should be restored to its original and correct form "*auri sacra fames.*" J. C. R.

The Two Dreams. By JUSTIN MASSÉ. Authorized Translation by Frederick Arthur. New York: The Devin-Adair Company. $1.35.

This remarkable story, which is artistic enough to have won the hearty commendation of that finished artist, Pierre Loti, the well-known French Academician, and profound enough to have summed up the spirit of the two forces which are struggling for the soul of France, is a splendid little tale of sublime self-sacrifice. It reads like a page torn from the diary of the innermost soul, and is a striking monument to the heroic generosity of those mothers and sons of the eldest daughter of the Church, whose untutored peasant-hearts have still the courage to lay their dearest hopes and fondest dreams on the altar of their Faith. The boy whose aspirations form the thread of the story—and who has the sensitive sympathy with the beauty and moods of nature of a St. Francis of Assisi—and his mother from whom he learns to climb the heights of self-oblation, are both gentle, tender, bravely steadfast figures, struggling hard but hopefully

for higher things against the malignant cruelty of a bitterly cruel materialism.

Over the book there hangs the constant shadow of the Cross: but although its burden is one of sadness, it is not depressing but rather cheering, for its final message is one of promise that the Faith, no matter how many its enemies and how great its vicissitudes, shall never be torn from France, "where the ashes of our dead call thee, and the blood of our martyrs hold thee fast, and where "Christian mothers, even the poorest, are content to suffer for thee, and to give to God despite the hatred of the world, their true riches and their chief hope, the children of their love." This is the chief lesson of the book, meant for the lovers of France; but it has another message, scarcely less important, for all its readers, whose eyes are blinded by the glamour of the world and are held from seeing where true happiness lies. Devin-Adair is worthy of all praise for this and the many other excellent books which the firm has made accessible to American readers, at reasonable prices. J. H. F.

BOOKS AND AUTHORS

The current *Catholic Mind* begins with an eloquent and well-reasoned address by Archbishop Hanna on "The Church and Peace." His Grace shows that the Catholic Church is the stanchest defender of human liberty, the strongest protector of true democracy and the most consistent promoter of enduring peace there is in the world today. Then follows Father Hull's irrefragable answer to the old query, "'Catholic' or 'Roman Catholic'?" An Anglican minister in India has raised the question once more, and so the capable editor of the Bombay *Examiner* uses convincing theological and linguistic arguments to prove that the only church that has the right to call itself "Catholic" *simpliciter* is the Church that is in communion with the Successor of St. Peter.

"The Romance of King Arthur and His Knights of the Round Table" (Macmillan, $2.50), which Alfred W. Pollard has abridged from Malory's "Morte D'Arthur," and which Arthur Rackham has beautifully illustrated with sixteen pictures in color and seven in black and white, is a sumptuous holiday edition of that famous medieval book. In clearing away "some of the underwoods that the great trees may be seen," Mr. Pollard says that he has added hardly a hundred words of his own. Though some will regret that for the sake of younger readers he has not omitted more sentences and incidents that smack too much of the old Adam, still, compared with certain novels of today that "everybody is reading," Sir Arthur's high romance of knighthood is quite harmless, for sin always meets with punishment, vice is never painted as virtue, and courage, courtesy and fidelity are constantly practised.——Willy Pogany has painted four unusually fine pictures to illustrate "Tales of the Persian Genii" (Houghton Mifflin, $2.00), which Frances Jenkins Olcott retells for boys and girls. When Patna and Coulor, the son and daughter of Guialar, the Iman of Terki, entered the wonder-palace of the Good Genii, it was only to be expected that marvelous things would happen, and they did, for he had some forty Oriental stories to tell the children that are not only fascinating but even improving.

"The Story Book of Science" (Century, $2.00), by Jean-Henri Fabre, which Florence Constable Bicknell has excellently translated from the nineteenth French edition, will make an admirable Christmas present for boys and girls of about twelve. This charming Catholic writer in simple language tells about those marvels of nature and science which he has studied so deeply and in which he never fails to find manifestations of God's infinite power and wisdom. We can picture the eyes of the three little French children who listen to "Uncle Paul" growing as large as saucers as he tells them about the ant's "cows," "The Epeira's Bridge," and "Processionary Caterpillars," how the butterfly breaks open its cocoon with its eyes, how vipers "sting," how the bees' commonwealth is governed, why nettles hurt, how long trees and animals live, and a thousand other facts about the world around us and the field of science and discovery. M. Fabre knows how to give facts all the fascination of fiction. Children should learn to like his books, a number of which have already been praised in these columns. Dodd, Mead & Co. publish them.

This year, instead of writing a novel, Father Richard Aumerle Maher has prepared an attractive Christmas book called "While Shepherds Watched" (Macmillan, $1.25), which is a beautifully written amplification of the text, "Unto us a Child is born." In short chapters entitled "The Word," "The Woman," "The Mother of My God," "Joseph, Son of David," "Bethlehem of Judah," etc., he tells again the wondrous story of the first Christmas. The book is full of passages that will stimulate the imagination of the devout.——Pat for the holiday season come new and revised editions of Father Francis P. Donnelly's well-known books of devotion, "The Heart of the Gospel" and "The Heart of Revelation" (Kenedy, $0.75 each). Besides providing all the chapters with excellent paragraph heads to guide the reader, the author has added two new chapters to each of the volumes.——Cyrus Townsend Brady, a minister who says that he is "a priest of the Church," has put together "A Little Book for Christmas" (Putnam, $1.25), which is described as "containing a greeting, a word of advice, some personal adventures, a carol, a meditation and three Christmas stories for all ages." "Looking into the Manger" is a good Christmas sermon which shows that the author really believes Christ to be Divine, and that is something to be thankful for, in these days of disintegrating Protestantism.

Here are some beautifully illustrated holiday books for the children: "Christmas Tales of Flanders" (Dodd, Mead, $3.00) contains twenty-three quaint stories that for centuries have been told to little Flemish boys and girls. The devil always cuts a sorry figure in them, and the machinations of wicked enchanters are brought to naught by the simple and virtuous. The fine pictures in color and in line by Jean de Bosschère are as grotesque as could be wished.—— From the J. B. Lippincott Co., Philadelphia, comes a series of little books, gaily pictured in colors, which are sure to win the favor of even the most critical rulers of the nursery. They will particularly enjoy "Tales of Washington Irving's Alhambra," which Leila H. Cheney has simplified, and "Moufflon and Other Stories," by Louisa de la Ramée. In "Boys and Girls from Storyland," "Fairies and Goblins from Storyland," "Tell Me a Story Picture Book," "The Adventures of the Greyfur Family," and "The Greyfur Neighbors," every page of text is faced by such a bright and wonderful picture that the most sophisticated child will be interested.

An excellent Christmas gift for children, North and South, is "A Life of Robert E. Lee, for Boys and Girls" (Houghton Mifflin, $1.25), by Hamilton and Hamilton. The grandeur of the character of this modern Bayard is well depicted, although too little insistence is laid, perhaps, upon the part which religion played in the life of the Southern leader.——Another Christmas book is "Gulliver's Travels" (Macmillan, $2.00), edited by Padraic Colum. Willy Pogany's vivid illustrations in color and in black and white will please the children, and their innocence will be their shield against the Dean's inhuman cynicism. Nor will they take harm from an occasional expression, best omitted, in the preface, for what child will stop to read a preface when Gul-

liver is waiting to take him into the realm of romance?——"The Treasure of Mushroom Rock" (Putnam, $1.25), by Sidford F. Hamp, is a boy's book of modern adventure. Two London lads run away from their boarding-school to the wild West and have the usual adventures there.——"Scouting with General Funston" (Doubleday, $1.25), by Everett T. Tomlinson, relates the adventures two Texas boys had during the Villa raids. Interesting side-lights are thrown on the character of General Funston.

The purpose Hildegarde Hawthorne had in writing "Girls in Bookland" (Doran, $2.00) is an excellent one, for the good fairy who leads Rose and Ruth through a magic gate and then introduces them to the maidens that figure prominently in some of the great novels, will perhaps lure other lassies of our day to contract the habit of reading good books. The two girls have pleasant chats with such amiable heroines as Rowena, Lorna, Maid Marian, Queen Guinevere, Di Vernon, Romola, Little Nell, etc., and see each of them in her own home and country. Any youthful reader of the book who cannot catch every allusion the author makes should conscientiously turn to the original novel and pore over it till the force of each reference is perfectly clear. John Wolcott Adams supplies suitable pictures.——In Bertram Smith's "Days of Discovery" (Dutton, $1.50) is given an autobiographical account of some little English boys' nursery escapades. Their natural enemies, "Those in Authority," are outwitted, as a rule, with singular success. The rather labored humor of the book will probably weary American readers. Kenneth Graham's "The Golden Age" and "The Olympians" are the classics of this kind of literature.

"The Book of the Happy Warrior" (Longmans, $1.50), Sir Henry Newbolt's most recent collection of martial tales for boys, is the best of the series, for he now goes for his material to the days of chivalry and holds up for his youthful readers' admiration and emulation the brave deeds of such valiant knights as Roland and Oliver, Richard the Lion-Hearted, St. Louis, Bertrand du Guesclin, the Black Prince and the Chevalier Bayard. The adventures of Robin Hood are also narrated. The volume ends with excellent chapters on the spirit of chivalry as it flourished in the Middle Ages and as it persists today in all true soldiers. As Henry J. Ford has finely illustrated the volume with pictures in color and in line it makes a good gift-book.——"The Belgian Twins" (Houghton Mifflin, $1.25) is the latest of Lucy Fitch Perkins' attractive "twin-series." She now tells how little Jan and Marie fled to America from the German invader.

The Mount Carmel Gild of Buffalo, N. Y., has out betimes its "Catholic Calendar" ($0.50) for 1918. Apt quotations in prose and verse, chiefly from Catholic writers, are arranged on weekly panels and all the saints' days are noted. Here is a prayer for August from a "Medieval Anthology":

Sweet Lady, Saint Mary,
  Full of all courtesie,
Mother of Mercy and of Pity,—
Mine hope, mine help is all in thee,
Well I wot that born thou were
In help of all us wretches here.
Beseech thy Son, loved and dear,
For me a sinful wretch down here.
Beseech Him for the love of thee
That He have mercy on me;
And help me at mine ending day
From the foul fiend's dire affray.
Beseech, also, the Flower of All,
Thy Son, my Lord, for my friends all;
That He them keep with His grace
From all perils in each place;
And give them good life and good end
And joy when they shall heavenwards wend;
  Good Lord Jesus. Amen. Amen.

"Moscow in Flames" (Brentano's, $1.50), by Gregory P. Danilevski, and translated from the Russian by Dr. A. S. Rappaport, will be read with interest by those who have been following the course of events in present-day Russia. The burning of the great city is told in a strikingly vivid manner. No long descriptions weary the reader; step by step the Russian retreat is described, and the mysterious flames leap out from unknown sources to greet Napoleon's advance upon the city. The misery and desolation following in the wake of the fierce conflagration are strongly outlined. Napoleon's chagrin at his reception and his disastrous retreat as he is harassed by the Russian soldiers, like hounds at his heels, make fascinating reading. Too many details, however, mar the unity of the story. Characters that add nothing to the progress of the tale are introduced and described with a minuteness that grows wearisome. The simple love-story interwoven adds much to a subject in itself of lively interest. The heroine Aurora would make a fitting leader for the now-famous Battalion of Death.——"Thunder an' Turf" (Kennedy, $0.40), by the Rev. Mark O'Byrne, should more or less appeal to the sons of the "old sod" and to the sons of the sons of the "old sod." The little volume is a collection of ten sketches of Irish life, character, customs and incidents, stirring memories that are at once pleasant and reminiscent, some touching the anxieties of a parish priest, others the Fenian movement of '67, etc.

The thirty-six pages of thick paper in R. Gorell Barnes' "Days of Destiny, War Poems at Home and Abroad" (Longman's, $1.00) hold few verses of more enduring worth than the dedicatory stanzas "To England," whom he calls the "Great little mother of half the world, and the following tribute "To Belgium":

They think, those savage reivers, that you lie
Wholly down-stricken, bleeding now to death:
They have not learnt that while a single breath
Of freedom stirs the world you cannot die.

What you have wrought can never pass away:
Proud prodigal of Honor, still you stand;
Trampled and torn with grief, your little land
Had never life so glorious as today.

The body slain, the spirit still is free;
Yours burns, a quenchless beacon, through the night;
And all the fires their murderous marchings light,
But hatch the phœnix of your liberty.

In an excellent paper on "The Renascence of Catholic Poetry" in the *Newman Quarterly* for November, its editor expresses the hope that some one will soon be found who will bear the expense ($500) of bringing out a volume of the poems and letters of Father Gerard Hopkins, S.J., which Mr. Robert Bridges, the Poet Laureate, has in preparation. Following the article is "The Starlight Night," one of the Jesuit poet's sonnets, which runs thus:

Look at the stars! look, look up at the skies!
  O look at all the fire-folk sitting in the air!
  The bright boroughs, the quivering citadels there!
The dim woods quick with diamond wells; the elf-eyes!
The gray lawns cold where quaking gold-dew lies!
  Wind-beat whitebeam; airy abeles all on flare!
  Flake-doves sent floating out at a farmyard scare!—
Ah well! It is a purchase and a prize.

Buy then! Bid then!—What?—Prayer, patience, alms, vows.—
Look, look! a May-mess, like on orchard boughs;
  Look! March-bloom, like on mealed-with-yellow sallows.—
These are indeed the barn: within-doors house
The shocks. This piece-bright paling hides the Spouse
  Christ, and the mother of Christ, and all His hallows.

"Let it be a book" is always sound counsel for those who are at a loss what Christmas presents to give their relatives

and friends. But if the question of just what books to buy still perplexes AMERICA's readers, perhaps a glance through the volumes reviewed in this number, or acknowledged under "Books Received," will help to solve the problem. As a further aid, the following list of books commended in these columns during the past year is offered:

ASCETICISM AND APOLOGETICS: Mgr. Kelley's "Letters to Jack" (Extension, $1.00), Father Breymann's "The Holiness of the Church in the Nineteenth Century" (Benziger, $1.75), Father Vassall-Phillips' Catholic Christianity" (Benziger, $1.50), Butler's "Blessed Art Thou Among Women" (Rand, McNally, $3.50, a beautiful gift-book), Father Lynch's "The Story of the Acts of the Apostles" (Benziger, $1.75), Father Vassall-Phillips' "The Work of St. Optatus" (Longman's, $4.00), Father Husslein's "The Catholic's Work in the World" (Benziger, $1.00), Father Campbell's "Various Discourses" (Wagner, $2.00), Father Sullivan's "The Externals of the Catholic Church" (Kenedy, $1.50), Windle's "The Church and Science" (Herder, $3.00), Monlaur's "The Light of Men" (Devin-Adair, $1.50), Father Drexelius's "Heliotropium" (Devin-Adair, $1.65).

BIOGRAPHY: Scott and Stowe's "Booker T. Washington" (Doubleday, $2.00), Beveridge's "The Life of John Marshall" (Houghton Mifflin, $8.00), Cardinal Gibbons' "A Retrospect of Fifty Years" (Murphy, $2.00), Lady Lovat's "Life of the Venerable Louise de Marillac" (Longmans, $3.50), Father Zahm's "Great Inspirers" (Appleton, $1.50), Katharine Tynan's "The Middle Years" (Houghton Mifflin, $3.50), "St. Bernard" (Herder, $1.25), Dr. Pallen's "Memorial of Andrew J. Shipman" (Encyclopedia Press, $2.00), Sanborn's "The Life of Henry David Thoreau" (Houghton Mifflin, $4.00), Father Grisar's "Luther," Vol. VI (Herder, $3.25), Garland's "A Son of the Middle Border" (Macmillan, $1.60), A. C. Benson's "Life and Letters of Maggie Benson" (Longmans, $2.50), "The Catholic Encyclopedia and Its Makers" (Encyclopedia Press, $2.50), Father O'Daniel's "Very Rev. Charles Hyacinth McKenna, O.P." (Holy Name Bureau, $2.00), Matthews' "These Many Years" (Scribner, $3.00), Miss Sanborn's "Anne of Brittany" (Lathrop, Lee & Shephard, $2.00), "The Martyr of Futuna" (Cath. Foreign Mission Soc., $1.00), Daly's "Augustin Daly" (Macmillan, $4.00), Morley's "Recollections" (Macmillan, $7.50).

ESSAYS: Kilmer's "The Circus and Other Essays" (Gomme, $1.00), Windle's "A Century of Scientific Thought and Other Essays" (Benziger, $1.50), Bradford's "A Naturalist of Souls" (Dodd, Mead, $2.50), Lisa Ysaye's "Inn of Disenchantment" (Houghton Mifflin, $1.25), Margaret Sherwood's "Familiar Ways" (Little, Brown, $1.25), Grayson's "Great Possessions" (Doubleday, $1.30), Towne's "Autumn Loiterers" (Doran, $1.25), Brooks' "There's Pippins and Cheese to Come" (Yale University Press, $2.00), Aguecheek's "My Unknown Chum" (Devin-Adair, $1.50).

FICTION: White's "El Supremo" (Dutton, $1.90), Sadlier's "Gerald de Lacey's Daughter" (Kenedy, $1.35), E. Benson's "Michael" (Doran, $1.35), Mrs. Blundell's "Dark Rosaleen" (Kenedy, $1.35), Mrs. Norris's "Undertow" (Doubleday, $1.25), Mrs. Porter's "The Road to Understanding" (Houghton Mifflin, $1.40), Mrs. Lowndes' "Lilla" (Doran, $1.35), Miss Foote's "Edith Bonham" (Houghton Mifflin, $1.50), Batcheller's "The Light in the Clearing" (Bobbs-Merrill, $1.50), Conrad's "The Shadow Line" (Doubleday, $1.35), Kipling's "A Diversity of Creatures" (Doubleday, $1.50), Mrs. Waggaman's "Grapes of Thorns" (Benziger, $1.25), Miss Clark's "The Rest House" (Benziger, $1.35), Alice Cholmondeley's "Christine" (Macmillan, $1.25), Bailey's "Mistress Anne" (Penn Pub. Co., $1.35), McKenna's "Sonia" (Doran, $1.50), Kummel's "The Ebb and Flow of Life" (Mission Press, Techny, $5.00), Morley's "Parnassus on Wheels" (Doubleday, $1.25), Vachell's "Fishpingle" (Doran, $1.50), Castle's "Wolf-Lure" (Appleton, $1.25), Jane Barlow's "Irish Idylls" (Dodd, Mead, $2.00), Mrs. Rice's "Calvary Alley" (Century, $1.35), Aldrich's "Enchanted Hearts" (Doubleday, $1.35), Wood's "The Mystery of Gabriel" (Longmans, $1.40), Marshall's "Abington Abbey" (Dodd, Mead, $1.50), Maud Diver's "Unconquered" (Putnam, $1.50), Adams's "Our Square and the People in It" (Houghton Miffin, $1.50), Mgr. Kelley's "Charred Wood" (Reilly & Britton, $1.25), Miss Montgomery's "Anne's House of Dreams" (Stokes, $1.40), Doyle's "His Last Bow" (Doran, $1.35), Bazin's "Those of His Own Household" (Devin-Adair, $1.35).

HISTORY: Father Pollen's "The Institution of the Archpriest Blackwell" (Longmans, $1.75), Hayes's "A Political and Social Study of Modern Europe" (Macmillan, $4.25), Sister Mary McCann's "The History of Mother Seton's Daughters" (Longmans, $5.00), Miss Kellogg's "Early Narratives of the Northwest" (Scribner, $3.00), Hazen's "The French Revolution and Napoleon" (Holt, $2.50), Leslie's "The Celt and the World" (Scribner, $1.25), Father MacInerny's "A History of the Irish Dominicans" (Benziger), Lippincott's "Early Philadelphia" (Lippincott, $6.00), Chesterton's "A Short History of England" (Lane, $1.50). Father Hughes' "History of the Society of Jesus in North America" (Longmans, $8.00), Father Denifle's "Luther and Lutherdom" (Holy Name Bureau, $3.50).

LITERATURE: Rice's "Robert Louis Stevenson: How to Know Him" (Bobbs-Merrill, $1.25), Winter's "Shakespeare on the Stage" (Moffat, Yard, $3.00), Watson's "Pencraft, a Plea for the Older Ways" (Lane, $1.00), Sister Marie Byrne's "Prolegomena to Ausonius" (Columbia Univ. Press, $1.25), Watts-Dunton's "Poetry" (Dutton, $1.75), Shorter's "The Brontës and Their Circle" (Dutton, $1.50), Lyly's "Euphues" (Dutton), Morris's "The Celtic Dawn" (Macmillan, $1.50), Cram's "Six Lectures on Architecture" (University of Chicago, $2.00), Neilson's "Burns: How to Know Him" (Bobbs-Merrill, $1.50), Alden's "Tennyson: How to Know Him" (Bobbs-Merrill, $1.50), Father D'Alton's "Horace and His Age" (Longmans, $2.00), Cram's "The Substance of Gothic" (Marshall Jones, $1.50).

POETRY: Miss Kelly's "The Valley of Vision" (Encyclopedia Press, $0.75), Belloc's "Verses" (Gomme, $1.25), Daly's "Songs of Wedlock" (McKay, $1.25), "The Religious Poems of Lionel Johnson" (Macmillan, $1.00), MacDonagh's "Poetical Works" (Stokes, $1.50), Miss Segar's "Minor Poems of the Middle Ages" (Longmans, $1.00), Kettle's "Poems and Parodies" (Stokes, $1.00), Miss Letts's "Hallow-e'en and Poems on the War" (Dutton, $1.25), MacGill's "Soldier Songs" (Dutton, $1.00), Hodgson's "Poems" (Macmillan, $0.75), "A Scallop Shell of Quiet" (Longmans, $0.60), "Poems of Charles Warren Stoddard" (Lane, $1.25), Miss Widdemer's "Factories" (Holt, $1.25), Kilmer's "Main Street and Other Poems" (Doran, $1.00), Father Earl's "Ballads of Peace and War" (Harrigan Press, $1.00), Sara Teasdale's "Love Songs" (Macmillan, $1.25), Claudel's "The Hostage" (Yale University Press, $1.50), Morley's "Songs for a Little House" (Doran, $1.25), Plunkett's "Poems" (Stokes, $1.50).

SOCIOLOGY AND EDUCATION: Father Ryan's "Distributive Justice" (Macmillan, $1.50), Wells's "The Man in Court" (Putnam, $1.50), Cardinal Mercier's "Manual of Scholastic Philosophy" (Herder, $3.50), Father Shield's "Philosophy of Education" (Cath. Education Press), Pearson's "Reveries of a Schoolmaster" (Scribner, $1.00), Dr. Cronin's "Science of Ethics" (Benziger), Mrs. Whetham's "The Upbringing of Daughters" (Longmans, $1.75), M. Bautain's "The Art of Extempore Speaking" (McDevitt-Wilsons, $1.50), "Value of the Classics" (Princeton Univ. Press, $1.50), Father Browne's "Essays on the Reform and Revival of Classical Studies" (Longmans, $2.60), "The Greek Genius and Its Influence" (Yale University Press, $3.50), Parkinson's "Primer of Social Science" (Devin-Adair, $0.85).

TRAVEL: Shackleton's "The Book of Boston" (Penn. Pub. Co., $2.00), Curran's and Calkin's "In Canada's Wonderful Northland" (Putnam, $2.50), Hudson's "Idle Days in Patagonia" (Dutton, $1.50), Miss Peck's "The South American Tour" (Doran, $3.00), Ella Higginson's "Alaska, the Great Country" (Macmillan, $2.50), De Windt's "Russia as I Know It" (Lippincott, $3.00), Miss Whiting's "Canada, the Spellbinder" (Dutton, $2.50), Young's "Abused Russia" (Devin-Adair, $2.00).

THE WAR: Hargrave's "At Suvla Bay" (Houghton Mifflin, $1.50), Von Mücke's "The Ayesha" (Ritter, $1.25), Newbolt's "Tales of the Great War" (Longmans, $1.75), Miss Bates's "Journal of Small Things" (Duffield, $1.35), John Ayscough's "French Windows" (Longmans, $1.40), Martin's "A Surgeon in Khaki" (Longmans, $1.00), Gerard's "My Four Years in Germany" (Doran, $2.00), Mildred Aldrich's "On the Edge of the War Zone" (Small, Maynard, $1.25), Barbusse's "Under Fire" (Dutton, $1.50), Gibson's "A Journal from Our Legation in Belgium" (Doubleday, $2.50), Kettle's "The Ways of War" (Scribner, $2.75).

As for those books that will make suitable presents for the little ones and for their little older brothers and sisters, in

another column will be found notices of many old favorites that have come out in new editions, and in recent numbers of AMERICA appeared reviews of such juveniles as Father Finn's "Lucky Bob," and Father Spalding's "At the Foot of the Sand Hills" (Benziger, $1.00 each.) Every Christmas there is an inundation of new books for boys and girls, but it is wise to get them to read instead the time-honored children's classics.

BOOKS RECEIVED

Allyn & Bacon, Boston:
Community Civics. By R. O. Huges, Peabody High School, Pittsburgh.
St. Berchman's Academy, Omaha, Neb.:
Meg Burns. A Play in Four Acts. By Gilbert Guest. $1.00.
Bloud & Gay, Paris:
La Cloche Roland. Par Johannes Jorgensen; Toute la France pour Toute la Guerre. Par Louis Barthou; Les Procédés de Guerre des Allemands en Belgique. Par Henri Davignon; Notre Visite en Irlande. (7-14 Octobre, 1916). Par Pierre Batiffol; L'Allemagne S'accuse. Par Jean de Beer; Le Cardinal Mercier Contre les Barbaries; The German War and Catholicism; La Guerre Allemande et le Catholicism, Album No. 2.
Boni & Liveright, Inc., New York:
The Mikado and Other Plays. By W. S. Gilbert. Introduction by Clarence Day, Jr. $0.60.
Catholic Union Store, Buffalo, N. Y.:
Hell and Its Problems. By J. Godfrey Raupert, K.S.G. First American Edition. $0.25.
George H. Doran Co., New York:
Girls in Bookland. By Hildegarde Hawthorne. Illustrated by John Wolcott Adams. $2.00; The Green Mirror: A Quiet Story. By Hugh Walpole. $1.50; Songs for a Little House. By Christopher Morley. $1.25.
E. P. Dutton & Co., New York:
Spirit Power. By Mary Thirza Churchill. $0.60; The Permanent Values in Education. By Kenneth Richmond. $1.25; Days of Discovery. By Bertram Smith. $1.50.
Doubleday, Page & Co., Garden City, N. Y.:
Weights and Measures. By Franklin P. Adams. $1.00.
Ginn & Company, Boston:
Espana Pintoresca. The Life and Customs of Spain in Story and Legend. By Carolina Marcial Dorado.
B. Herder Book Co., St. Louis:
The Life and Letters of Sister St. Francis Xavier Irma Le Ferde la Motte, of the Sisters of Providence of Saint Mary-of-the-Woods, Indiana. By One of Her Sisters, Mme. Clémentine de la Corbinière. Translated from the French by the Sisters of Providence. Revised and Enlarged Edition. $2.25; The Little Office of the Blessed Virgin Mary and the Office of the Dead. Latin and English, Arranged According to the Reformed Roman Breviary. Third Revised Editon. $0.60; Sister Rose and the Mass of Reparation. By Mother Mary of the Cross. $0.20.
Houghton Mifflin Co.:
The Undergraduate and His College. By Frederick P. Keppel. $1.60; Militant America and Jesus Christ. By Abraham Mitrie Rihbany $0.65; Nights with Uncle Remus. By Joel Chandler Harris. With illustrations by Milo Winter. $3.00.
Sturgis & Walton Co., New York:
The Climax of Civilization. $1.25; Socialism, $1.50; Feminism, $2.50. All by Correa Moylan Walsh.
J. J. Kennedy & Sons, New York:
Cardinal Mercier: Pastorals, Letters, Allocutions; 1914-1917. With a Biographical Sketch and Foreword by Rev. Joseph F. Stillemans. $1.25; Blessed Are They That Mourn. By Mother Mary Loyola. Edited by Herbert Thurston, S.J. $1.00.
Alfred A. Knopf, New York:
Beating 'Em to It. By Chester Cornish. Illustrations by Alfred J. Fruett. $1.00.
J. B. Lippincott Co., Philadelphia:
If I Were Twenty-One. Tips from a Business Veteran. By William Maxwell. $1.25; The Blue Heron's Feathers, The Story of a Dutch Boy in the American Colony of New Netherland. By Rupert Sargent Holland. $1.25.
Little, Brown & Co., Boston:
The Little Grandmother of the Russian Revolution. Edited by Alice Stone Blackwell. $2.00; The Life and Letters of Edward Everett Hale. By His Son, Edward Everett Hale, Jr. $5.00.
Longmans, Green & Co., New York:
The Acáthist Hymn of the Holy Orthodox Eastern Church. In the Original Greek Text and Done into English Verse. Edited by W. J. Birkbeck, M.A., and the Rev. G. R. Woodward, M.A.; American Civil Church Law. By Carl Zollmann, LL.B.
The Macmillan Co., New York:
League of Nations, a Chapter in the History of the Movement. By Theodore Marburg, M.A., LL.D. $0.50.
John Murphy Co., Baltimore:
Ordo Divini Officii Recitandi, Sacrique Peragendi ad Usum Cleri, Juxta Rubricas Breviarii ac Missalis Romani, Pro Anno Domini 1918. $0.50.
The Pilgrim Press, Boston:
A Parent's Job. By C. N. Millard. $1.00; Religious Education and American Democracy. By Walter S. Athearn. $1.50.
G. P. Putnam's Sons, New York:
The Cambridge History of American Literature. In Three Volumes. Edited by William Peterfield Trent, M.A., LL.D., and Others. Colonial and Revolutionary Literature. Early National Literature. Part I. $3.50; The White Blanket. The Story of an Alaskan Winter. By Belmore Browne. With Illustrations from Original Drawings by the Author. $1.25.
Charles Scribner's Sons, New York:
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EDUCATION

The Willow Gad

CORPORAL punishment is one of the perennial problems of the parent and teacher. It was not always the problem that it is today, because there was a time when its use was scarcely questioned; a time when parents had recourse to it without a qualm, and the master of the little red schoolhouse—it was not the mistress then—was chosen for his muscularity as much as for his ability to impart knowledge. Thus did the trustees or selectmen or board, or whatever the governing body might have been, insure the vigorous handling of the bodies of their young offspring, as well as the cultivation of their minds. A century ago, when Thoreau, the famous naturalist, with his brother John, opened a boys' school at Concord, the fact that whipping was practically abolished therein created a sensation in the old Massachusetts town.

THE COURT OF "LAST RESORT"

IT is a perennial problem, one that will never be solved, because it springs up anew with every recurring army of recruits in the nursery or the classroom, and no hard and fast rules of the parent or the teacher imposed upon himself or herself can fully meet it. All depends on the child, the individual child. Generally speaking, however, it must be said that corporal punishment, as a potentiality and a possibility, at any rate, is preferable and more effective than its abolishment. There are gentle children to whom the ferule need never be applied; to whom, indeed, to apply it would be a disaster. But there are ungentle boys in the world also, and others so easily influenced or led astray that the spectacle of one of their boon companions falling under the rod has the most salutary effect imaginable. A well-known priest of San Francisco, Dr. Crowley, who has had a lifetime's experience in dealing with boys, once said at a welfare conference that "It has taken but one good whipping to start many a boy right." Father Crowley, we imagine, was facing rather stern odds when he uttered these words. In these days of overdone sentimentality and scientific mollycoddling it is almost revolutionary to hear a man declaring for the good old-fashioned rule of "Spare the rod and spoil the child." "The rod," said Dr. Crowley, "will establish submission when all other means have failed. It is the juvenile court of last resort."

THE NEED OF AUTHORITY

IN discussing, recently, the present world-crisis and the part played therein by our own country, with a certain high ranking officer of the United States army, I was told this one thing with all the force that a strong man can put into his words: "What we Americans lack is *authority*. The sense of responsibility to authority is so vague and undeveloped among us, that it might be said to be a minus quantity altogether." Is not the absence of the "rod" in the home as well as the school to be blamed for this national defect of ours? Let the "rod" mean all that authority and firm discipline can signify: is it not too little in evidence in our American life? A visit to the army training camps that the present war has brought forth will convince any open mind that this is so.

"Fear is the beginning of wisdom"; but, alas! the youngsters of the present day have less of it in their make-up than is good for them. It is all very well for fond parents, and green teachers, to declare that they will "rule by love":

> "Speak kindly, it is better far
> To rule by love than fear."

But love is not ennobling that has no foresight, that is weak, that does not carry with it the strong hand of authority. The parent or teacher who thinks to manage a lively crowd of boys by a course of sweet heavenly smiles, only does the youngsters injury and invites disaster on his own foolish head. The swift and vigorous hand of finality must be there to support the laws and

regulations of the classroom or the fireside. Love is never born of fear, of course; and we do above all things desire our children to love us. But there is a fear born of love that is priceless beyond rubies. That is the *desiderandum*.

The Implement in Hand

SPARE the rod and break the teacher's and the parent's heart. That is the way it inevitably works out. If the world-war, through which we are now agonizing, only results in showing us our national weaknesses, and influencing us to seek remedies for them, it will have indeed been a blessing. That it will result in an awakening to the need of discipline I firmly believe. Then will we say "Hail to the Willow Gad," or the strap, or the slipper, or whatever the implement "in hand" may be! The fond parent, or the fonder teacher, may be in earnest when he solemnly announces, "This hurts me just as much as it does you, Willie," but he is doing his duty to himself, his child, and his country, when he applies the switch on certain necessary occasions.

C. P.

ECONOMICS

Cancelation vs. Repudiation

"I HOPE England repudiates her war debt" was the startling remark, in a casual discussion of business prospects when peace comes, of the manager and financial man of a corporation running at full capacity on war contracts. After-war conditions present a grave problem. Europe can pay us only in goods. She cannot pay us in money, nor would we permit her to do so. So vast an amount of gold would be perhaps impossible to obtain in a century, and its abundance when brought to this country would make it tend to the value of copper. Payment in gold is out of the question; yet such a prospect pleasingly fills the mind of many.

Payment in Goods

WITHOUT further consideration of gold payment, what will be the effect of payment in goods? As the goods arrive in this country they will be owned entirely by the financiers, small and great. Labor will have no share in them. If the worker buys them, he can do so only by using so much less of the goods produced here. Yet, an amount equal to all the goods produced by us in the future, must be used in the United States before we are in a position where it is possible for us to be paid. So it may be said that the workers can buy none of the goods with which Europe pays us; for the workers' wages will not buy even as much as is produced here. Of course, if we make further excess shipments when peace comes, the debt will be increased.

Repudiation by England and France would cause grave industrial and financial disturbances in this country, yet the business men of those countries would be only too glad to pay. The more they paid, the more profit for them, because the more business for them. Payment would be at the expense of the workers of those countries, but their industries would thrive. Hence the people would be cajoled into the belief that they were prosperous. We have been thankful during the past three years for the opportunity of shipping our goods; they would be similarly prosperous in shipping to us.

But we could only have made our excessive shipments because of the numbers, also large consumers of goods, detached from European industries. If, then, when the war is ended, we maintain, as is proposed by the most influential press, a large army and navy requiring extraordinary equipment, we shall be in a position to receive and assimilate whatever amount Europe can spare us in settlement of her account. For our normal production will thus be greatly lessened, while our consumption of commodities will be increased. Even though our workers could not buy what is sent us in payment, the Government, by taxation, could buy from the capitalist owners of imports, and from domestic producers, an amount equal to the cost of supporting its military and naval establishment; or the imports would supplement domestic products used by the Government.

Where Our Protection?

BUT if the war is to result in disarmament, it will be impossible for Europe to pay us. All our workers would then be available for productive employment, and could produce more wealth than they were permitted to utilize. If all our workers were productively employed, and to the best advantage to the country, there would be practically no market for foreign goods. Conversely, if there is a market for foreign goods sufficiently great to make an appreciable reduction in Europe's debt to us, then to a corresponding degree must there be unemployment in this country that the people are not apt to stand patiently.

But we can protect ourselves by a high tariff, says even the man of affairs. A high tariff would make it impossible for us to be paid. We can be paid only by goods entering this country, and at a selling price that will successfully compete with our own products.

What, then, is best for us to do, for ourselves and for the allied nations? Make Germany assume the burden? There would be no better way of insuring her "place in the sun." Her industries would have to be prosperous beyond vision to accomplish it. The more we successfully demanded, the more extensive her industries would be. In fact, our financiers would then be more interested in her prosperity than in our own, so that she might be able to pay the bill.

Indemnity and Cancelation

THE reader has already exclaimed "Preposterous!" But, economically considered, an indemnity has the same effect as a gift. If Europe's payment were postponed a generation its gift-like nature would at that time be apparent. What is the economic effect of a great international gift or indemnity? In "International Finance" Hartley Withers, an English authority and an apologist for international trade, says: "Trade is nothing but an exchange of goods and services. Other countries are not so philanthropic as to kill England's trade by making her presents of their products." Let us not permit the killing of our trade by allowing any nation to make us gifts, through deferred payment, or to pay us an indemnity.

What, then, is the proposition? Cancelation! Let us transform our loans to the Allies into a national contribution. Their industries will not suffer, for the goods have been consumed, being sent as a supplement to the goods they produced; while, if we pay our financiers, we will be but contributing to our own wealth. We can pay the bill with but little cost to our people. That seems absurd. But if we pay our capitalists a billion or twenty billions, there must be so much added value in existence. Wealth has value only as it is of value to society, to the people. If the financiers were given a vast amount of new capital, it would have to be utilized to maintain its value. Competition for opportunity to be used would reduce the rate of profit on all capital, and capital would have to be used to have any value. The capitalist's cost to society, under proper conditions, would be but his personal consumption of goods and services, which would tend to increase but little in relation to his added wealth.

We have pretended we were prosperous when we were shipping goods abroad, which shipments represented excess profit. We would be really prosperous when we were piling up values in this country which, though owned by the capitalist, could only be of value to him to the extent that they were useful to the people. But the workers cannot see that. They will be easily seduced to acclaim the prospect of new foreign markets and a favorable balance of trade, thus allowing the capitalist to possess value abroad that is of no value to the people of this country.

M. P. Connery.

NOTE AND COMMENT

Doing Our Bit

THE Protestant foreign mission receipts for the past year are given in the *Catholic Missions*. The figures are taken from the current issue of the "Year Book of Protestant Missions." We find that in round numbers the Protestants of the United States contributed $19,000,000. Great Britain and Ireland gave $8,000,000 and Canada $1,000,000 to the same cause. War-stricken continental Europe contributed its mite of $2,000,000. "Thirty millions in all!" exclaims the editor of the *Catholic Missions*. "And this in war-time!" Catholics should make it a matter of serious self-examination, particularly at this holy season, whether they have not pulled their purse strings too tightly when the mission appeal was made to them. There is still time to remember our heroic missionaries, to offer our share, whether great or small, to the Propagation of the Faith, the Holy Childhood, or any of the well-approved mission organizations. We have become a billion-dollar nation, and we can no longer forget the brave men at the front, our Catholic missionaries in heathen lands, nor the self-devoted women who are doing more for humanity than even the Red Cross nurses, or any humanitarian organization interested in the welfare of the bodies of men. It is a great war, and we must fight on to victory.

Sound Declarations of Labor Principles

A HOPEFUL sign is the insistence upon industrial agreements and strike avoidance in the official summary of the principles of the organized-labor movement, as declared at the Buffalo convention of the American Federation of Labor. "The trade-union movement," says the report, "is committed to mediation and arbitration. Strike settlements by these methods increase in proportion to the workers' unity." In evidence the following declaration of the Buffalo convention is then quoted: "It is advisable that production should not cease because of an apparent injustice or oversight contained in an award, for it is necessary for the nation's protection, as well as for the welfare of the trade-union movement, that there should be no cessation of work except as a last resort." Insistence is further laid upon reciprocal relations between employers and employed, if production is to reach its "peak" point. "The nation's interest makes it essential that cooperation should exist in the industries. There can be no efficiency in production without good-will. The employer who talks about 'individual rights' and refuses to recognize labor ignores flint-hewn facts." All these are Catholic principles. The test, however, will lie in the application of them. The interests of the consumer are often overlooked with equal indifference by both labor and capital. There can be no true social development until wages and profits alike are regulated and limited to conform with the common welfare.

The Pre-Reformation Printed Bible

VALUABLE data concerning the number of Bibles printed before the Reformation period are gathered together in an article by the Rev. John Lenhart, O.M. Cap., in the *Seraphic Home Journal*. The complete number of editions of the entire Bible printed in Europe between the years 1450 and 1500 was 177, according to the figures quoted from Mr. Peddie. Of these editions 134 were printed in Latin, fifteen in German, thirteen in Italian, and eleven in French. Two were Bohemian, one Dutch, and one Spanish. Bibles, says Father Lenhart, were the best-sellers in the fifteenth century. Yet in the year 1500 Luther was only seventeen years of age and had no thought of issuing a Bible of his own. Father Lenhart says:

> The vast mass of printed Bibles as revealed by modern research attests more than anything else how highly the people of the fifteenth century valued the Bible. The printers of those days conducted their trade upon a business basis. They did not print those thousands of Bibles to distribute them gratis among the people, like the modern Bible Societies. They were business men trying to make a living by publishing Bibles and other books. Naturally they put on the market books that were most in demand, the best-sellers. The output in those days was as truly an index of the prevailing demand as it is nowadays. Except for the few Bibles donated by the printers and the rare cases of over-production, those thousands of Bibles were bought by the people with their money. We know the names of some of those buyers, the years when they bought their Bibles, and the price they paid for them.
>
> In spite of the immense output of Bibles in our day we may say that it is relatively less than in the days preceding the Reformation. According to modern researches there were, at the lowest figures, 8,000,000 books printed from 1445 to 1500. Of these 53,100 were Bibles. Every one hundred and fiftieth book printed was therefore a Bible. In these calculations, moreover, the entire Bible only is considered, containing all the books from Genesis to the Apocalypse. Were we to compute the sections of the Bible printed, as is done in modern Protestant statistics, the Bible figures would be increased eightfold. A great many Christians did not possess a complete printed Bible, nevertheless, as Father Lenhart remarks, "they were acquainted with the contents of the Bible to a greater extent than many people of our day imagine." There was, moreover, no Catholic to whom the Scriptures were not read and expounded, and who might not behold their illustration in the richly colored windows and the very stones of the Catholic churches that were the glory of the Ages of Faith.

War Prices Impairing Our Children's Health

AN investigation into the effects of the increased price of milk has just been concluded in New York. It discloses the serious danger threatening the country on this score. Since the price of milk had risen to fourteen cents a quart, it was found that more than half of the 2,200 families visited had substituted tea and coffee for milk. Yet in all of these families there were children under six years of age. Special attention is called by the Federal Children's Bureau to the imperative necessity of milk in the diet of babies and young children. Of the families in question 120 had given up milk entirely, although in twenty-five of these there were children under one year of age. Of the total number of families with young children investigated by the New York committee nearly half were taking from one-fourth to one-half less milk than before. Yet even before the high price had decreased the amount of milk, these families were getting little more than half the quantity of milk which experts on children's diets claim they need. Dr. Grace L. Meigs, Director of the Child Hygiene Division of the Federal Children's Bureau, commenting on the danger of such a decrease of milk to the health of our American children, says:

> Milk is the one food that all young children must have if they are to be strong and healthy. Whole milk is rich in the elements without which the child's growth ceases and his health is impaired; indeed there is no food which can supply as well the needs of the growing child. There is no substitute for milk in the diet of babies and young children. Yet the increase in its price is so startling that, as the reports the Bureau receives show, many mothers are economizing on milk. Young children cannot get the nourishment they require from the would-be milk substitutes given them. Patent foods which do not themselves contain milk and are not intended to be mixed with milk are so lacking in the essentials of healthy development that we must expect children fed on them instead of on milk to be weakly and

ailing. Plainly, very great harm is done young children by giving them tea and coffee to take the place of milk which is really a complete food; it is giving them mere stimulants to replace their best food.

The situation evidently calls for serious deliberation and effective action. The problem is by no means restricted to New York. In certain Connecticut towns where milk delivered at the station was sold wholesale at eight cents a quart, the retail price rose as high as fifteen cents. The welfare of our country requires that our growing children at least be abundantly provided with this wholesome diet of milk.

The Church and Education

THE Catholic Church, writes William P. H. Kitchin, in a recent issue of the *Irish Rosary,* was the first to establish gratuitous teaching and free schools.

> Pre-Christian educators surrounded the acquisition of knowledge with obstacles and mysteries; the schools of the philosophers were closed to the uninitiated; the rhetoricians and grammarians exacted heavy toll for their lore. But the Church and her leaders threw open the feast of knowledge to all, she went out into the highways and byways to compel the indifferent to enter. St. John the Evangelist is said to have established a school at Ephesus, St. Polycarp one at Smyrna; in the catacombs of St. Agnes, side by side with the chapels where the Christians prayed, were the schoolrooms where the catechumens were taught. De Rossi found in the cemetery of St. Callixtus the epitaph of a humble *Magister Primus;* two well-known martyrs, SS. Cassian and Flavian, had been schoolmasters.... The catechetical school of Alexandria, founded by Pantaenus, made illustrious by Clement and Origin, embraced all the knowledge of the time, and was a worthy precursor of the universities still to come. As far back as the third century free schools and libraries begin to form around each great cathedral, and churchmen spare no pains to attach to themselves promising pupils, who give indications of becoming eminent professors in mature life. Nearly every city of the Old World can point to some great saint, who inaugurated the reign of science in its bosom, and who, too, trained up suitable successors to carry on and propagate his work.

Well, therefore as the writer adds, may the humblest Catholic teacher, whose diploma is but of yesterday, exclaim with all the enthusiasm of a great zeal in a sublime cause: "I belong to a noble company, wherein are found apostles and martyrs, pontiffs and confessors, the sublimest geniuses and the grandest heroines; and *we* have been teaching, refining and leavening the world for the past 2,000 years." What other teacher can say the same?

Billy Sunday's Reason for Denominationalism

BILLY SUNDAY is a believer in denominationalism because it reflects, he says, the variety of temperaments among the people. "No two blades of grass are alike. God loves variety and He's got more than fifty-seven kinds." Then follows a glowing description of the green of the grass, the purple of the grape, the yellow of the orange, the red of the apple, the white of the snow, the black of the coal, the blue of the sky, the crimson of the sunset and the golden glory of the full noontide. Yet when all has been said, the fact remains that truth is one and that two contradictory doctrines cannot both be stamped with its seal. All that was taught by Christ we must believe, observing "whatsoever I have commanded you." He therefore leaves us no choice among conflicting doctrines such as constitute the teachings of the countless varieties of sects. However, the truth itself, as it exists in its entirety in the Catholic Church, is endlessly rich in variety of beauty and color, and all is exquisitely harmonized, like the light that passes through the gorgeous stained-glass windows of some ancient cathedral built far back in the Ages of Faith. But it is the temperamental variety of the sects that attracts Billy Sunday, and for this he is willing to waive the doctrinal contradictions which render them impossible of acceptance:

> I believe in denominations. Oh, if you've got a good, gingery, warm, enthusiastic make-up you'd make a good Methodist—or would have before the Methodists lost their religion. If you're a little stiff, you may be an Episcopalian or a Presbyterian. You need to be loosened up a little bit. I believe that denominations reflect the different temperaments of the people. I believe they are God all through.

In choosing a religion it is therefore a question of selecting the one that best agrees with our temperamental disposition. Its doctrine is apparently of no importance, provided its inventor has labeled it "Christian." Yet here, too, there is no Church that so perfectly accords with every temperament as the one and only Church of Christ. It was built by Him upon Peter precisely to answer the needs of all men without discrimination of race, color or temperament. For proof that it has fulfilled the purpose of its Founder we require no other argument than the fact of its catholicity: within its fold are all manner of men.

Army and Navy Chaplains

A CLEAR exposition of the number and status of the Catholic chaplains with the United States army and navy has been sent to the press by the Knights of Columbus Committee on War Activities. Before the declaration of war sixteen Catholic chaplains had been allowed for the army and eight for the navy. Since that time the number has increased to thirty-seven priests in the army and nineteen in the navy. The original plan had provided for 350 chaplains, 128 of whom were to have been Catholics. The increase in the size of the regiments, however, greatly reduced this number, since the law provides one chaplain only for each regiment, regardless of its size. Thus the total number of chaplains has now been reduced to 128 of all denominations. The following remarks are made regarding the method of assignment:

> The method of distributing chaplaincies has been placed upon a satisfactory basis, the official church census of the United States being taken as the unit of assignment. At present 36.6 per cent of the chaplaincies are to be filled by priests. The method of appointing chaplains to the navy remains as it has always been, the matter being entirely in the hands of the Secretary of the Navy. Secretary Daniels has demonstrated his absolute fairness to the complete satisfaction of the Catholic Hierarchy.

The National Guard has, unfortunately, but few Catholic chaplains. This is probably due to the fact that in times of peace these appointments were largely honorary, and also because National Guard chaplains were chosen by the commanding officers of the regiments, who were not controlled by those laws which regulate the appointment of chaplains to the Federal service. Yet the supply of commissioned chaplains for the regular and national armies, too, is inadequate for the needs of our Catholic soldiers. Hence the appointment of thirty-seven auxiliary chaplains provided by the Knights of Columbus. Though without official status in the army, and receiving absolutely no support from the Government, they are permitted to work in the army camps. Their assistance therefore is of inestimable value. The hope of Catholics at present rests in the passing of a bill which was blocked in the House Committee during the last days of the previous session. It provides that one chaplain be permitted for every 1,200 men, thus giving three chaplains to each regiment. This is the ratio upon which chaplains are assigned to the navy and the coast artillery corps, where the division is not upon the regimental basis. United efforts must be made that the bill be passed successfully at this session.

AMERICA

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Chronicle

The War.—The capture of Jerusalem early in the week by the British came as a natural sequel to General Allenby's strategic advance and the seizure of Jaffa and later of Hebron A part of General Allenby's troops, advancing from the direction of Bethlehem, drove back the enemy and passing Jerusalem on the east, established themselves on the Jerusalem-Jericho road, while another division attacked the enemy position west and northwest of Jerusalem, and placed themselves astride the Jerusalem-Schechem road. The city was thus surrounded and surrendered. Every care was taken to avoid injuring the Holy Places. On December 11, General Allenby entered the city officially at noon on foot, with his staff, the commanders of the French and Italian detachments, the heads of the political missions, and the military attachés of France, Italy and America. Guards were set over the Holy Places and the military governor appointed by General Allenby was immediately put in contact with the custodians and the Latin and Greek representatives. A proclamation from the British commander "To the inhabitants of Jerusalem the Blessed," written in Arabic, Hebrew, English, French, Italian, Greek and Russian, was published, proclaiming martial law and intimating that all the Holy Places would be maintained and protected according to "the existing customs and beliefs of those to whose faith they are sacred."

Bulletin, Dec. 10, p.m.-Dec. 17, a.m.

On the western front, after continuous artillery fire from the Germans to search out the British positions, severe fighting again flared up in the Ypres sector and resulted in the capture by the enemy of a small section of British trenches in Polygon Wood, part of which was later on taken by Marshal Haig's forces, who also made a successful counter-attack near Poelderhoek Chateau. On the Cambrai front, after an unprecedented concentration of men and guns, a fierce attack was made by the enemy against the elbow in the bend of the British line between Bullecourt and Quéant, about ten miles west of Cambrai. The British report says that the vigorous defense of General Byng's men arrested the movement, but only after the Germans had obtained a footing on about 500 yards of the British front.

In spite of heavy Austro-German attacks along the Italian mountain front the Italian lines, except in a few positions, seem so far to be holding the enemy. The fighting has been especially severe between the Brenta and Piave Rivers; in the Col della Beretta region and in the Col dell Orso, where large German units stormed from the east Monte Spinoncia and the defenses in the Calcina Valley, and south of the Col Caprille heights, previously captured by them. On the lower Piave the Italians claim to have repulsed all attacks.

Mr. Baker, Secretary of War, announced on December 15, after a conference with President Wilson, that a Military War Council to be composed of the Secretary of War, the Assistant Secretary of War and five high-ranking officers of the regular army had been created in a general order issued that day. This body is to devote itself to the problem of supply for the American forces in the field, and will serve as a connecting link between these forces and the War Department. From the statement made by the Secretary, it has been generally inferred that the War Council will consider matters of military policy and questions relating to the cooperation of the United States forces with those of the Allies, and that it will act in conjunction with the Inter-Allied War Council, just organized in Europe, of which Oscar T. Crosby, Assistant Secretary of the Treasury of the United States, has been elected president. In his statement Secretary Baker says that the new War Council will not take over the "specialized duties" of the Army General Staff and the Army War College but will devote itself to the "larger problems" of the War Department. It is intended to send members of the War Council to the various theaters of the war to gather information for the Council. General officers of large experience will be added to the council from time to time. The Secretary's statement indicates that the new body will determine or at least outline matters of strategy and problems that have a political or semi-political aspect. It might be called a sort of Super-General Staff. One of its members will be the Chief of the General Staff.

New Military Council

An investigation of the country's war efforts has been started by Congress. The Senate ordered a general in-

quiry into the work of the War Department, while the House is looking into the state of the military establishment with special reference to the ordnance. The Senate plans to investigate the coal and sugar situation, and the House is preparing to look into the shipping problem. General Crozier, of the Ordnance Bureau, testified that owing to delay this country will probably have to borrow its artillery in France until some time next summer. Secretary Baker came in for some criticism for the delay. For the machine-gun delay the Secretary took full responsibility, but stated that every plant in the country is now being operated to full capacity.

Investigations

The recent change of government in Portugal was due partly to economic conditions and partly to political reasons. Premier Costa and President Machado have been arrested, the presidency going to Dr. Sidonio Paes, leader of the revolt and former Minister to Germany. The new leaders, though supposed to be personally favorable to Germany, have declared, it is reported, that Portugal will continue her previous international policy. In the lower house of the Prussian Diet Chancellor von Hertling introduced an electoral reform bill and the act has been characterized by its author as a turning point in history. Deputy Strobel, on the occasion, made a significant speech in the Diet urging the democratization of the country as the only means of escaping from the evils of the war. Maximilian Harden says that "only a miracle can bring peace." "Either Germany must be crushed or our enemies must be defeated. There is no alternative."

Other Items

Austro-Hungarian subjects now in the United States, most of the million of whom are laborers and, according to Government information, loyal to the Allied War cause, will suffer but few restrictions as a result of the war between this country and Austria-Hungary. In a proclamation issued on December 12, declaring a state of war with Austria-Hungary, in accordance with the act of Congress, the President specified that unnaturalized Austro-Hungarians, unlike the Germans in this country, shall be free to live and travel anywhere, except that they may not enter or leave the United States without permission, and those suspected of enemy activity may be interned. They need not register with police or post-office officials, as Germans will soon be required to do, and are not debarred from the 100-yard zone about docks, piers and warehouses closed to Germans, and are not required to leave the District of Columbia. As an indication of the attitude of the President towards the Austro-Hungarians, it has been pointed out that nowhere in the proclamation does he use the phrase "enemy aliens," but refers to them only as "natives, citizens, denizens or subjects" of Austria-Hungary.

Status of Austro-Hungarians

Declaring himself in agreement with President Wilson's statement of war aims, Premier Lloyd George in a speech at London before Gray's Inn benchers, December 14, asserted that the Allies were making progress towards the goal of victory, which was the only hope of peace. According to the Premier, any peace overture to Prussia would be a betrayal of trust. Victory, he added, was now a question of tonnage, and Germany was evidently gambling on a failure by the United States to transport her troops to Europe in time. In the course of the speech the Premier pronounced the last word in the peace controversy opened by the recent letter of the Marquis of Lansdowne. He thoroughly indorsed President's Wilson's declaration of war aims, but found no common ground in the paths of the President and the Marquis towards peace. The Premier made no specific statement with regard to the war aims which the Marquis had urged. In referring to the Lansdowne letter, Mr. Lloyd George said:

The Lloyd George Speech

> I now understand that all our anxieties concerning this epistle were groundless, that the Marquis of Lansdowne did not intend to convey the meaning which his words might reasonably bear, and that all the time he was in complete agreement with President Wilson's message. Now, the Government is in full agreement with that message. Mr. Asquith also is in agreement with it.

The Premier added that he did not fear the extreme pacifists, but admitted that there was a minority of people busying themselves with the views advocated by the letter and who thought that in its author they had found a leader whom the country would follow into "a premature and vanquished peace." He warned the nation to watch men who think there is a half-way house between victory and defeat. He admitted that this "was not the most propitious hour," that Russia's threatened retirement from the war strengthens the Hohenzollerns and weakens the forces of democracy, but that Russia's action will not lead, as she imagines, to universal peace. "It will inevitably prolong the world's agony and inevitably put her in bondage to Prussian military dominance." But if Russia is out, he said, America is in with both arms, and the gap formed by Russia's retirement will be filled "by the valiant sons of the great American Republic."

France.—Even anti-clericalism, with all its rabid hatred of the Religious Orders, is forced to pay homage to the heroism and patriotism of those whom it drove out of France. The following article, which appeared lately in an anti-clerical journal, *L'Italie,* published in Italy, is an eloquent testimony, extorted by the evidence of facts, from the sworn enemies of those whom it praises:

Jesuit Distinctions

> Jesuits in France! What are we coming to? Yes, the Jesuits are in France, fighting Jesuits, not for the purpose of prayer, or teaching, or preaching, for they have been forbidden such things by the country of Caillaux, though their schools have produced such men as Castelnau, Foch and Guynemer. Jesuits from distant French missions, where wild savagery and primitive bar-

barism are to be found, where they are free to preach Christ, preach Christ unhampered, and die for Christ too. These Jesuits have left their distant missions to do their duty by their native land, the land which exiled them, because of their faith, to those foreign countries. Yet France, immortal France, had to call them back. There were 750 of them in all, of whom 112 have been killed, 20 taken prisoners, and 48 wounded. Think of it! Fifteen per cent of their total number fallen! There are still 528 of them in active service; and among these are to be found 10 chaplains, 15 lieutenants, 31 sub-lieutenants, 8 adjutants, 2 midshipmen, 96 sergeants, 59 corporals, 3 doctors and 6 marine officers. So much for their efficiency.

As for their bravery, it suffices to mention the well-earned distinctions of this Company of Jesus which is serving in the Army of the Republic. Of the 528 Jesuits still in active service, 27 have merited the Legion of Honor, 16 have won the Military Medal, 200 the War Cross, 239 the Summons to the Order of the Day, 2 the Medal for Bravery during an Epidemic, 3 the English D. M. C. Medal, 1 the Belgian Cross of War, 1 the Serbian Eagle Medal, and 1 the Medal of the Order of Isabella of Spain; in all, 490 decorations and distinctions for 528 men enlisted, which means ninety-three per cent of the whole. Who will dare assert hereafter that the "Spiritual Exercises" of St. Ignatius, that much libeled book, does not import a characteristic Jesuit training and an education truly typical and thorough!

Nor is this all. The French Jesuits are serving their country, not by arms alone, though it is much to do this, but in the intellectual sphere as well. The *Etudes*, the masterly review, is continually giving expression to the noblest sentiments of Christian patriotism, so necessary today. Truly may the Jesuits apply to themselves the words of Veuillot: "In the midst of competition and faction no side claims us but Church and country." Jesuits! That ninety-three per cent says all! What party, or group of men, or club, or lodge can claim similar distinction in its devotion to country? Out of one hundred persons ninety-three were decorated or honored. That indeed is Jesuitical! Nothing more need be said.

Very different all this from the words of opprobrium hurled by the anti-clericals against the Jesuits these many years. Much the same, doubtless, could be said of the other orders, were the details of their practical love of country put on record. Will the enemies of the Society of Jesus remember its service after the war? Have we heard the last of the malicious lie, that loyalty to the Church and the Holy Father is incompatible with unquestioned love of country? Past history forbids us to be oversanguine. Nevertheless the facts are on record. It would be well if they were treasured against the day of need.

In marked contrast to this evidence of Jesuit patriotism are the charges now before the Chamber of Deputies against the arch-enemy of the Jesuits and the soul of anti-clericalism, M. Joseph Caillaux, mentioned above, who has posed for many years in Paris as the embodiment of French patriotism. M. Caillaux is at present facing trial on three accusations, namely, an attempt against the safety of the State by acts of a nature tending to compromise the alliances concluded between France and foreign Powers; treasonable relations with the enemy; and dishonorable peace propaganda. The matter was brought before the Chamber by General Duvail, Military Governor of Paris, in a letter asking for authorization to proceed with the prosecution of the former Premier. The Committee of Eleven, appointed by the Chamber to report on the case, has been urged by Dr. Clemenceau, the Premier, to suspend the immunities of Deputy Caillaux on the ground that the country demands an investigation. But the Committee withheld action pending further evidence on the charges. Some documents have already been laid before it; other documents, said the Premier, could not be put at its disposal without authorization from the foreign Powers concerned.

Accusations Against Caillaux

M. Caillaux appeared before the Committee and declared that the charges against him were the result of a personal quarrel between himself and Camille Barrère, the French Ambassador at Rome. Premier Clemenceau later informed the Committee of Eleven that unless the iimmunity of ex-Premier Caillaux the present Ministry could not remain in power. Accordingly a vote was taken in which nine of the Committee were in favor of granting M. Clemenceau's demand.

Rome.—Strictures on the Pope's note have taken particular exception to the attitude of His Holiness towards Belgium. If any voice can be relied on to give correct expression to the sentiments of Belgium it is that of the distinguished Cardinal of Malines, Archbishop Mercier. In a letter addressed to the Holy Father on October 10, but only lately given to the public, he writes as follows in the name of the Belgian Bishop and clergy:

Cardinal Mercier's Letter

> We feel constrained to express to your Holiness how happy we have been made by learning of the new proofs of your paternal love for Belgium, contained in the message of peace addressed to the belligerent nations. . . . While fulfilling your lofty mission of endeavoring to restore peace to the world, you have had special solicitude for our unhappy country. Your Holiness asks of those who have the direction of the destinies of the belligerent nations in this terrible tragic hour to provide for the total evacuation of Belgium, with guarantees for its complete political, military and economic independence; but an official commentary makes it clear that the part of the message of your Holiness, which speaks of a final indemnity based on justice and equity, has Belgium in mind.

In view of the fact that both the King and the Primate of Belgium have put themselves on record as greatly gratified with the Pope's attitude towards their country, reasonable men will know how to discount malicious criticisms on the subject which are entirely at variance with the truth.

An association has been recently formed in Rome to cultivate and emphasize loyalty to the Pope. The character of the organization is thus set forth in the *Catholic Herald* of India:

> Amongst the means to this end it is proposed that every year on the feast-day of the reigning Pontiff, and on the anniversary of his birth, Catholics throughout the whole world should unite in a common prayer, also assisting at Holy Mass and offering Communion for the intentions of the Pope. All who are

ready to undertake this obligation, be they individuals, families, associations or parishes, are requested to send their adhesion to the seat of the Committee, whose address is Via San Marcello, 20a Rome. The Committee propose to present to the Holy Father each year an album containing the names of all who have participated in this act of devotion on his account. During the reign of the present Pontiff the dates for the two Communions will be the 25 July, his fête-day, and November 21, the day of his birth.

Since the very earliest days of the Church devotion to the Holy See has been the touchstone of Faith. Undoubtedly in these days of violent attack on the Papacy Catholics the world over will be anxious to give to the Holy Father this simple and touching proof of their adherence to the Chair of Peter.

Russia.—The Bolsheviki's first attempt to conclude an armistice with Germany, as was noted in last week's chronicle, ended in failure, for the Kaiser's representatives insisted that Russia should withdraw her troops from the occupied portion of Galicia and the Black Sea littoral, and Russia's counter-proposals were that Germany should evacuate the islands in Moon Sound and guarantee not to transfer troops to the western front. Neither side would yield, so negotiations came to a standstill. But on December 10 the news came that the Central Powers had signed a three months' armistice with the Russian and Rumanian armies on the Russian front between the Dniester and the mouth of the Danube. Rumania could do nothing else, as the Bolsheviki threatened to cut off her food and war material. On December 11 thirteen delegates representing the army, the navy and the civilian population, set out for Brest-Litovsk to resume negotiations with the Germans, and on December 15 an armistice was signed which was to begin at noon December 17 and remain in force till January 14, 1918. Unless seven days' notice is given the armistice remains in force automatically. Here are the remaining terms of the armistice:

The Armistice Signed

The armistice embraces the land and aerial forces on the front from the Baltic to the Black Sea and also the Russo-Turkish front in Asia Minor. During the armistice the parties concerned obligate themselves not to increase the number of troops on the above fronts or on the islands in Moon sound, or to make a regrouping of forces.

Neither side is to make operative any transfers of units from the Baltic-Black Sea front until January 1 (January 14), excepting those begun before the agreement is signed. They obligate themselves not to concentrate troops on parts of the Black Sea or Baltic Sea east of the 15th degree of longitude east of Greenwich.

The line of demarcation on the European front is the first line of defense. The space between will be neutral. The navigable rivers will be neutral, their navigation being forbidden except for necessary purposes of commercial transport or on sections where the positions are at a great distance. On the Russo-Turkish front the line of demarcation will be arranged at the mutual consent of the chief commanders.

The armistice on the naval front embraces all of the Black Sea and the Baltic Sea east of the meridian 15 degrees east of Greenwich. . . .

Both sides agree to begin negotiations at once for a permanent peace.

There is little news about the first session of the Contituent Assembly, but on December 10 Lenine sent out a wireless message from Petrograd announcing that "The second sitting of the Constituent Assembly was opened by a person authorized by the Council of the People's Commissaries. There were present no fewer than 400 members." The full membership of the Assembly is 600, and the number of Bolshevik delegates is said to be equal to that of all the other parties combined. In the elections the garrisons were largely for the Bolsheviki; the Social Revolutionists carried the villages and the Constitutional Democrats the towns. But the Assembly seems to have dwindled down to an attendance of fifty members on December 11 and of only forty on the following day. The Bolsheviki arrested the Central Elections Committee, a number of Cadets and Constitutional Democrats and broke up a meeting of the Social Democrats. One group of Delegates has retired to Kiev to hold sessions there.

The Constituent Assembly

On December 16 the Executive Committee of the Workmen's Committee of the Workmen's and Soldiers' Delegates, by a vote of 150 to 104, approved a decree which declared the Constitutional Democrats enemies of the people. The Peasants' Congress, by a vote of 360 to 321, protested against members of the Constituent Assembly being arrested and called upon the country to protect the Delegates. But Foreign Minister Trotzky said in an address to his opponents: "You are perturbed by the mild terror we are applying to our enemies. But know that within a month this terror will take the terrible form of the French revolutionary terror—not the fortress, but the guillotine."

The news that comes about the progress of the civil war is very confusing. Dispatches dated Petrograd, December 10, announced that Bolsheviki forces came into conflict with Korniloff's troops at Tamanauk Station. The battle seems to have lasted about twenty-four hours, and there were many casualties. One report had it that Korniloff was defeated and wounded, another that he had routed his opponents. His attempt to cut off the Bolsheviki from communication with Siberia appears to have failed. According to later intelligence the Bolshevik forces took three important cities in the Don Cossack territory, and Kaledines was arrested by his own generals. That would leave General Dutoff, hetman of the Ural Cossacks, the only anti-Bolshevik leader in the field. The situation in Moscow was reported grave on December 12. The Bolsheviki had placed machine-guns in the streets, the garrison was insubordinate and starvation threatened the inhabitants. In Petrograd there was great disorder when the people broke into the Winter Palace's wine-cellars and plundered the liquor they found there.

The Civil War

Christmas Day, 1917

JOHN CARDINAL FARLEY

FOR the first time in more than half a century, Christmas Day dawns upon our country at war. We have not lived through these fifty years and more, as through an unbroken cycle of tranquillity; yet, since the fateful Christmas of 1864, year by year have the Christian people of this nation gathered at the Crib of the Prince of Peace, at peace with all the world.

We may not attempt to search the Providence of God to inquire why this change has been thrust upon us. God's counsels are His own, beyond the scrutiny of created minds. But today we know that the words of Isaias have come to pass in our land; upon the dark mountain the banner is lifted up, and there is a noise of a multitude, as it were of many people, the noise of the sound of kings, of nations gathered together, for the Lord of hosts hath given charge to the troops of war. For many, therefore, the birthday of the Prince of Peace will this year be a day on which the tender recollection of those young men who bear our flag in foreign lands, or who, perhaps, have already given their lives in the glorious cause of our country, will bring the tears of longing into the eyes of those who knew and loved them; a day on which all of us, certain as we are of the rectitude of our cause and the might of our nation, will be minded to come to the Crib, not alone with the simple, child-like joy of other years, but as those who implore the mighty protection of the Prince of Peace, who is likewise the King of Justice, the eternal Ruler, upon whose shoulder is the government of nations.

Touched with poignant memories, then, this Christmas Day will be for many, and not without apprehension for all who with any adequate measure have gauged the magnitude of the task before us. We have been asked to undertake many heavy burdens; we have answered the appeal, whether for our possessions, our time, our services, our children, with an alacrity which promises much for the future. Under the leadership of the Chief Executive of the nation, the conduct of our people on all occasions has demonstrated the vigorous survival of the old American, Christian, ideal of patriotism, love of country founded on love of God. From this fact we may draw assurance that the Providence of Almighty God which in days far darker than any which now seem to confront our people gave strength to the trembling hands of our fathers, will continue its benign protection over our beloved country. Although the times were bitter, God was very near to us in that winter, when, in camp at Valley Forge, the Father of our Country besought the favor of Heaven for his cause; so, too, in a later day when, as men thought, the Union under which our nation had grown great, was about to be broken forever. In the years of peace that followed, charity, education, all manner of benevolent works flourished, and in the calm and undisturbed surroundings of a reunited people, dwelling in concord and mutual esteem, the power of the Church, the mystical body of Christ, was made manifest in countless enterprises for the mental and spiritual quickening both of our Catholic people and of the nation at large. Surely, in the history of our country, and of the Church fulfilling her Divine mission under a just and benign government, we can easily discern the operation of God's loving Providence. His hand is not shortened; His designs over our country, as we may believe, are not yet perfected. Therefore, as we gather at the Crib of the Saviour of the world, at a time when well-nigh the whole world is at war, with all confidence may we trust that, if we are faithful to Him, the dark clouds now hanging over us shall be speedily lifted, and in the glorious day which follows after, God's fostering Providence will grant us unexampled opportunities to approach more closely, through faith and love, to the fruition of the peace of Christ, the unbroken peace, which the world cannot give or take away

Before that longed-for day gladdens our war-weary eyes, we may be asked to drink deep of the chalice of suffering. The lessons which will hearten us are preached with eloquence at the Crib of Jesus Christ. We see a little Child; in our faith, we adore Him as very God. Our hearts are moved to love God who has so loved us as to give His only-begotten Son for our comforting and salvation. Wrapped in swaddling-clothes, the Divine Child has divested Himself of all exterior manifestation of the Divinity; He who is adored in the palaces of heaven is laid in a manger. He is made poor to encourage us to bear with patience the sufferings of life, to teach us to alleviate the sufferings of the poor, His brethren, even as we would have ministered to the Holy Family, had that blessed privilege been granted us. Taking our nature, in compliance with the eternal decree of God, He begins His mission of salvation in want and suffering. The Child in the manger is the model and the inspiration of all who would look upon God forever, after their eyes have been closed to the fleeting joys and sorrows of this world of time. Unless we strive to emulate the virtues of the Child of Bethlehem, we shall not bear as Christians should the trials of life, and, at the end of all, enter into the Kingdom of God. Therefore, now, more than before, is it necessary that we draw close to the Manger at Bethlehem.

• When the world seemed lost, the glory of Our Lord and Saviour, Jesus Christ, appeared amongst us, a little Child in the arms of Mary, His Immaculate Mother.

So shall it be with us, we pray, with our people and with our nation. To those that love God, as St. Paul tells us, all things work together unto good. If He has care for the flower of the field, for the birds of the air, His merciful Heart will be opened to the prayers and to the intercessions which rest upon our men who have left all to serve their country. Some day, as we confidently trust, the spear shall be laid aside for the Cross of Christ, and God shall take His place, from which He has so long been excluded, in the government of His people, and in that day a little Child shall lead the nations, united in mutual charity and trust. But now, as always, our lots are in His hands, the loving hands of Him who because He loved us, became a Child, the broken hands of Christ our Saviour, pierced upon the Cross. In all trust, then, may we say as we gather at the Crib of Bethlehem, on Christmas Day, 1917, "I will give thanks to Thee, O Lord, for . . . . behold, God is my Saviour; I will deal confidently, and will not fear, because the Lord is my strength."

Crusaders in Khaki

JOHN C. REVILLE, S.J.

A CHRISTIAN army has entered Jerusalem in triumph and the tread of its victorious regiments has echoed round the world. The Holy City has been freed from the Moslem yoke which has disgraced and enslaved it for the last seven hundred years. Over the Mosque of Omar the crescent has been lowered before the Cross. A sigh of relief and a hymn of gratitude have gone up from the nations that still worship Christ, the Son of David, as their God and as the Redeemer and Saviour of the world. They can sing their *Te Deum,* for Bethlehem and Gethsemane, Calvary and the Holy Sepulcher are once more in Christian hands. Never again must they be given up. Never again should the Turk be allowed to keep guard over the holiest spot in all the world. No statecraft, no game of shifting world-politics should ever be tolerated by which these hills hallowed by the life and the sufferings of the Man-God and bedewed by His Sacred Blood will ever pass out of the power of the last of the Crusaders, who have just entered the portals of the Sacred City.

The hosts of England were not the only ones, who a few days ago passed in victory under the gates of Sion. The heart of Christendom went with them. With them marched ghostly and invisible armies, the spirits of heroes of their own flesh and blood, the spirits of English archers and bowmen, knights and kings, of Richard the Lion-Hearted and Edward Plantagenet, of the Crusaders who, spear in rest, charged the hosts of Saladin, fought at Ascalon and under the walls of the Holy City in the brave days of old when men went forth to the Holy Land to free the Sepulcher of Christ. The regiments of England today have only followed where centuries ago Godfrey de Bouillon and Tancred and Baldwin and Bohemond, Philip Augustus and Frederic, the chivalry of feudal Europe from the Danube to the Shannon, pointed the way.

The dream of the Crusader has come true. The triumph granted for a short time only to Godfrey, the first Latin King of Jerusalem and to his successors, but denied to Philip of France and to Richard of England, refused even to the piety and the chivalry of St. Louis, by a strange chain of circumstances has been finally granted to the arms of Christian soldiers in the twentieth century. The last of the Crusades has closed with victory for the Cross. The dreams of Popes like Urban and Innocent and Calixtus, of fighting kings and knights have been realized. Unconsciously perhaps, but nevertheless in a very real and practical sense, modern armies different in every way from the steel-harnessed hosts of the past have continued and completed the work which they undertook, and which they saw was necessary for the peace of Christendom, that of breaking the power and the prestige of the Turk.

There is of course work yet to do. Constantinople must be wrenched from the grasp of the Osmanli. But that will be only a political victory. The capture of Jerusalem, not without its practical value, is one which especially appeals to the feeling and the heart of Christendom. By that victory Christians regain their self-respect, for as long as the Turk kept guard over the places which of all others were dearest and most sacred in the world to faith and loyalty, they felt humbled and disgraced. The humiliation is ended. We have come into our own again. Forever now Christians will watch in reverence without fear of insult over the Cradle and the Tomb of the Man-God. Christians cannot imagine, shall not tolerate any other guardianship.

In the light of the recent events in Palestine we see the truth of the old adage that God fulfils Himself in many ways. Mysteriously He bends the course of history to His own Divine purposes. Out of the chaos of passion, war, cruelty and wrong He brings order and peace. On the wrecks of gigantic plans for world-empire, He builds for His own ends. In a war, caused undoubtedly because His laws and His Commandments had been set aside for the fulfilment of the most ambitious schemes, He shows that He is still the Master and Guide of men and that the colossal machinery of modern warfare, the instru-

ment of men's ambition, becomes in His hands the means whereby His City and His Tomb return once more to their rightful owners. When the first guns of the great war thundered at Belgrade or against the forts of Liège and Namur, men little thought that they would reecho on the fields of Palestine, that they were a warning to the Turk that his day, a day of degradation and death, was over. Men blundered we hear, some one blundered terribly at Sulva Bay and in the trenches at Gallipoli. French and English seamen, Irish Guards and Australian riflemen died then in a vain attempt to capture the City of Constantine. They failed, failed gloriously there. Had they succeeded and had Constantinople then been taken, Jerusalem might not have been so speedily freed from the yoke of its former masters.

Ever since the fall of Constantinople in 1453 Christendom has been but too anxious to break the power of the Turk. Now and again stout hearts were found to answer the call of the Popes, never more statesmen than when they warned Europe that the power of the Osmanli had to be curbed. Though the days of the Crusades were over, generous hearts were ever found to enrol themselves under the standard of the Cross to deliver Europe from the sway of the hated and dangerous intruder. John Hunyadi and St. John Capistran on the field of Belgrade, John of Austria and Colonna at Lepanto, Sobieski under the walls of Vienna, the brave Knights of Malta under La Valette, those of Rhodes under D'Aubusson and Villiers de l'Isle Adam, ever kept the dream in their hearts and fought for it with their prayers and their swords. The dream has been more than realized. Constantinople would be a fair prize at any time, at any cost, but the city on the Bosphorus cannot be as dear to the Christian as the City of Sion, the City of David and the Promised King of whom he sang.

The sound of marching Christian hosts in the Holy City has awakened the echoes of other hosts who fought and bled for that incomparable prize. From its heights Melchisedech went out to greet Abraham after his victory over Chodolahomor and brought forth bread and wine, image and type of the Great Sacrifice to be instituted in coming ages by another Prince of Peace and King of Salem. For those heights in his warrior manhood David fought the Jebusites and wrested from them at last the Castle of Sion. On Moria, their eastern crest, Solomon built the noblest temple ever raised to the worship of the True God, "rising like an exhalation" from the ground, in whose courts the sound of the builder's ax or hammer was never heard. In the days of its splendor, here it was that the wisest of kings, as he contemplated the domes of that queenly city, its gardens and waterpools, its orchards of palm and olive, and surveyed the hosts of his marching men, and heard the voices of his singing women and thought of all that glory and beauty and power, and of the works which his hands had wrought, saw that all things were vanity and vexation of mind and that nothing was lasting under the sun. Before its bastions the ten-thousand tents of the Assyrian Sennacherib were pitched, but the Angel of the Lord passed in the night and the legions of the invader perished. From its palaces and homes Nebuchodonosor carried off into captivity the king's mother and the king's wives and every artificer and every smith to grace his triumph in Babylon. For the possession of those hills and to hold in their hands that priceless jewel, Egyptian and Roman and Assyrian and Christian and Moslem and Bedouin have fought for centuries. Its very courts today seem to be ringing with the war-shouts of the Machabees, of Judas and His brethren as they smite their Syrian foes, or with their wail of sorrow over the ruins of the Temple and the desecration of the Altar for which they were willing to die. In its streets Saracen emirs and Arab sheiks have been locked in deadly combat with the Knights of old who came to redeem the Sepulcher of their Lord. Under the very arches, where the riflemen of Allenby have passed in all the panoply of war, Godfrey de Bouillon, barefooted and bareheaded went to the Holy Tomb and, when proclaimed King by his victorious hosts refused to wear a diadem of gold where his Master had worn a crown of thorns. For the love of that Temple which crowned its heights, even though its glory had departed, a whole people endured one of the most terrible sieges in history and when the legions of Titus had at last broken and beaten their frenzied resistance, 600,000 Jews had laid down their lives. More than this. So beautiful was that City, so loved by the Son of David, that true King of whom other monarchs were but a feeble image, that as He gazed on all its loveliness and grace and thought of its coming ruin and heard already the echoing tread of the advancing Roman legions, He wept over its impending doom. For the Christian that City is the most hallowed and sacred spot of all the world. It is the City of the Great King. In its streets He walked in the Flesh. As a Child He taught the doctors in the Temple and there His Mother found Him. Under its gateways He entered in triumph. Up the *Via Dolorosa* he went to His death. On that hill He died to redeem the world. In that rocky Tomb He was laid to rest. And because those sacred and loved scenes have been wrung from the hand of the Moslem, the Christian world rejoices today. On the eve almost of Christmas the Holy Places, the Lord's own Christmas gifts return to their rightful owners. If in the conquest of Jerusalem the belligerents of one party gain a great advantage, that success dwindles into insignificance before the larger victory of the triumph of the Cross. The khaki-clad Crusaders of the twentieth century have done what Richard of England and Louis of France dreamt of in vain, what brave Godfrey and Baldwin of Edessa and Amaury, and Guy de Lusignan in their precarious tenure of the Latin Kingdom of Jerusalem accomplished for a few short years only. Through the Crusaders of the twentieth century though undoubtedly thousands knew it not, the King has come back to

His own. Wherever throughout the world there is a head that still bows at His Sacred Name and a heart that worships Him, the prayer and the resolve will be uttered that in the City which He loved and for which He died, the Saviour and the Redeemer of the world shall be undisputed Lord and King.

Suffrage and Woman's Responsibility

JOHN A. RYAN, D.D.

IT is of the greatest and most urgent importance that the Catholic women of New York, and all other women who believe in the integrity of the family and in the maintenance of Christian social principles and institutions, should realize immediately that political enfranchisement has put upon them a very serious responsibility. The power to vote is not a personal prerogative that one is morally free to use or not to use. It is a personal privilege granted for a social purpose, and carrying with it social and civic obligations. If the women who cling to right social doctrines fail to vote in as large proportions as the feminine adherents of extreme theories, they will be as certainly and as definitely to blame for the resulting injury to the home and to right social order as though they had openly preached the doctrines they abhor. In order that they may exercise the franchise intelligently, in order that they may be able to distinguish between good and bad political policies, they will obviously be compelled to study consistently social and political questions and conditions. Undoubtedly this will be the most irksome feature of their responsibilities as voting citizens.

Many Catholic and other conservative women of New York State will accept this conclusion with great reluctance. They will insist that they had not desired this privilege and this responsibility. They will complain that the men voters acted unfairly by imposing the franchise upon them in order to please a small but active minority of the women of the State. Undoubtedly it would have been better to permit the majority of the women themselves to decide the question of suffrage. The refusal of the leaders of the movement to seek or consent to such a decision, showed not only a lack of faith in the political sense of their sisters, but a want of regard for the methods and principles of democracy. Had the extension of the franchise been left to the determination of the masses of the women, they probably would have refused the privilege at first; but the field would then have been open for a direct campaign of political education among those who most needed it, the women themselves. By the time that the majority of them were convinced and ready to accept the franchise, they would have a much better conception of its importance, power and responsibility than they have as the result of an appeal which was primarily addressed to males.

All these complaints and all these speculations on "what might have been" are now worse than futile. The outstanding fact is that the women of New York have been empowered to vote; that if they wish to be good citizens they must inform themselves concerning public and political questions and conditions, and that the Catholic women may not conscientiously shirk their new obligations.

Some twenty-three years ago the writer defended in a classroom essay the proposition that female suffrage had become reasonable and expedient, on account of the large number of women that are otherwise occupied than in the home. Time and observation have strengthened him in that opinion. That woman's true and permanent place is the home, and that her duties as homemaker are so engrossing and so remote from political problems as to make her much less apt than man to acquire political knowledge or capacity, are propositions that will always be true of the wives, mothers and daughters whose time is devoted to domestic occupations. With a reasonable amount of effort they can, however, learn enough about the more concrete political and civic matters to provide the basis for a fairly intelligent exercise of the voting privilege. They can make themselves fairly well acquainted with those public problems, situations and projects which affect the home and morals. And their instincts in this province are sounder than the instincts of men. As regards the more abstract political issues, they will probably vote in the same way as their husbands, fathers and brothers, thus doing neither more good nor harm to the public weal than the latter.

On the other hand, the millions of women who have gone for longer or shorter periods, into professional, industrial or commercial occupations will have the same interest in the politics of domestic and moral questions as their sisters of the household, and in addition will be immediately and vitally concerned with those political proposals which affect their own gainful occupations. The conditions surrounding and affecting women who work for wages are far from satisfactory. For the majority, neither the remuneration, the hours of labor nor the sanitation and safety are up to the standard required by decency, humanity and Christianity. Most of the measures necessary to remove these abuses will have to come through legislation. Owing to their intimate and practical connection with these problems, wage-earning women are in a position to understand most of them, quite as well as men, and some of them very much better. After all, one of the fundamental justifications of democracy is the fact that the members of every social or industrial class

understand certain of their own needs better than do the members of any other class. The principle is strikingly true of wage-earning women.

While writing the concluding paragraphs of this paper, I received a letter from a talented and active Catholic woman who declares that educated Catholic women are doing splendid work in purely charitable fields, but have taken little or no interest in civic and social reforms. This thought reinforces and makes more concrete what I wanted to say by way of conclusion. I have already pointed out the responsibility that rests upon the Catholic women of New York State to use their votes against Socialism, feminism, and all other forms of extreme radicalism. But if their political interest and activity do not go beyond this purely negative policy they will prove themselves no better citizens, and from the viewpoint of civic opportunity, no better Catholics than their coreligionists of the male sex. It is unfortunately still a commonplace that the majority of our Catholic men have restricted their beneficent activity in civic and social movements to the task of combating wrong views and measures. In the main they have done little or nothing for constructive reforms. The Catholic women of New York State have a splendid opportunity to put the men to shame. May they realize this opportunity by taking the trouble to find out the social, civic and industrial evils that ought to be removed, and to support and vote for positive measures of betterment. Once they seriously adopt this resolution, they will find the practical ways and means ready at hand.

The Eternal Whence?

DANIEL A. LORD, S. J.

INTELLECTUAL life is a history profusely punctuated with question marks. When a child lifts a puzzled face to his father and propounds his first why, intellectual life for him has really begun. And as long as a man continues to use the rising vocal inflection and besprinkle his conversation and his thoughts with a liberal scattering of interrogation points, no matter what his years or his infirmities, he is still very much intellectually alive. For thought would almost cease were it not for the question mark. Now, like an automatic, it is leveled at nature forcing her to yield up her most jealously guarded secrets. Now, like a steam shovel, it digs deep into the foundations of things, giving us philosophy. Now, like a lever, it dares to pry up a little corner of that curtain which shuts off mortal vision from what may lie beyond. The question mark is the spark plug in our intellectual motor, the condiment in our mental cuisine.

It is an historical fact that just this ubiquitous question mark following on a monosyllable "whence" has driven every race of men to acknowledge a Being they call supreme. The least civilized races have had intellectual life sufficient to formulate that inevitable whence with its inevitable answer; while the more civilized peoples have answered their question with the temples of Karnac and Olympus and the Capitoline and Jerusalem, with the cathedrals of Reims and Canterbury and Cologne. All men, as they looked out over this tremendous world have asked whence, and the only satisfactory answer has been: From a supreme Being beyond and above this world who made it and rules it. The name men gave that Being is aside from the question. It is His existence that alone solves the riddle hidden in that whence.

The fact that a vast majority of all men in all times have been forced to bend their intellects before a supreme Deity is in itself a most powerful argument for the existence of such a Being. For only the intellectual waster flings to the winds the cherished convictions which have satisfied the minds and consoled the hearts of the world's greatest geniuses. But my argument is taken from the nature of the world as it exists about us. For the rational mind, even when untouched by the light of faith, cannot fail to see in the world a clear reflection of some power above and beyond it. The world is the handglass of the Deity.

There seems to have been a time in history when men believed that they had exhausted the possibilities of science. Every savant possessed encyclopedic knowledge. He had memorized the information or misinformation which previous ages had committed to writing, and there was simply nothing more to be said on the subject. A man might be at the same time an accomplished physicist and metaphysicist, a mathematician and astronomer, an alchemist and botanist, confident the while that he knew quite all the world had to teach him in each branch of knowledge.

But in that respect at least, the world has grown very modest. Men used to study the universe; now they specialize on a ray of light. A tiny fragment of one of the great branches of science is now enough to absorb the exhausting and exhaustive study of a lifetime, for man through his microscope and telescope has begun to realize the tremendous and undreamed-of complexity and magnitude of the universe.

To the ancient Assyrian watching the stars from the temple roof, the universe seemed gigantic; but to the modern astronomer, it is just this side of infinite. Yet quietly and undisturbed, these gigantic masses, sun, planets, whole solar systems, swing through their measureless cycles, clicking off the days and the centuries and the aeons with a precision which the most accurate chronometer pitifully imitates; and on our own little planet, season follows season, each with its myriad mysteries, lawbound, definite in its purpose.

Only the professional pessimist denies the order of the universe. Of course no sane philosopher or scientist claims for the world an absolute perfection; in fact, all emphatically deny it. It is, consequently, possible for

fanatics like Haeckel, by focusing their microscopes on the imperfections of some deformed sea-urchin and deliberately shutting their eyes to the unfathomed perfections of the solar system or the human organism, to fling sarcastic jibes at the world's order. As well say there is no beauty in Angelo's "Last Judgment" because in places the wall has cracked.

Admitting even the many defects and admitting, too, that science has yet to learn the purpose of many seemingly useless things, one can go through life sublimely convinced that no stray planet will crash into our world, that crop will follow crop, and living things will be born in pursuance of some definite scheme. As a matter of fact, order is so universal that from crystals and cocci to mountains and mastodons we have the bases of systematic sciences, each with fixed laws, each bound up with two unquestionable facts, matter and force. Whence, then, the world's order? Three solutions suggest themselves: it comes either from chance, from the essential nature of matter and force, or from some directive intelligence.

Listen, I prithee, to a fairy tale. Once upon a time, a certain humorous giant decided to build something, he did not much care what. So up to the top of the mountain he lugged vast quantities of mortar and stone and iron and wood and nuts and bolts and wheels and springs and water and gasolene and fire. Then he sat him down and upon the plain below he playfully tossed great handfuls of his materials. A truly humorous giant this! At last he exhausted his supply, and then into the valley he strode, where, wonderful to relate, he found his mortar and stone and iron and wood had formed themselves into a wonderful city with fair streets and stately buildings, with bridges and car lines; while the gasolene was running the engines which had been formed of his nuts and bolts and wheels and springs; and over the fire water was boiling in preparation for his tea. That is a real fairy tale, and, curious reader, you must not ask where he got the mortar and stone and iron and wood and nuts and bolts and wheels and springs and water and gasolene and fire.

The ancient rhetoricians demanded that an allegory be clear as crystal; I am trusting that mine would not have made any of them shudder. In any case, chance as an explanation of the universe makes the cosmology of a headhunter seem scientifically adequate. Originally everything was chaos; then, just by accident, stars began to form, and planets to revolve, and grass to grow, and birds to fly; until, by a final and crowning accident man was formed and began to think. That is nonsense unworthy of a serious man. Chance does not explain how order once entered the universe, and it is simply incapable of accounting for the still more remarkable fact that for ages and ages order has continued to reign.

Matter and force have during the last century been used as twin levers in an attempt to lift the Creator out of the universe. According to the theophobic scientists matter and force are eternal. By their essential, necessary nature they have been working together until they have given us the universe as it is today Together they made the universe with its wonderful order which regulates our watches and inspires our poetry. And they have been everlastingly at it. Simple, is it not?

The theory rather puts to blush our old adage that practice makes perfect. Matter and force in this staggering postulate have been eternally, that is, without any beginning, working toward perfection. And yet, after an eternity of practice they have not reached anything like absolute perfection. In an unlimited amount of duration they have achieved a very limited amount of perfection, though they should have reached absolute perfection ages ago. On the contrary, the present imperfection of the universe indicates with absolute certainty that matter and force began to evolve the universe at some definite time. Put it as far back as you like; none the less the eternal duration of matter and force falls with an appalling thud.

Yet for all that they have only been working for a limited time, they really have put a marvelously intricate order into the universe. The question, then, which naturally arises is: did they, when they set out to evolve the universe, know what they were doing, or did they act without knowledge?

To suppose that this order was introduced without any knowledge of what was being done is as ridiculous as an appeal to chance. Let's suppose that when the last exquisite building had been added to the Acropolis of Athens, some one had rushed up and clasped the architect's hand. "It is almost divine!" he cried. The architect then stood back and looked at the buildings which have been the despair of all subsequent builders. "It is marvelous," he remarked; "and do you know, all the time we were working on them, no one in this world knew what they were going eventually to be?" Matter and force, according to this second alternative, have been working diligently until they have accomplished the present order of the universe, though all the while no one in this world had any idea what their labor was all about. An intelligent child would turn up a contemptuous nose at such nonsense.

And even to the scientist who does not want God, the idea is so absurd that we are gravely informed that matter and force are really acting intelligently all the while. So electricity and rocks and fire and the falling seed and hydrogen and the star nebula really think. The tiny atoms of oxygen and iron and cobalt, the forces of gravity and affinity and centrifugal motion set out with a definite plan in their non-existent heads, and white men, hitherto supposed to have the intellects par-excellence, were vainly trying to discover how it was all coming about, these factors actually mapped out the universe and made it according to the plan.

The "Arabian Nights" with its thinking horses and talking birds has nothing comparable to this. Matter thinks; force plans. How proud a bit of gold must be when it finds itself made into a magnificent watch; and

how delighted the explosive power of gasolene must be when it is driving an imported limousine.

Perhaps my paper on idealism sounded absurd, but as a matter of fact what really lies back of this "thinking matter" is a denial of all matter. Many of the scientists who talk of thinking matter mean that matter really does not exist. Only thought exists; thought evolves itself into appearances which we call matter. Fortunately we don't have to waste more mental labor on that precious philosophical legerdemain.

The order of the universe is a fact as unquestionable as mother love, or the multiplication tables, or an aching tooth. Chance could not have produced it, nor could matter and force if left to themselves. We have only one remaining alternative, a directive intelligence. Here at length is common-sense. If the order displayed in a clock or a mouse-trap or a torpedo or a linotype could not come into existence without some one to plan it down to the most minute details, it is perfectly ludicruous to talk of the order of the universe, so complex, so constant in its manifestations, unless there is implicitly admitted an intelligence which conceived it and directed it in accordance with a definite plan.

And if the human mind is still struggling to understand the order of the universe, what must we think of the tremendous intellect which introduced this order where otherwise chaos would reign? Men may differ in the names they apply to this intellect, but they cannot but stand in awe before its gigantic proportions. And though as yet I have not proved its personal character, I shall feel justified when, in these essays in armchair philosophy, the words again occur, in spelling Directive Intelligence with capital letters.

The Patron of the Destroyer Jacob Jones

THOMAS F. MEEHAN

THE sinking of the destroyer Jacob Jones, on December 6, recalls some interesting Catholic history in connection with the distinguished officer of the old navy, after whom the vessel was named. Commodore Jacob Jones was the father of Sister "Stanny" Jones, who, from 1825 to 1879, was one of the most famous educators at the Academy of the Visitation, Georgetown, D. C., the oldest Catholic institution for the higher education of women in the United States and the alma mater of so many prominent women from all sections of the country. She was a convert brought into the Church by Father Benedict J. Fenwick, S.J., during his stay in New York as assistant and pastor at St. Peter's and St. Patrick's churches.

Commodore Jones, who was a native of Delaware, entered the navy in 1799 as a midshipman and served for some time under Commodore John Barry, on the frigate United States. In 1803, he was on the Philadelphia as a lieutenant under Captain Bainbridge, when that frigate was captured by the Barbary pirates while aground off the coast of Tripoli. He remained a captive for twenty months. When released Jones returned home to share with Bainbridge, Decatur and Hull the admiration and rewards that a grateful country heaped on them. While on his way to New York from the Southern port at which he landed, his happy homecoming was saddened by the news that his wife had died, leaving a daughter, Wilhelmina, four years old, and a son two years younger. These children Lieutenant Jones confided to the care of their aunt, a Mrs. Swartout, in New York, and sailed away on his next naval assignments.

When Wilhelmina Jones was eleven years of age she was sent as a pupil to the French boarding school of Madame Binsse, then one of New York's most popular and successful "finishing schools." She remained there until she was sixteen, scoring a fine record in her classes for all the polite accomplishments then considered requisite for a well-educated young woman. It is hardly necessary to remind those conversant with old New York that the Binsse family were Catholics, and Miss Jones was specially impressed by the beauty of their religion and attracted by its practices. It was in this way she met Father Benedict Fenwick, and through his interest and instruction she was received into the Church two years later.

This step greatly incensed her father, who at once sent her to live with some Protestant Episcopal relatives on Chesapeake Bay's Eastern Shore, where she would be withdrawn from all Catholic influences. Here every argument that could be brought to bear on her was used to make her recant and return to the Episcopal sect. There was seeming success, to her father's delight. He had married again, and having been appointed a naval commissioner, he established his residence at Georgetown, D. C., in 1822, and took Wilhelmina and her brother to live with him at this Washington suburb.

At Georgetown she met her old New York friend, Father Benedict Fenwick, S.J., then rector of the well-known college. At once she became enthusiastic over the idea that she ought to convince him also of those errors of "popery" from which her obliging relatives had rescued her. The priest and the young woman had a number of discussions on doctrinal points, in which Mother Agnes Brent of the Visitation Convent joined, but Wilhelmina appeared to make no headway against her adversaries. In fact, it ended by her own tearful reconciliation to the Church. As her father was a man of very violent temper he was not immediately notified of this reconversion and only learned of it during the Lent of 1825. One morning, missing Wilhelmina from the breakfast table, he asked her step-mother where she was. The latter answered that she "had gone after that Mr. Fenwick to the Catholic church."

When Wilhelmina returned she was asked if this were true, and the admission being made her father flew into a terrible rage and shouted: "Don't you know you are doing this in spite of my commands? I won't have even a Catholic servant under my roof. If you will be a Catholic, quit my house. Let me never see you again."

Wilhelmina put on her wraps and left the house, never to return. By advice of her friend, Father Fenwick, she found shelter at the home of a Mrs. King, mother of one of the Visitation Sisters and remained there until she was herself received into the convent as a novice, on March 18, 1825. When her father learned that she had entered the convent, he hastened there and made the most piteous appeal to her to return home to be the comfort of his old age. Wilhelmina was almost persuaded, but finally refused. Soon after this Georgetown was all agog with the rumor that the ghost of Wilhelmina's dead mother could be seen every night wandering disconsolately around the convent, wailing and beseeching the young Sister to return to her father. Great crowds of howling fanatics gathered at the institution nightly, waiting for the obliging and shrouded apparition to stalk about, meanwhile upbraiding the discomforted novice for deserting her father and disturbing the eternal rest of her mother. They would shout in chorus under the windows: "Wilhelmina Jones, come out! Wilhelmina Jones come out! Come out! Come out!" So intolerable did this nuisance become that a body of Catholics had to assemble at

the convent and, with force, disperse the gaping crowds, after capturing the spectral attraction, which turned out to be a practical joker in the conventional winding-sheet.

Wilhelmina Jones received the veil and the name of Sister Mary Stanislaus, on August 15, 1825. She died in the community, where she was affectionately known as "Sister Stanny," on September 11, 1879, in her seventy-eighth year, and the fifty-third of her profession. In the Mss. annals of the convent there is this tribute to her character:

> In the convent a model of exactitude and fervor; at the academy devoting her mind, with its rich and varied store of treasures, her brilliant talents and accomplishments, to the high mission which led her onward and upward. While she cultivated the minds and developed the talents of her pupils, she attracted their hearts to God; and numbers have testified to her holy influence both during their school-days and in after life, by their virtuous example, as well as by the faithful and loving correspondence they always entertained with their dear teacher.

At the Academy, Sister "Stanny" devoted herself chiefly, and with great ability to conducting the musical departments and the classes in the modern languages. Her father did not become reconciled to her entrance into the convent until 1837. It was then discovered that she was suffering from a cancer, and that an operation to remove it was necessary. For this purpose she was taken to Baltimore, where her father was then living, and he insisted on paying all the expenses incident to the operation. It was a success. When Sister "Stanny" recovered, the old Commodore asked Archbishop Whitfield to give her permission to dine at his house before returning to her Georgetown cloister. The Archbishop consented and accepted an invitation also, for himself, to the dinner, which ended in the complete reconciliation of father and daughter. Sister "Stanny" stormed Heaven with petitions for her father's conversion, but that happiness was not granted her. Her brother, who was a lieutenant in the navy, however, received the grace of faith and his son was ordained a priest. Her cousin, John Swartout, also became a Catholic. Both he and her brother were students at Georgetown College.

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

Cleansing New York's Theaters

To the Editor of AMERICA:

By this letter I wish to reach those who still think it worth while to keep modesty a virtue in the land, who are still old-fashioned enough to prize maidenly reserve and chastity, who believe that manly continence should be cultivated, who revere the sacredness of Christian marriage, and who are determined to restore vigor to our already tottering public morality by checking as far as possible those forces in the theatrical world that are doing their best today to destroy all personal purity, both in the home and in the nation. Without question the people have a right to be left spiritually clean and to come away unsplashed by stage-filth when they go for amusement to places licensed to offer them entertainment. Unfortunately this right hardly seems to be recognized in New York.

But we have talked enough and heard enough about the evil of the hour and now has come the time for some concerted and effectual action to banish the pest. It is small consolation to be told that nowhere in the world is the Church freer and more honored than it is in New York, while we see its influence so openly despised and so often nullified by the debased stage of today. In the movement against this evil all should join; both public officials and private citizens, priests and laymen, fathers, mothers and little children. According to press reports, our District Attorney has begun a genuine drive against the improper shows of our city which sets the pace and standard for all the other great amusement centers throughout the country. So true is this that as the saying is: "Whatever 'gets by' in New York will 'get by' in other big places, and whatever can't run in New York can't be tried elsewhere."

Mr. Swann can be sure that the larger, saner and better portion of the people are with him in his crusade against the nastiness of the film and against the stage nudity for nudity's sake that is parading as "art." Perhaps the law of the land can expel the debauchery in entertainments that not even the dripping sword of war suspended over America's head can chasten, but which under various *camouflages* of virtue, and even under that of holy patriotism, is now filling the public mind, and too often our soldiers' and sailors' hearts with lewdness, and is sending them out to live or even to die with souls defiled by violations of the Sixth or at least of the Ninth Commandment. The agents of Venus that dramatize the seven capital sins to make money out of the wreck of human souls, and the aphrodisiac harpies that enact these so-called dramas, must be branded and punished according to their deserts.

And if they are not, whom will God judge, whom will He hold responsible for the persistence of the debauching plays, "movies" and dances on the modern American stage? Who are the guilty ones? There is no doubt about the authors, producers, managers, actors and actresses who pander to what is merely animal in man, and who in their performances stir him to think uncleanness, talk of it, and finally carry it by impure deeds into his own life and that of others contaminated by his presence. God will certainly enter into judgment against these direct agents of moral ruin. But what about those who, though not the promoters or agents of these libidinous spectacles, are yet bound by their office and calling to keep such pestilences from reaching the unfortunate and heedless masses but fail in their duty to check the evil they are sworn to prevent or ordained to fight? Who are the guardians of public and private morality? They are certainly the civil and ecclesiastical authorities in the land, supreme in their proper spheres, but ordained to cooperate in maintaining the moral life of the nation by safeguarding as far as possible the moral life of each individual in it. I know it may seem like straining the point a little to make the clergy as well as city officials accountable to God for the repression of what we have called the amusement evil. But to combat this evil is really the work of religion as well as of good government, and religion is the domain of the clergy and the field for their bounden activity. Of course the regulation of the public stage, like the conduct of the public market, belongs primarily to the men elected or appointed and paid to protect public interests.

True to the principles of his Catholic Faith, the Mayor of Boston, within the last year, has done something to purge the city theaters and to keep them from becoming Augean stables of moral filth, and the Providence, R. I., authorities have been prompt to imitate him and to insist on the observance of the invaluable ordinances of his Honor in the Bay State, even going so far, I am told, as to have his rules and regulations for decency printed and hung up in the foyers of playhouses. And from what we have heard of the attitude of our incoming Mayor towards vice suppression, we are confident that under his administration everything that human wisdom and prudence can suggest will be done to stamp out the stage evils that have been so long and so vainly deplored instead of being strangled before they were allowed to work the havoc already noticed on all sides, and particularly in the rising generation in our land. Thank God, there is comfort at last over the prospect ahead; and especially for mothers of Christian faith and purity, who have watched and prayed against the conditions in the up-to-date world of amusements that outrival even the abominations permitted in the days of decadent Pagan Rome.

New York. W. J. STANTON, S.J.

Catholic Clubs in State Institutions

To the Editor of AMERICA:

The following letter may be of interest to AMERICA's readers inasmuch as it illustrates an attitude toward Catholic clubs in State institutions of learning. If we had more Catholic clubs in these institutions it would help vastly in clearing up much of the misunderstanding and party obsession so prevalent in State halls of education, where one little crowd is apt to put things to suit itself. The incident which gave rise to the subjoined letters was the country-wide drive of the Y. M. C. A., operating in State colleges. The Newman Club of a certain college promptly took up its side of the work in conjunction with the K. of C., whose war-work has been placed by the United States Government on the same basis with that of the Y. M. C. A. Exception being taken by a Y. M. C. A. chairman, Professor Sayles, to the activities of the Newman Club, on the ground that they were not working for the specific purpose then occupying the Y. M. C. A. students' attention, the following letter was sent by the Director of the Newman Club:

November 3, 1917.

Professor John M. Sayles,
State College for Teachers,
Albany, N. Y.

Dear Professor Sayles:

Our conversation over the 'phone today anent the respective activities of the Y. M. C. A. and the K. of C. did a lot of good, I dare say, inasmuch as it brought out our enthusiasm for the great cause. What is most important is that we cowork in a friendly spirit, since everything goes toward the same ultimate end, namely, the help of the needy and more especially our own needy whether they be in a trench, in a hospital or in a prison-camp. I think the surface difficulty lies in the intensity of our feelings, also there may be a touch of party-spirit to it. This, I take it, is admirable and praiseworthy even though we may get hot over it. Personally, I have no use for a slacker in enthusiasm or in action; therefore, when we drive right ahead and push the cause from our own angle, it seems to me rather admirable, and you have no more right to object than I should in the event of your initiative, even though you were first in the field.

If then, the Newman Club hustles on its own side, it is far from doing any injustice to the activities of the Y. M. C. A. It is plunging itself into the same cause from its own angle since the cause is one with ours ultimately. That the specific activities for the nonce are different doesn't materially affect the situation. All our activities are for relief; therefore, they should not conflict and there is no reason why the agents should not cowork each in his own sphere. The Y. M. C. A. and the K. of C. have collaborated magnificently up to this. There is no reason why they should not continue to do so. The school and college are just as much open to their respective activities as the market-place and the business house, the church and the chapel. More still, our determination is all the better when it is intensified to the end of doing our level best in keen rivalry. That only helps, it does not hinder. There is no "spilling the beans," but there is a fine scramble for more beans, and if your group and our group are scrambling at the same time then it is a good thing. The harder we strive the more beans we get and the best of it all is that the net results go into the same pot, even though they are thrown in from different sides. The greater the receipts the greater the help; the sharper the rivalry, the better the results. Surely you cannot object on grounds of justice and breadth to such a rivalry. If the phase of your activity appeals overwhelmingly to you, very good! I applaud. Honesty of intent demands that you do the same with regard to me when I take off my coat and vest and dive right into my side of the job with an equal enthusiasm; and let me say here, he would be a hardy umpire who would dare make a decision as to the more excellent of the activities, seeing that they make for the self-same end, although we act in different phases. The beauty of it all is that we are both out to secure help, relief and encouragement.

This is no time to quarrel about methods or special application. The United States Government has placed the Y. M. C. A. and the K. of C. on the same basis in this war-work and has urged them to go ahead and do their level best. They have done beautifully together in good-natured rivalry working like nailers for their own side. Far be it from you or from me to change emulation into antagonism or to try and crowd out another competitor in a legitimate field. The greater the number in the field the more work will be done, since the aims and activities of every group can be best directed at its own enterprise. If the K. of C. workers stood by in the Teachers' College or anywhere else and let the Y. M. C. A. workers monopolize the whole ground while they did not strike right into the work with their equipment and dig up as much as possible, plainly they would be derelict in their duty.

Furthermore, no one has a right to prevent them from operating in their own camp. Any plea of specializing in the work, strong though its appeal may be in its place, has no right to prevent further initiative even in the same school. Any attempts to crush such initiative would be as dishonest as it would be unpatriotic. I cannot conceive of reasons that could be urged against this position which is utterly unassailable. Rivalry we want, not conflict, since conflict would materially hinder the greatness of the achievement in the common cause.

Frankly, I don't dream that you could see it in any other light after you have thought it over and considered the legitimate claims of both sides. That you show so much enthusiasm and intensity about it is all to your credit. Is it not the same on my side? That's just where the matter stands, and as Mr. Dooley says, "There y' are." Therefore, with good-will and kindly feeling let us "go to it."

Trusting to have the pleasure of meeting you, I remain.

Sincerely yours,
(Signed) JOSEPH A. DUNNEY.

Later the following answer was received from the Director of the Student Friendship Fund:

New York State College for Teachers,
November 5, 1917.

Reverend Joseph A. Dunney,
454 Western Avenue,
Albany, N. Y.

Dear Father Dunney:

Your kind favor of the 3rd has been read with great interest. As appointed chairman of the Student Friendship Fund in this college, however, I would be remiss in my duties if I failed to bring to all students regardless of faith, their splendid opportunity to do a big service by making the student gift here compatible with the importance of the college. On that ground I shall try to carry it "over the top."

Sincerely,
(Signed) JOHN M. SAYLES.

The answer, you will concede, is hazy and unclear; it betokens an unwillingness to face the whole truth, or, perhaps, a psychological inability to see beyond one's own cramped quarters. The thing to be noted is that this same mental capacity prevails in matters of religion no less than in affairs of common decency. The incident illustrates the necessity of vigorous initiative on our part even with those who, "blind as he who will not see," are in constant need of having situations clarified and issues faced for them. The Holy Father in his Encyclical, "*Acerbo Nimis*," April 15, 1906, wrote:

> We decree and strictly command that in all the dioceses throughout the world where there are public academies, colleges and universities, religious doctrine classes be established for the purpose of teaching the truth of our Faith and the precepts of Christian morality to the youths who attend such public institutions wherein no mention is made of religion.

The sooner we Catholics wake up to the matter the better.

Albany, N. Y. JOSEPH A. DUNNEY,
Inspector of Schools.

The St. Vincent de Paul Society

To the Editor of AMERICA:

In your issue of December 8 I find an interesting and timely letter, signed "L. E.," under the above title, which, among other things, points out some essential differences between non-Catholic philanthropic organizations, conducted along

the lines of the modern "School of Philanthropy," with their *"adequate relief," "full and complete records," "co-operation with confidential exchange"* ideas and practices, etc., etc., and the Catholic charitable society which bears the name of the great Saint, St. Vincent de Paul, and which, being based on the charity of Jesus Christ, has no such prudent, harsh, business-like system.

It has come to my attention more than once in my life that refined, deserving persons, who, through misfortune, were in actual want, would deliberately, out of pride, prefer to suffer rather than resort to non-Catholic institutions of the modern "School of Philanthropy" type, with their full and complete record and careful scrutiny system, precisely because that system, in such institutions, existed and was in force.

I believe that the average really charitable man or woman would prefer to be imposed upon occasionally, or have part of his or her contributions to a truly charitable institution occasionally given to the undeserving, rather than have God's poor, many of whom are refined and most of whom are proud, suffer. Moreover, the little that may go to the unworthy through mistaken charity of Catholic charitable societies like that of St. Vincent de Paul, is more than made up by the fact that, except possibly for an occasional underpaid secretary, no salaries are paid to its members, who, relatively poor men, most of them, give their time to hunting out the poor, many of whom, and generally the most deserving, are too proud to let their wants be known; whereas, in these non-Catholic organizations, conducted on the modern plan of the "School of Philanthropy," with their *"complete record," "prudent relief," "confidential exchange,"* etc., etc., system, the cost of their comfortable headquarters and the good salaries paid to their intelligent, inquiring, discriminating managers and clerks, more than make up, in cost, for any improvident or undeserving, intended Christian charity that the St. Vincent de Paul Society may distribute. The fact, if it be a fact, that some of these non-Catholic philanthropic institutions, through the generosity of patrons, have acquired endowment funds which insure the permanence of their plants and the salaries of employees only serves to bring out more clearly the contrast, in principle of operation, between them and the St. Vincent de Paul Society. The plan of St. Vincent de Paul, as I understand it, was designed to enlist, without remuneration, sacrifice, service and help for God's poor, and that plan seems best carried out, as it is carried out, by Conferences in the various parishes, usually made up of those who know the poor of their respective parishes and are inspired to serve them purely out of love for Him who was born in a stable.

I venture to say that, in one instance where the charity administered by St. Vincent de Paul Society gives to the undeserving, in fifty cases it gives where Christ and the founder of this truly noble society would have it go. By all means let us be reasonably prudent in giving to charity, *but not too prudent.*

It is very true, as "L. E." points out in his useful letter, that as a rule the members of the parish Conferences of the St. Vincent de Paul Society are obscure, even poor men—obscure and poor from a worldly point of view—and that one seldom meets a Catholic-college graduate in the St. Vincent de Paul Society. As a rule, to which there are always glorious exceptions, it would seem that wealth and prominence in the world do not seem to tend toward true Christian charity, but rather towards worldly, prudently managed, popular, well-advertised organizations, of the "School of Philanthropy" type, in contributing to which one knows, *a priori,* not only that he will help keep up a *"very respectable"* establishment, but that the portion of his contribution which eventually reaches a poor person will get to one who is absolutely in need and who has first been carefully "investigated," "card-indexed," etc. All too many of our prudent, "prominent," rich Catholics give to these non-Catholic organizations, conducted along the lines of the modern "School of Philanthropy," in preference to the less pretentious and less popular, because less advertised, Catholic charities. We have many modern instances of this. Witness the Y. M. C. A. *"drive"* as compared with the K. of C. appeal, in the matter of army recreation camps for our soldiers. Witness also two appeals in the St. Louis *Globe-Democrat* of December 9, where a modest notice of twenty lines was given to the appeal for charity for the St. Louis St. Vincent de Paul Society, while with large headlines and more than three times that space there was a bold article for a non-Catholic philanthropic association, administered on the plan of the modern "School of Philanthropy," which is making a so-called "drive" to raise a fund of $150,000.

I am proud to say that our St. Vincent de Paul Society of St. Louis has, and has had for many years, as its President a Catholic-college graduate in the person of the Hon. Joseph L. Hornsby, who, first a Catholic and cultivated gentleman and then a man of honor and integrity and a lawyer of ability, has served his State and his country and is widely known and universally respected. Also that, in the Treasurer of our St. Vincent de Paul Society of St. Louis, in the person of Mr. Louis Fusz, we have a gentleman who is universally recognized as one of our foremost and best citizens, a man who is highly respected by this entire community.

So that, after all, from the standpoint of serving the purpose for which the St. Vincent de Paul Society was organized, and also from the standpoint of first-class men being at the head of it, the Society of St. Vincent de Paul, as it exists in my native city, is pretty well off; thank God!

What I have rather crudely and hastily said in this letter is not intended, in any sense, as a criticism of the letter of "L. E." On the contrary, I agree with what "L. E." says; but his letter has given me an opportunity to attempt to score some other points not, perhaps, contemplated by him; and his letter certainly has given me an opportunity to express my respect and admiration for the St. Vincent de Paul Society in general and for the St. Louis branch of the Society and its zealous, honorable and distinguished officers.

All charities are good, and where there is question of poverty and want the question should be, as it is, not what the one to be helped *believes,* but what does he *need.* On the other hand, as between charity as administered by the methods of the modern "School of Philanthropy" on the one hand and charity administered according to the plan of St. Vincent de Paul on the other, it seems to me that all true Catholics should contribute to the latter rather than to the former. At all events, these are my views and I hope always to live up to them.

St. Louis. PAUL BAKEWELL.

Catholic Schools and Public Libraries

To the Editor of AMERICA:

The public library of the District of Columbia for some years has been desirous of supplying books to the Catholic schools of the District. Dr. George F. Bowerman, the Librarian, Miss Clara W. Herbert, Director of Children's Work, and Miss Louise P. Latimer, Supervisor of Work with Schools, have given much thought to the matter. Because of the lack of library branches a system of library work with public schools has been developed by which any teacher in the District can request that a set of books, one for each child in her classroom, be sent to her pupils for home reading. These sets, packed in locked boxes or baskets, consist of fiction, history, biography, travel, poetry, nature and handicraft books, all suitably graded. The service has been used increasingly by the public schools and several parochial schools have taken advantage of it.

Late in the spring of the present year two public-school teach-

ers, members of the Catholic Women's Literary Gild, came to the library to talk over this matter of fuller cooperation between the Catholic schools and the public library. The library welcomed heartily the suggestion but pointed out that the school-work would not reach its greatest usefulness in Catholic schools as long as Catholic educators might feel that some of the books contained matter contrary to their Church's teaching. So it was suggested by the library at this meeting that a committee of Catholic teachers be formed to review the books of the school-collection on the point of acceptableness to Catholic children. As it was near the end of the school-year a meeting was hastily called to interest in the work as many teachers as possible before vacations took them out of the city. Later an enthusiastic meeting was held, which about twenty-five Catholic Sisters and lay-teachers attended, the plan proposed was approved and the teachers generously volunteered their services. It was decided to review the books of the collection, each teacher making herself responsible for a certain number of volumes. The books, together with cards for registering the reviewer's opinions, were sent to the teachers by July 1. The cards read as follows:

CATHOLIC REVIEW COMMITTEE
Author
Title
Name of reviewer
O.K.
Not desirable
Reasons

In all, the Sisters in charge of seven Catholic schools and about thirty-five Catholic public-school teachers and librarians lent a hand to the work of reviewing, which was completed early in October, fifty-three books being rejected. Letters were sent to the Catholic grade-schools telling of the plan of the library, of the careful work of the committee and offering the use of the collection. Printed catalogues of the titles, to which additions are made once yearly, were sent to the schools, and a permanent committee has been formed to review these yearly additions. A list of all vetoed books has been made, and when sets are sent by the library to the Catholic schools none of the rejected volumes is included. It is hoped that the teachers and pupils of all the Catholic schools of the District will depend more and more on the library for both books supplementing their school-work and those for the children's optional reading.

Washington, D. C. LOUISE P. LATIMER,
Supervisor, Library Work with Schools.

Educational Value of Art Lectures

To the Editor of AMERICA:

If there is one thing insisted on in truly Catholic education, it is broad culture. Witness the artistic beauty of the Church's appeal in her ceremonies, her liturgy, her buildings; the arts and sciences are brought into play to captivate to beauty and truth the senses and the intellect. Historians point out clearly the efforts made by successive popes to preserve the pagan works of art, so that these monuments to the greatness of humanity, more eloquent than written history, might not be lost to the ages. In the Church itself we have a heritage in art which, known rightly, places in our hands a powerful weapon against our calumniators, and weans us from the vulgar display which, under the name of art, disgraces even some Catholic homes. Amongst those outside the Fold there is a widespread admiration and appreciation of our artistic achievements. In New York we find displayed in antique shops, relics taken from dismantled churches, exquisite embroideries, statuary, paintings, which are bought at fabulous prices by the wealthy. Everywhere in America we see signs of the awakening of a desire for culture, real culture and a tacit acknowledgment of the Church as its source.

I have listened to soul-stirring and instructive talks given by a truly Catholic lecturer on Catholic art and I have wondered why such methods of imparting knowledge cannot be brought within the reach, not of a few, but of all our people, especially in these days when pictures and lectures are such potent and popular means of instruction. These methods of educating the populace are ours, our very own, Catholic to the core. We have inherited them from past ages, we used them when books were practically unknown, and in Catholic countries they still hold sway.

No one who is in touch with the times can fail to be cognizant of the impetuous longing of our people for knowledge. They are hungry, thirsty for it, and this appetite is fostered and fed by farseeing, devoted and tireless seekers after commercial advantage. We Catholics are a large percentage of these knowledge and culture-hungry people. If men seeking commercial values have such tremendous success—I use the adjective thinkingly and knowingly—in language courses, art courses, music courses, even courses in the classics, in their original tongues, placed before the people in popular form, made accessible and wonderfully agreeable, what could not be accomplished amongst us who are,-as a whole, docile to the leadings of those whom we honor? To say that we do not want cultural subjects as recreation seems to me an insult to Catholic intelligence and a strong indictment against Catholic education. If some of us are so minded it is an imperative duty for those who possess the advantages of education and position to change our views and bring them back to Catholic standards.

We have the people, the power, the schools, the halls, the churches. We have men with psychological knowledge of human nature and we have college and university men, and yet we let our people crowd the halls of every dispenser of cultural knowledge, and fill their pockets with our money. And let it be said that our people do not give their money for nothing, for in return they acquire much that is well worth while as the result of the labor of these men who, with their whole hearts and energies and wills, go after what they want, create a desire in the people for what they have, put the object of this desire within easy reach, and so justly flourish. Can Catholics not do likewise with the great materials in their possession? In the matter of art can we not do for our popes, our theologians, our great artists what our popes have done for pagan art? Can we not make this subject of Christian art popular amongst our people? This subject, if properly presented, is a history of the wondrous part the Church has played in the civilization of the world. Cannot educated Catholics take up this great theme, which is so appreciated outside the Church and so falsely turned to our injury? Can we not use our means and our influence to pass down this knowledge in an easy form to the children in our schools and to our less favored brethren? We can awaken in them a thirst for cultural subjects, if they do not already possess it, by conversations in praise of these beautiful things, by having reminders of them in our homes, and in many other ways, even as a mother awakens the love of religion and higher things in the heart of her child.

If we cannot or if we will not do this, then must our people continue to seek the joys of knowledge from those commercial dispensers who so willingly spend themselves in striving to create "a market" for culture, and who make access to the heights so easy and so agreeable that men steal hours from their work-a-day lives to crowd their classrooms while real students of Catholic culture, like the very clever and entertaining Catholic scholar, art critic and lecturer, Mrs. Ellen Kirke Downs, are driven to cut from their subjects, points which dwell too plainly on the glorious work of the Spouse of Christ in order to adapt them to those who, though thirsty for culture, cannot abide its source?

New York. ANDREW C. FULLERTON.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, DECEMBER 22, 1917

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Christmas Greetings

"GLORY to God in the highest, and on earth peace to men of good will." Such was the burden of the Christmas hymn sung by the multitude of the celestial army over the hills of Bethlehem on the night that Christ was born; and with each recurring anniversary of the Nativity these words have reechoed through the world, cheering and thrilling the sad hearts of men. It is a consolation to know that the first part of their message is as perfectly fulfilled today as it was in the cold watches of the night when the shepherds first heard it; for Christ still lives, and His human nature, His life and His actions are still possessed of that surpassing, flawless perfection which reflects and praises the Divine perfection in the highest possible way consonant with the designs of the Creator. Today, as on the first Christmas morning, Christ renders to God "glory in the highest."

Thanks to the goodness and kindness of God, our Saviour, the essential peace, which Christ came to give to men of good will, is also possible for all who wish to make it their own. No matter how the Gentiles may rage, no matter how shocking may be the apostacy of the nations and their rejection of the fruits of the Redemption, each individual soul may have, for the asking, reconciliation with God, Divine friendship, and the superabounding grace of Jesus Christ, which here on earth confers Divine sonship and hereafter, when it shall have become the light of glory, will unveil the splendors of the Beatific Vision

This is the peace of which the angel hosts spoke at the lowly manger of the Christ-Child, and it is this greeting and wish that AMERICA conveys to all its readers, that they, as men of good will, may be given in overflowing measure that peace which does not depend on others over whose wills they have no control, but the priceless gift of peace with God, that peace which will enable them to look unafraid on all the trials of the coming year, that peace which bids defiance to suffering and anguish, and is possible in spite of the fact that peace in the popular sense of the word is at present only faintly glimmering on the distant horizon. God's promises do not fail. Today no less than on other days in the Christian era, though we cannot be friends with nations that will not respect our rights, we can nevertheless be friends with God and the children of His love. Christ still says: "My peace I give unto you"; though he warns us that it is "not as the world giveth."

Our "Free Press"

IN precise detail, the city of New York may not correspond to those imaginary municipalities which, from time to time, saints and scholars have held up as models to erring mortals. On the other hand, America's metropolis is not a City of the Dreadful Night, a place in which virtue is at a discount, and iniquity reigns unrebuked. New York owns to many faults, and has others unacknowledged; but events of public moment and of recent occurrence, prove beyond doubt that its citizens have at least one poor virtue. They will not sell their votes. Their peremptory refusal to bow to Mammon is probably the most encouraging sign of the vitality of democratic ideals in America, that has been vouchsafed for many a year. Similarly the eagerness of the "free press" of New York, with one or two honorable exceptions, to burn incense before that demon, is a melancholy indication that in New York, at least, a press really free is as extinct as the perissodactyla. And that way lies danger.

Publishers, and in public most editors, eagerly assert that the newspaper represents the "people"; for all practical purposes, they say, it is "the voice of the people." There was a time, perhaps, when that claim might have been within shouting distance of the truth. It was always subject to a certain suspicion, arising from the fact that publishers, as a rule, were rarely philanthropists, or consecrated ministers of righteousness. They were business men, with at least one eye firmly fixed upon the cash-box. Thus "the champions of the people" were always free and untrammeled, that is, within reasonable limits, and subject to the revision of the advertising and subscription agents, without whose good offices, no newspaper could long subsist. Within recent years, the influence of the press for good has been lessened by the further suspicion of an influence, unduly exercised by moneyed foundations and corporations of great financial resources, whose interests were by no means always identical with the welfare of the community, and, at times, were furthered by cunning and insidious violations of the law of both State and nation.

In New York's recent municipal election, a fund of more than $1,300,000, to which almost every great corporation in the vicinity contributed its quota, was expended in behalf of the defeated candidate. What influ-

ence these dollars had on the city's voters, is plain. Their influence on the press is not yet fully known, nor can it be known, until the District Attorney has completed his investigations. But it is openly charged, and has not been denied that "Many newspaper men at one and the same time were on the pay-roll of their newspapers and in receipt of daily or weekly stipends" paid from the funds used for the defeated candidate.

The injury to the public weal caused by such defections in a power which, rightly used, has a legitimate and even necessary place in American life, is apparent. Unless the legislatures of the respective States take immediate steps to place the practice in the category in which it belongs, bribery, the evil results of wholesale corruption, will flourish wherever newspapers that can be bought are to be found. The American press, by its own report a defender of the common people against the "interests," now needs protection from the common people from "the interests" that can buy it. Incidentally, it is interesting to note that the political forces which, under plea of super-sanctity and reform, persecuted the Catholic charities, came to an end in a campaign which gives the legislature ample reason for the speedy passage of a Corrupt Practices act.

"I'm for the Friars"

IN "Diplomatic Days," Mrs. Nelson O'Shaughnessy's recent book of reminiscences, she enthusiastically praises the work of the Church in Mexico, and gives the following reflections on what she beheld in the town of Texcoco:

> A crumbling, picturesque monastery and inconceivably desolate, dusty seminary join the church where the friars used to teach. Oh, the poor friars! There is so little account taken of their ceaseless activities, of how they found a wilderness, dotted it with churches, schools and hospitals, stamped it with a seal of matchless beauty, brought it out of the worship of greedy gods, human sacrifices and abominations, counting no cost, and showed as best they might dim shapes of more benign powers. I can't see what all the hue and cry is about, all the revilings. We couldn't match the record. We have disfigured Mexico, wherever we have set *our* seal. Frankly, I'm for the friars.

The reason why the author of "Diplomatic Days" is frankly "for the friars" is because she has learned from reading history that their spiritual conquest of Mexico caused the substitution of civilization for barbarism, and of Christianity for idolatry. The friars' untiring labors brought about not only the religious regeneration of the country, but its material and social betterment as well. The Indians willingly flocked into the Church in vast numbers. The renowned Friar Motolina, for instance, is known to have baptized some 400,000 natives with his own hand, and within a few years after the Spaniards came the entire country had become Catholic. Under the Church's fostering patronage education and learning throve and spread. The first printing press in the Western Hemisphere was set up in Mexico in 1536, and Dr. John Gilmary Shea gives a list of fifty books which were published before 1614, twenty-four years prior to the date a press reached the English colonies. In 1524 a school for Indians opened its doors, by 1543 the natives were taking industrial courses there, and in 1553 the great University of Mexico was started

As Mrs. O'Shaughnessy sadly owns, we cannot match that record. On the contrary "We have disfigured Mexico wherever we have set our seal." By giving official recognition to the persecuting Government that controls a portion of Mexico, the United States would seem to have tacitly condoned all the acts of pillage, rape, murder and sacrilege which have marked the rise to power of Carranza and his associates. Moreover, it was our unjustifiable interference in the affairs of Mexico that made possible the unspeakable abominations of Villa and Carranza. Without question, "We have disfigured Mexico wherever we have set our seal."

Christmas Optimism

ONCE upon a time, in the course of a lecture which a professor of astronomy was giving to the yokels of a Scotch village, he solemnly announced: "In seven-hundred million years, my friends, the sun will be a cold body like the moon. There will be no warmth on earth, no light, no life . . . nothing." Thereupon a chair was pushed back noisily at the back of the hall, a big farmer got up and asked in great agitation: "Excuse me, Mister, but hoo lang did ye say it would be till that happened?" "Seven-hundred million years, my friend." The farmer sank back into his chair with a great sigh of relief. "Thank Goad!" he gasped, "Aw thocht ye said seven million."

The comfort that grateful Scot derived from the news that the earth would last for 693,000,000 years longer than he had at first feared should be shared by some of those who are aging rapidly just now owing to the worry and anxiety they feel regarding the outcome of the present war and a thousand other unsolved problems that distress them. But vain fears should not be allowed to rob the Christmas season of its spirit of hope and optimism. The war, of course, will not last forever but will come to an end no doubt much sooner than we now expect. The fervent prayers offered through Our Lady's hands during the novena made by so many holy souls just prior to the Feast of the Immaculate Conception were by no means said in vain, but will all help to hasten the return of peace. According to the law of averages, most American mothers, it should be remembered, will welcome home their soldier-boys again, safe and sound. Our Government, too, will learn by experience how to solve best the many intricate problems of conservation and expenditure that this world-war has created, and the boundless resources of the country will be so well administered that the needs of the poor will be fully relieved and the prodigality of the rich wisely restrained. Just as the nations of Europe have been brought nearer to God by the scourge of war, in like manner the American peo-

ple who were in danger of yielding to the soul-weakening influences of a soft materialism, will now in all probability be so chastened and spiritualized by the privations they must bear, that God will find our hearts well disposed for receiving joyfully His Christmas message of good-will and peace. Without question his religion makes every Catholic an incurable optimist, for he knows that God always governs the world with a loving Father's hand, that absolutely nothing happens without God's permission, that He is wont to draw from passing evil permanent good, that He works from end to end sweetly and strongly and that everything will come out right at last.

Working under Difficulties

THE mail marked for the attention of AMERICA's "complaint clerk" is rather large these days, and the senders of that mail chant the same threnody. Few of the complaints are captious. The writers have a just grievance, for the copy of AMERICA to which they were looking forward, has somehow failed to arrive. The unhappy clerk sighs like any lean and melancholy Cassio, but the editors rather rejoice in these compliments by complaint. No one complains of not getting things which he does not want. It is a bit difficult to imagine an indignant debtor writing because the monthly grocery bill had not been presented, or a flat-dweller grumbling because the landlord showed a positive disinclination to collect the rent.

A little forbearance is good always, and in these days most necessary. No blame can be attributed to the editors or publishers, for AMERICA has never been delayed in going to press, or failed in making connections with a mail-train. Your own postmaster can probably tell you of the many postoffices now working with a staff depleted by the departure of many for the army. In one large Eastern city not many months ago, the delivery system broke down completely, and went into a state of coma, caused by an unusually large mail, for nearly twenty-four hours. To make matters worse, the railways have been badly congested for months, a condition which does not seem the fault of the operators. If you will examine the date-stamp of the next letter which comes to you from a distance of 300 miles or more, you will see that the usual time-limit has been exceeded by a good many hours. A letter just received in New York was mailed in Louisville forty-four hours previously, although the ordinary running-time between these cities is liberally estimated at twenty-four hours.

But we are not making any complaints. Like Bret Harte's organist, the Post Office Department is probably doing its—well, let us say that the Department is making the fullest use of all the means now at its disposal. It is an excellent rule in life to believe that others are trying to do the best they can for us, and we are willing to extend that rule to our public carriers. If your copy of AMERICA does not arrive at the accustomed time, we suggest that to wait a few days will probably save you a stamp and some stationery. Even the Post Office recognizes the old saw that all things come to those who wait.

Literary Executors' Crimes and Follies

"THESE might do harm to others; let us destroy them," said Canon Sheehan not long before his death, as he threw into the open grate the manuscript of two volumes of memoirs he had written. That act of sacrifice, owing to the motive that prompted it, was without question among the noblest of the novelist's life. Though well aware, no doubt, of the literary excellence and interesting character of those memoirs, nevertheless he ruthlessly destroyed them because he feared that some of the truths in them would give pain or do an injury to persons still living. The Canon's course of action presents a refreshing contrast to that of many a man of letters facing a similar temptation. For almost every year there are brought out volumes of letters, or memoirs, containing matter which considerations of justice or charity should have kept from being published. A literary or public man, for example, commits to paper his cynical and unfair opinion of his contemporaries, then dies and leaves the manuscript to executors with directions to publish it. What he was afraid to do while living, he gets others to undertake after his demise, and that is the act of a coward. Then his scandal-mongering executors, throwing discretion to the winds, perhaps make "strictly confidential" letters public and let all the world read what the embittered author or publicist really thought of his friends and acquaintances.

There is another kind of literary executors, not so knavish as the preceding but quite as lacking in commonsense, and fully as deficient in editorial judgment. For no sooner is their "gifted author" thoroughly dead and quite powerless to defend himself, than they invade his literary workshop, and begin to rummage among his notes and papers in the hope of rescuing from hungry oblivion some deathless masterpiece. Though they probably find in the lamented author's desk nothing but a few commonplace tales, hum-drum verses, unfinished essays or half-finished novels which his own cultivated taste had kept him from publishing or completing, nevertheless these literary cormorants eagerly seize every scrap of his writing, and with scant editorial revision hurry off the manuscripts to the printer and soon have on sale several volumes of worthless fragments which the late author never intended should be published, as he fully realized that their appearance would deal a fatal blow to his reputation as a literary artist. So if all the living authors of our day are wise, they will courageously consign betimes to the open grate, as did Canon Sheehan, whatever manuscripts they have of which the publication would pain or injure others or would seriously impair their own literary reputation, for authors' executors often prove to be either knaves or fools.

Literature

THE CHRISTMAS MAGAZINES

NOT so many years ago the non-religious magazines seemed to engage every December in an entertaining rivalry to see which could bring out the most sumptuous and appropriate Christmas number. Fine reproductions of the old masters' Nativity paintings were common, sweet-faced Madonnas by modern artists abounded, while half the stories and practically all the poetry had to be unmistakably "Christmassy." But times, alas! have changed. For, judging by the contents of this month's magazines, the Christmas note is confined for the most part to their advertising pages. Merchants and manufacturers still have such a lively faith in the commercial value of Christmas that with striking pictures and arresting phrases they keep urging the readers of December magazines to buy "the gift that endures," "to give something useful this Christmas," to purchase "a gift worth while," to select "something new for Christmas," to choose "the ideal gift," or to secure "the gift that always pleases." Having thus caught his readers' attention, the advertiser then tells them, with as much self-restraint as an enthusiastic producer can command, why they should not neglect this exceptional opportunity of buying their friends the highly suitable present he suggests.

This year, however, in the majority of the secular magazines for December, the Christmas spirit, it must be said, is not permitted to steal very far beyond the advertising pages. *Good Housekeeping,* the *Ladies' Home Journal* and *Scribner's Magazine* are the most notable exceptions to the rule. The first of the three actually has a Madonna and Child on its cover and within is a Christmas story of unusual excellence by Gertrude Brooke Hamilton entitled "The Sons of God." She tells how the cook of a *poste de secours* on the French firing-line celebrated Noel by making a little crib for the Christ-Child, and how all who beheld it were filled with kind and holy thoughts. Theodosia Garrison then has a poem called "A Prayer for Mothers of Men," in which she sings of Our Lady:

She saw the gleam of white starlight, she felt the rush of wings;
Through the little door, the humble door, came simple folk and kings;
And some knelt down with gifts and praise and some with tears and prayers—
And suddenly the little Christ seemed less of hers than theirs.

and she ends with the prayer:

Now on this night when Mary felt the rapture and the dread,
O mothers of all wanderers may you be comforted
And feel again within your hearts the peace that Mother knew
Before her humble door stood wide to let the world come through.
God grant this night that Mary's Son bring back your sons to you.

For the readers of the *Ladies' Home Journal* Catherine Van Dyke describes "My Last Christmas Eve in Paris." She goes to Mass at Notre Dame with her Catholic friends and sees "The Cardinal of France" officiating. Looking about her she observes

> Some very old men and women cling one to another. There are four, over there in the dark corner, kneeling tightly together, before the Mother of Sorrows. Their heads are bowed almost to the stone floor. They are all very old. By their dress I tell they are Belgian refugees who have nothing left to cling to but the Mother of Sorrows. Sometimes an old woman drags her feet to a favorite niche and burns a candle with her solitary sou for the son who, this night, cannot be with her.

Kate Douglas Wiggin then tells a "Rebecca" story about "The Quilt of Happiness that Came to Miss Roxy on Christmas Eve." There are a number of bright Yuletide pictures, including a Madonna and Child, and C. Courtenay Savage gives an account of "The 'Baby Special'" which the Sisters of Charity in charge of the New York Foundling Hospital send out twice a year.

Scribner's Christmas story is Temple Bailey's "The Red Candle," which tells how Santa Claus unexpectedly came to a tenement-house family. Theodora Bates Cogswell ends her verses to "The Little Trees" with the petition:

Teach me through turning Godward
From fear to find release,
And steadfast with sweet worship
To greet the Child of Peace.

and Charles W. Kennedy's "Christmas Prayer" has the stanza:

God send us store on Christmas Day
Of friends and health and mirth,
And bless us with that dream alway
That blessed the world on Christmas Day
Good-will, and peace on earth.

In the *Century* the Christmas note is considerably thinner. It sounds faintly in Ruth Comfort Mitchell's amusing epistolary story of "The Glory Girl," changes to a minor key in Emory Pottle's "Christmas at Pont-a-Mousson," for he tells how the Germans shelled the place that day and killed his dear friend Captain Jennat, but rings out cheerfully in Grant Showerman's description of "A Country Christmas" which George Wright has faithfully illustrated with pictures in color.

In *Harper's,* however, the Christmas note almost peters out, being just saved by Margarita Spalding Gerry's "A Midwinter Night's Dream," the story of how gifts bought for the needy found their way to the home of a poor little rich girl. In the December *Atlantic Monthly* the Christmas note is quite inaudible. True to its chilling Unitarian traditions, that magazine seems to have succeeded in excluding from the pages of its reading matter the very mention of the word *Christmas,* and offers, perhaps as a substitute, James Harvey Robinson's dangerous and superficial paper on "The Threatened Eclipse of Free Speech" which ends with a paragraph as offensively alien to the Christmas spirit as this:

> One may reach such a stage of intellectual emancipation that he exempts nothing from scrutiny; he perceives that the spheres in which mankind has made the most startling achievements in human coordination and effectiveness are those from which all notions of reverence, except for intelligence and success, have been eliminated. Only when that ancient savage term "sacred" disappears from our thought and speech, except as a reminder of outlived superstition, can we hope for a full and generous acknowledgement of the essential rôle of absolutely free discussion.

This December's *St. Nicholas,* however, is almost as Christmas-like as of yore. A smiling Santa Claus waves a greeting from the cover, Julia Burket shows what "The Unwelcome Gift" was which little Bebelle offered the king, and Ellen Manly's "Ballad of Bungerydeen" is as cleverly rhymed and pictured as the most critical could wish.

All the Catholic magazines for December are, of course, replete with Christmas stories, articles, verses and illustrations. Father William D. O'Brien reminds *Extension* readers "What the Prophets Foretold of the Saviour," James V. Desmond relates once more "The Story of the Birth of Christ," and Lillian Murphy teaches "The Art of Christmas Giving." The *Queen's Work* opens with an exhortation to keep Christmas for Christ, publishes "The Christ-Child Candle in the Window," E. M. E. F.'s contribution to a short-story contest, and has a good ascetical paper on "The Feast of Generous Love," in which the writer exclaims with Crashaw:

Welcome all wonders in one night!
Eternity shut in a span!
Summer in winter, day in night!
Heaven on earth, and God in man!
Great Little One, whose all embracing birth
Lifts earth to Heaven; lowers Heaven to earth!

The current *Catholic World,* as was shown in our issue of December 8, by no means lacks appropriate prose and verse for

Christmas, and the *Magnificat* could hardly have had more Christmas matter in it than this month's issue contains, Mr. Watts' story about the Protestant sergeant who saw midnight Mass celebrated in the trenches being a particularly good one.

The *Messenger of the Sacred Heart* makes the January number its Christmas issue and, as usual, is full of verses, stories and colored pictures appropriate for Our Lord's Birthday. Indeed all our Catholic papers, magazines and periodicals echo, as is meet at this blessed season, old Ben Jonson's melodious queries:

What comfort by Him do we win,
Who made Himself the price of sin;
To make us heirs of glory?
To see the Babe all innocence,
A martyr born in our defense,
Can man forget the story?

WALTER DWIGHT, S.J.

A BIRTH-NIGHT SONG

The Child is rocked on Mary's knee,
Cold in the stall this bitter night;
And "Lullaby, loo," soft singeth she,
"My little Son and Heaven's Delight!"
When singing stars went up the sky
The Prince of Peace oped a sweet eye.

His Highness Lord, how small He lies!
He to be God and Very God!
A Jacob's ladder spans the skies
Whereof each rung is angel-trod,
Hark, how they sing: Good-will to men!
The Prince of Peace is born again!

Come in, O war-worn world, and rest;
Kneel where the gentle creatures kneel;
The Babe clasped close to Mary's breast.
He is your Wound-Wort, your All-Heal
Balsam for wounds that ache and smart;
The Rose of Peace on Mary's heart.

He gathers in His hand, so small,
All herbs of healing, not a sword.
Come in, poor broken people all,
For here your ancient peace is stored.
"Lullaby, loo," sings Mary mild,
Kissing her Lord, her God, her Child.

KATHERINE TYNAN.

CHRISTMAS

"And shall you have a Tree," they say,
"Now one is dead and one away?"

Oh, I shall have a Christmas Tree!
Brighter than ever it shall be;
Dressed out with colored lights to make
The room all glorious for your sake.
And under the Tree a Child shall sleep
Near shepherds watching their wooden sheep
Threads of silver and ropes of gold,
Scarlet bubbles the Tree shall hold,
And little glass bells that tinkle clear.
I shall trim it alone but feel you near.

And when Christmas Day is almost done,
When they all grow sleepy one by one,
When Kenton's books have all been read,
When Deborah's climbing the stairs to bed;
I shall sit alone by the fire and see
Ghosts of you both come close to me.
For the dead and the absent always stay
With the one they love on Christmas Day.

ALINE KILMER.

REVIEWS

Cardinal Mercier. Pastorals, Letters, Allocutions, 1914-1917. With a Biographical Sketch and Foreword. By REV. JOSEPH F. STILLEMANS, President of the Belgian Relief Fund. New York: P. J. Kenedy & Sons. $1.25.

Amid the welter and horror of the present world-war there stands out no figure of more exalted moral grandeur than that of Désiré Cardinal Mercier, Archbishop of Malines and Primate of Belgium. From the time that his country was ruthlessly invaded by the Germans, until today, when after more than three years of outrage and oppression, her soul still remains unconquered, Cardinal Mercier has never ceased to lift up his voice in fearless protest against the wrongs done Belgium by the invader, in cries to the civilized world for justice and reparation, and in fatherly words of comfort for his stricken flock. We have in this volume the most striking and important of his official utterances bearing on the war. In the first of the seven chapters is the Cardinal's noble pastoral on "Patriotism and Endurance" issued the sad Christmas of 1914, in which he consoled the sorrowing mothers of Belgium with these words:

> I was asked lately by a staff-officer whether a soldier falling in a righteous cause—and our cause is such, to demonstration—is not veritably a martyr. Well, he is not a martyr in the rigorous theological meaning of the word, inasmuch as he dies in arms, whereas, the martyr delivers himself, undefended and unarmed into the hands of the executioner. But if I am asked what I think of the eternal salvation of a brave man who has consciously given his life in defense of his country's honor, and in vindication of violated justice, I shall not hesitate to reply that without any doubt whatever Christ crowns his military valor, and that death, accepted in this Christian spirit, assures the safety of that man's soul. "Greater love than this no man hath," said our Saviour, "that a man lay down his life for his friends." And the soldier who dies to save his brothers, and to defend the hearths and altars of his country, reaches this highest of all degrees of charity.

"An Appeal to Truth" is the letter Cardinal Mercier sent the following year to the Bishops of Germany in order to clear of calumnious charges the clergy and people of Belgium; "For Our Soldiers" is the heartening discourse he delivered on his country's national holiday, July 21, 1916; "Belgium Enslaved" contains the correspondence between the Cardinal and the German authorities regarding that worst of iniquities, the deportations, by which thousands of able-bodied men were first robbed of work at home and then carried off to Germany and forced to take the places of laborers who were thus left free to enter the Kaiser's army and fight against the Cardinal's countrymen. "Christian Vengeance," the concluding discourse in the volume, is a masterly exposition of St. Thomas Aquinas's teaching on charity. The book's frontispiece is a picture in colors of the intrepid Primate of Belgium. W. D.

The Well of English and the Bucket. By BURGES JOHNSON. Boston: Little, Brown & Co. $1.25.

Mr. Johnson's book has brought comfort to at least one who has spent many hours of his life trying to teach both high-school and college students how to write plain English. Comfort arises from two sources. First, the essays are so sensible, so practically suggestive, so charmingly done. Secondly, some of the ways and means explained were used by the one comforted when he was teaching the freshman class, and proved successful. It is consoling to have the commendation of an authority like Mr. Johnson. Whether or not the second reason is the more potent with the reviewer, matters little. It is none the less true that the papers, entitled "The Well of English and the Bucket," "Grammar the Bane of Boyhood," and the others, give solid reasons why our students are so backward in English composition. More than that, they offer effective remedies.

May it be given to our teachers to realize that their pupils can have all the rules of grammar, all the fiats of rhetoric trippingly on the tongue, and yet they may be unable not only to write a page of respectable English; but, further, they may be quite unconcerned about the lack of such an elementary accomplishment. More than one author worth hearing has said that without enthusiasm nothing of moment will be done. Now, the first step towards any degree of enthusiasm is interest. If the teacher does not arouse interest in his pupils, if he does not show them that to be able to write their mother-tongue correctly is altogether possible and worth while, how is he going to stir them to labor at acquiring precision, much less any elegance in self-expression? Not every teacher will be able to use a newspaper as a text-book and succeed as Mr. Johnson does. On the other hand, we have proof enough that if our teachers persist in sticking to the lumbering rhetorical wains employed so commonly, their poor charges will continue to bear the heavy yoke rebelliously and in vain, for they will never care to learn how to write good English.

F. J. McN.

The History of Medieval Europe. By LYON THORNDYKE. Boston: Houghton Mifflin Co. $2.75.

"The pilgrim seeking the way to the past must first of all, like Christian at the wicket gate, free himself from the burden of all his present prejudices and even principles." Such are the words with which Mr. Thorndyke, in a spirit of "broad-mindedness," warns the historical student against what is justly reckoned the chief source whence most of the errors arise that darken the modern mind and prevent it from attaining to a clear and correct understanding of a past on whose institutions, customs, and beliefs our own age has, as a necessary consequence, been but very shiftily reared. The implication is, of course, that the author has done his best to comply with the above rule as he himself has formulated it. We have no reason to doubt his sincerity. His instincts are good and many passages in his book display a spirit of sympathy and condescending charity towards the rough-hewn giants of medieval times quite in keeping with the gospel of "sweetness and light." But instincts are poor guides in matters such as history, which for proper treatment, even in a text-book, requires a trained intellect and sound principles. The great medievalists certainly had more than mere instinct to direct them.

Mr. Thorndyke's deficiency in this regard is well illustrated by his formula which for all its apparent liberalism contains a gross psychological error. It is sound wisdom certainly to be on one's guard against prejudice, provided such prejudice be not in favor of known or suspected truth; but to ask a man to divest himself of his principles savors of absolute skepticism, which, for all the verbiage in which it may be clouded and shrouded, contradicts our God-given nature. If an historian has not a solid scientific grounding in ethics, metaphysics, and theology, he will of necessity assume an ethics, metaphysics, and theology of his own, of a purely anti-scientific and pragmatic nature and with no more solid foundation than the latest *on-dit*-ologies of his set or of current literature. And despite his liberal instincts this is precisely what Mr. Thorndyke has done. In theology he has assumed the Papacy to be a mere human institution. He assumes the metaphysical impossibility of miracles. And on his assumption again every emperor or king, whatever the ethical nature of his aims and actions, is sure to have been in the right whenever he opposed the Pope. The errors regarding facts and interpretation into which he has been thus led are too numerous to be detailed in a review such as this. If, however, he would take the pains to read such works as A. J. Carlyle's "History of Medieval Political Theory in the West" (non-Catholic), Hergenroether's "Church and State," Mann's "Lives of the Popes," and Hefele's "History of the Councils" in the latest French translation, we feel sure that, in view of his evident sincerity, his next edition will leave less to be desired. For in point of form and arrangement Mr. Thorndyke's book may well serve as a model for future text-books on medieval history.

M. I. X. M.

Songs for a Little House. By CHRISTOPHER MORLEY. New York: George H. Doran Co. $1.25.

Weights and Measures. By FRANKLIN P. ADAMS. Garden City, N. Y.: Doubleday, Page & Co. $1.00.

Lightness and merriment are the dominant notes of both these books of verse, though some of Mr. Morley's pages are in a higher strain. He sings melodiously of the little joys and humors of domestic life, solemnly averring, for instance, that

> The man who never in his life
> Has washed the dishes with his wife
> Or polished up the silver plate—
> He still is largely celibate.

offers us "A Handful of Sonnets," of which "The Wedded Lover" is the best; runs off some parodies and "other literary pollen," not all of which are in impeccable taste, and writes some poems on the war, of which the following lines, entitled "March, 1915," are the finest:

> *Pussy willow, pussy willow,*
> *Do you bloom in Belgium now?*
>
> Tiny, furry little catkins,
> Where the Meuse runs green and clear,
> Do the children run to pick you,
> In this springtime of the year?
> Do they stroke you and caress you;
> Kiss the silky balls of fur,
> Take you to the priest to bless you
> And pretend to hear you purr?
> Do their small, hot fingers wilt you?
> (Sweethearts, you remember how—)
>
> *Pussy willow, pussy willow,*
> *Do you bloom in Belgium now?*

Verses which entertained those who were accustomed to throw a morning glance at F. P. A.'s "Conning Tower" are likely to prove disappointing when gathered into a volume. There are some clever translations of Horace into very modern English; "*Maecenas atavis,*" for example, begins thus:

> Maecenas of the bluest blood,
> My guard revered, my glory noble,
> One man acquires Olympic mud
> Upon his racing automob'le,
> And winning of an earthly prize
> Exalts him to the well-known skies.

and here is Miss Muffet done in free verse:

> Little Miss Muffet sat in a corner,
> Absorbing casein—
> A food of great nutritive power,
> Rich in butter fats.
> A spider—an arachnid of the species
> *Araneidae*—came along
> Ugly, motive horrendous,
> Terrorizing her to the point of departure.

W. D.

BOOKS AND AUTHORS

Mary Parker Converse has arranged and compiled an "American Soldiers' and Sailors' Diary, 1918" (Dutton, $0.60), and has placed at the top of each page texts ranging from Ella Wheeler Wilcox to St. John the Evangelist. At the end of the diary is a short exhortation by Cardinal O'Connell, a prayer by Dr. Jowett and, signed with Newman's name, a benediction, which he would hardly acknowledge his.——For housewives and cooks who are at a loss how to render meals appetizing to those who

strive to make their bodies less and more their grace, Vance Thompson has prepared an "Eat and Grow Thin Calendar, 1918" (Dutton, $1.00). It contains the "Mahdah" menus for each month.

The *Catholic Convert* for December opens with Dr. James J. Walsh's sketches of the late Professor Eugene Woldemar Hilgard of the University of California and of Sven Magnus Gronberger of the Smithsonian Institute, Washington, two convert scientists of renown. The Rt. Rev. Henry G. Graham, Auxiliary Bishop of St. Andrews and Edinburg, who was formerly a Presbyterian, writes of the not very encouraging "Religious Conditions in Scotland" where few are willing to "turn Irish" as entering the Church is called. Eva Dorsey Carr of Annapolis continues the narrative of her conversion, Mary Roberts, and Francis Chapman Leete tell how they found the true Church and Helena T. Goessmann contributes an appreciation of the late Herbert Shaw Carruth. According to the official records 10,000 converts were made last year in England.

War dominates in Nellie L. McClung's "The Next of Kin" (Houghton, Mifflin, $1.25), but it is not the war as seen only on the fields of battle, but rather the dread scourge as it affects those who do not go to the front themselves but send their own there, or as the subtitle well puts it, "those who wait and wonder." There are poems, stories, essays and arguments of widely varying merit, "Permission" being a tale excellent in matter and in manner. The author sees no courage in "the monastery idea of retirement from the world" but if she is speaking of the Anglican Church, her own words in another part of the book may account for her opinion, for she says: "The Church . . . has clung to shadows after the substance has departed."——The plot of "The Ruby Cross" (Benziger, $1.25), by Mary Wallace, involves a charming heroine and a scoundrel villain, and is unfolded adroitly. The climax is capped by a sort of triple elopement, which emphasizes the Church's uncompromising stand on the question of marriage.——Maurice Brandon, with a cigarette between his lips and "a look of supreme boredom on his handsome young face," together with Convers, Doris, Vivian Caryll, Audrey, Hugh Chenyl, and many other well-named persons make Ethel Dell's "The Safety-Curtain" (Putnam, $1.50) the legitimate successor of the late Laura Jean Libby. The "striking and forceful" tales ascribed to Miss Dell by the publishers, have, unfortunately, been omitted from this volume.

The subtitle of "Elizabeth Bess, a Little Girl of the Sixties" (Macmillan, $1.25), by E. C. Scott, might well have been "a little child shall lead them." The scene is a typical New England town of fifty years ago, with its village school, kindly neighbors, Fourth of July celebrations, etc. Elizabeth Bess Bradford is a real little girl with all the curiosity peculiar to one "going on six." The difficulties in which she finds herself and her perfect confidence in "brover Wee-um's" power of solving them should amuse grown-ups as well as the younger folk. Cleverly interwoven with the children's adventures is a quiet romance happily consummated in the finding by "Elizabeth Bess" herself of Howell Bradford, missing since Gettysburg. The freshness and very human character-presentation of this Catholic author's book will make the reader wish for more of its kind.——"About Peggy Saville" (Putnam, $1.25), is Mrs. George de Horne Vaizey's story of an attractive prank-loving girl whose parents sent her to school at a vicarage where there were many persons into whose lives she wove her own in an interesting way.——To the child whose Christmas present somebody forgot to buy full amends can be made by securing for the little neglected one the sumptuous volume of Joel Chandler Harris's "Nights with Uncle Remus" (Houghton Mifflin, $3.00), which Milo Winter has so appropriately illustrated with thirteen droll pictures in color. The fact that Mr. Harris was a Catholic is an additional reason why our boys and girls should know their Uncle Remus perfectly.

"Deeds not creeds," writes Dr. Charles Foster Kent of Yale, in the preface to his "The Social Teachings of the Prophets and Jesus" (Scribner's, $1.50), "alone are essential." The stock phrase gives the measure of Dr. Kent's insight into the teaching of the Redeemer of the human race. Of His disciples, Jesus Christ demanded the complete acknowledgment that He is in very truth, the Incarnate God. On this truth is His mission based, and if Jesus Christ is not God, Christianity is a fraud and the philosophy which Dr. Kent builds upon the system, can be nothing but a delusion. Books of this kind explain why Protestantism, in so many quarters, has rejected the Divinity of Jesus Christ, and supply a convincing reason why the attendance of Catholics at non-Catholic schools is a danger to Faith. Except his adoring pupils, there is no greater fool than the man wise in his own conceit.——In "Experiments in Educational Psychology" (Macmillan, $1.00) Dr. Starch of the University of Wisconsin has written a book which will be found suggestive by advanced students. There is very little theory in this volume, intended for the laboratory, and while some of the experiments may seem of doubtful utility, teachers will find the suggestions on motor and visual imagery, in Chapter VIII, calculated both to lift their own minds out of the professional rut and to stimulate the minds of their pupils.

To every organist the names of Guilmant, Saint-Saëns, Widor and César Franck are as familiar as the very instrument on which he plays. In his volume, "The Organ in France" (The Boston Music Co., $2.00), Wallace Goodrich aims at giving a description of the organ as known to these great composers, and which guided them in their efforts. During the past twenty-five years there has been a revolution in organ construction, especially in America. The modern instrument may be called an orchestra. Its place is the theater as well as the church. The great French composers wrote not necessarily and exclusively for the church, but for an organ whose purpose was to aid and embellish the church service. Consequently when their compositions are performed on the present-day organ with its amplified registration and electrically controlled contrivances, they do not render at all the effects intended by the composers. Even though the American editions are annotated especially to overcome this difficulty they nevertheless fail to do so. The result is that these masterpieces lose their best charm. The purpose of this very technical book is to give American organists an intimate knowledge of the organ for which the masters wrote. This will enable them to effect their own registration and thus do justice to the compositions.

"American Adventures" (Century, $3.00), is a glorified guidebook to a number of Southern cities. In the course of 681 pages, Mr. Street pleasantly conveys a large amount of information on geographical and ethnological matters, tells a number of good stories, and succeeds fairly well in proving that his vision is not obscured by the smoke that rose from Sumter in April, '61.——"Palestine, the Rebirth of an Ancient Nation" (Knopf, $1.25), by Albert M. Hyamson, is a timely book owing to the present campaign in that interesting country. The volume will not attract the pilgrim or the archeologist, as it concerns itself with a history of the Zionist movement, but it should prove interesting to those whose hopes are centered in the colonization of Judea, the restoration of the Hebrew nation and the enjoyment of political and religious liberty

by the exiled Jews of the world.——"Medical Research and Human Welfare" (Houghton Mifflin, $1.25), by W. W. Keen, M.D., is a record of personal experiences and observations during the professional life of fifty-seven years of the Emeritus Professor of Surgery at Jefferson Medical College. Dr. Keen describes, with the vividness of an eye-witness, the general progress of medicine through the discoveries of anaesthesia, bacteriology, and aseptic surgery. It is a valuable record of events, but one which will be chiefly interesting to Dr. Keen's many friends.

Mr. Shane Leslie's "Forgotten Passages in the Life of Florence Nightingale" is the most interesting paper in the October *Dublin Review*. That distinguished woman's letters to Cardinal Manning indicate how near she once was to the Church and they also give a merciless analysis of Anglican inconsistency. She concludes:

> The Church of England could not have stood in any country but England, because she is such a poor historian. I have always thought that the great theological fight had yet to be fought out in England between Catholicism and Protestantism. In Germany it was fought out 300 years ago. They know why they are Protestants. I never knew an Englishman who did, and if he inquires, he becomes a Catholic.

Malcolm V. Hay shows how John Lorenz Mosheim, "the discredited and forgotten Lutheran historian," was "The German Ghost of Gibbon" on whom the latter relied for many of his "facts." A reviewer quotes with commendation these stanzas on "The Children's War" from Katherine Tynan's "Late Songs":

This is the Children's War, because
  The victory's to the young and clean.
Up to the Dragon's ravening jaws
  Run dear Eighteen and Seventeen.

The light is yet upon their eyes,
  The dream is still within their eyes,
Their cheeks are silken as a girl's—
  The little Knights of Paradise.

O men, with many scars and stains,
  Stand back, abase your souls and pray!
For now to Nineteen are the gains,
  And golden Twenty wins the day. . . .

A seasonable poem in Miss Margaret Widdemer's "Factories" (Holt, $1.25) is the following "Country Carol":

Where the patient oxen were, by the ass's stall,
Watching my Lord's manger, knelt the waking cattle all;
'Twas a little country Maid vigil by Him kept—
All among the country things my good Lord slept.
Fair was Rome, the city, on that early Christmas morn,
Yet among the country-folk was my Lord born.

Country-lads that followed him, blithe they were and kind,
It was only city-folk were hard to Him and blind;
Ay, He told of lilies, and of grain and grass that grew,
Fair things of the summer fields, my good Lord knew,
By the hedgerow's flowering there He laid His head—
It was in the country that my Lord was bred.

When the Cross weighed down on Him on the grievous road,
'Twas a kindly countryman raised my good Lord's load;
Peasant-girls of Galilee, folk of Nazareth,
These were fain to follow Him down the ways of death—
Yea, beyond a city wall, underneath the sky,
Out in open country did my good Lord die.

When He rose to Heaven on that white ascension day,
Last from open country did my good Lord pass away;
Rows of golden seraphim watched where He should dwell,
Yet it was the country-folk had my Lold's farewell;
Out above the flowered hill, from the mossy grass
Up from open country did my good Lord pass. . . .

EDUCATION

"The Value of the Classics"

IN the volume bearing the above title, recently edited by Andrew F. West, Dean of the Princeton Graduate School, and issued from the Princeton University Press, a copious array of arguments is put at the command of the champions of the classics. The arguments have been selected from those set forth last summer by the eminent educators and their allies from many walks of life who gathered at Princeton to plead the cause of the old masters. The book makes interesting and useful reading, and affords us the opportunity once more to call attention to some at least of the reasons of the faith that is in us, that the classics are the best instruments in the hand of the teacher to train the minds of the coming generations.

Mr. W. W. Keen, President of the American Philosophical Society, Philadelphia, is not mistaken when he says: "As a basis of universal culture the classics stand in an impregnable position." ("Value of the Classics," p. 250).

Viscount Bryce tells us that the modern world needs the ancient writings as much as ever, "not only because they furnish perpetual delight as models of style, but also because by their very unlikeness to modern conditions they touch the imagination, stimulate thought, enlarge our view of man and nature." They are interwoven into the very texture of modern literature "and are the common heritage of civilized peoples, the permanent foundation on which the republic of letters has been built." And the real, the prevalent reason, says President Wilson ("Value of the Classics," p. 131)—"for holding every man we can to the study of the classics," is the scant capital which would be left us to trade on "were we to throw away the wisdom we have inherited and seek our fortunes with the slender stock we ourselves have accumulated."

The Tenure of the Classics

SUCH facts need to be emphasized. For 2,000 years the classics have been in possession of the educational field. We might add 500 years to that period and not be mistaken. For classic education began on the day when Greek boys were sent to school to the Iliad and the Odyssey and Greece as a nation learned its value when her tribes gathered at the Olympic games to hear Herodotus read of their country's glorious struggle to "make the world safe for democracy," and when later on Athenians watched the net of doom closing around the Theban king in the immortal tragedy of their greatest dramatist. But even should this not be taken into account, its influence began when Cicero, Horace, Lucretius, Virgil and Hortensius looked to Athens for their masters in the art of eloquence and song, and Roman boys parsed and scanned their Homer and Alcæus. The classics of Greece took hold then of the hearts and the imaginations of the masters of the world, and Greece though conquered by the legions of Rome soon captured the minds of her new lords. The classics have been in possession ever since. Not a nation of the Western world has risen to greatness and power, or filled its destiny in the pages of history that did not bow to the rule of these high sovereigns of the mind. In the period of the savage incursions of the Alani, the Hun, the Vandal and the Goth, the classics still kept their hold on the succeeding generations. Augustine and Jerome, Gregory Nazianzen, and Basil, Prudentius and Lactantius lit their torches in the midst of the surrounding darkness at the altars where still glowed the white flame of their genius. The Middle Ages worshiped at their shrine. The Renaissance paid them an almost idolatrous worship. In the days of Elizabeth and Anne and the Georges in England, under Louis XIV in France, when Charles V was Emperor in Germany and Spain, when Leo X and Gregory XIII were Popes, the world bowed to the classics' dominant sway. Towards the end of the seventeenth century and ever since, slowly and stubbornly other rivals tried to dispute their

claims. But these old rulers had such a hold on their wide-spread kingdom that even now they have not been superseded and on the contrary are gaining new and more loyal champions every day. One of their claims is founded on long tenure of office. Long possession is in their favor.

The Original Teachers

THIS long tenure of office has also been beneficent and useful. The classics have laid the basis of our educational structure. The temple of literature was practically completed when these old masters passed away. Moderns have rounded off its proportions, added here and there to its exquisite beauty, placed in its niches and shrines some figures which may compare with those which elder hands had carved. But new lines, new types, new molds, have not been devised. The Greeks alone had brought to perfection every form of composition of which the modern world now boasts. We have practically added not a single one to the list which they left us. First of uninspired writers, the Greeks invented or perfected the drama, the satire, the elegy, the epic, the ode, the humorous and philosophical dialogue, the memoir, the epigram, the biography, the philosophy of history. They were the first to codify the laws of thought, to chart the currents and the tides of the soul. Aristotle delved into the recesses of the human heart. Longus gave us one of the first novels. The ground-plan of that educational temple of which we are so proud is the work of Greek genius. The Greeks and their imitators of Rome cleared the soil and surveyed it for us. We are tilling and building on the fields which they were the first to mark out. We cannot get away from that stern historical fact.

Inspiration from the Classics

THE foot-falls of these great masters echo everywhere in the temple of knowledge. Old Aristotle walks arm in arm with Thomas Aquinas in the cloisters of the University of Paris and whispers great secrets to the high-souled Mercier at Louvain, to Suarez in his Jesuit cell. Plutarch, in English dress, tells Shakespeare how Caesar died and Antony swayed the mob. Virgil becomes Dante's guide in the nether world, and the great Florentine is proud to hail the Mantuan bard as his master. Bossuet, like Alexander who slept with the Iliad under his pillow, ever has his Homer close at hand and, after the majesty of the Bible, knows no greater inspirer than the surge and the thunder of the Odyssey and the siege of Troy. Tasso and Camoens are at their best when they listen to the echoes of the singer of the Aeneid. The wit of Lucian flashes out in the caustic satire of Swift and the biting sarcasm of Voltaire. Milton drank deep at their crystal springs. The kindly humor of Horace echoes in the pages of Addison, the portrait sketches of Theophrastus glow again in the character sketches of La Bruyère. The impassioned eloquence of Demosthenes vibrates in the pages of Fox and Chatham. Newman confesses that he had only one master to teach him the secrets of his golden prose, Cicero, the most Roman of all Rome's sons. Those old masters were the guests of More and Erasmus at Chelsea, they came to the solitude of the Virginia hills and were the masters of Patrick Henry and Thomas Jefferson. If they inspired these lords of language and thought, we may well submit to their sceptred sway.

Contributors to Modern Civilization

MANY forces have contributed to the shaping and molding of modern civilization. Prominent among these forces, namely—the Hebrew, the Gracco-Roman, the Anglo-Saxon, the Gallo-Celtic in its manifold subdivisions and forms, the Graeco-Roman holds a peculiar position of honor. From the Hebrew we derive the story of the primitive revelation and the later through the Judaeo-Christian heirs of that revelation, a knowledge of the perfect manifestation of the Divinity, the Sacred Person of Our Lord. From the Anglo-Saxon we get our concept of modern liberty and democracy, though these are by no means the exclusive privilege of the Anglo-Saxon race, from the Gallo-Celtic, and from its cognate sources come the high idealism and the far-seeing spiritual outlook on men and things, Rome and Greece give the keen sense of proportion, mental equilibrium, serenely wise and balanced thought. We cannot understand modern civilization in its fullness if we do not understand the processes to which it owes its birth. These are to be found in the civilization of Athens and Rome. These have as their mouthpieces the great authors upon whose wisdom, the succeeding ages have been nurtured. It were folly to cut ourselves adrift from these influences and to ignore the pit from which we have been dug.

A great architect, Mr. Ralph Adams Cram, quoted in the Princeton volume (p. 333) says that without intelligent knowledge of the past, "as it has shown itself in its religion, its philosophy, its social organization and its art, it is impossible to interpret history, to comprehend the present or to determine the future." According to the same writer Greek and Latin are the languages of "the great epochs of vital civilization, Hellenic, Roman, medieval, and through them alone we come to the heart of the true culture that stands as an eternal reproach to our own barbarism." With Mr. Cram, we believe that the classics have no adequate substitute as educators, beyond them there is no equal revelation of eternal values. It were, to say the least, imprudent, and many would call it unwise and downright folly, to sell these old lamps which have lit the pathway of the noblest and the best down the archways of time, for the baubles and the trinkets which the unwary would substitute in their stead. "Through Greek and Latin," says Mr. Cram, "and through them only, can we come into actual personal contact with that great past, which is the only sound basis of enduring culture and righteous civilization."

J. C. R.

SOCIOLOGY

May Poles and Amusements

THE doctrine, which the Eighth Harry first read in the eyes of Anne Boleyn, and afterwards bequeathed to the English nation, was almost as much hated as the Catholic Church, by a sect called "Puritan." The Established Church persecuted the sect, and many of them fled to Holland. In 1620, they petitioned, and received from James a grant to settle in the Colonies. In 1621 the Pilgrim Fathers landed on American soil, and founded the town of Plymouth. The name "Puritan" originally implied "purity from Rome." In the Puritan calendar all holidays, both of the Catholic and English Church were omitted. They kept Christmas, in a mild fashion, but he sinned grievously who ate mince-pie on that day. Amusement in any shape was anathema.

Another party of English emigrants landed a few years afterwards. Those did not hold Puritanism strictly, and consequently were forced to move farther up the coast to the present site of Boston. In 1625, when those "roysterers" set up a May pole, the Pilgrim Fathers sent an armed force which promptly cut down the May pole, and forced the whole party of lawbreakers to fly across the Blackstone into the wilderness. Then began a persecution of Catholics and Anglicans and every other sect by the fanatical Puritans, which lasted even beyond the Revolution. General Washington, in his time, publicly rebuked them for their "childish custom" of burning the Pope in effigy. The puritanical spirit did not die with the close of the Revolution. The Puritan rose again, and walked around, and through our nation, with his head as high as the heavens. He carried the ax of bigotry on his shoulder, and had an irresistible impulse to cut down every May pole, to

destroy every vestige of Catholicism, for Catholics taught their children a wrong doctrine about God, and Catholics were loose in their morals. Their faces were not long enough.

Our Modern Puritan

THE soul of the man puritanically inclined is always troubled. Let him by mistake wander into a large room of a Catholic parochial school on some Sunday afternoon in May, as an entertainment is being held. Perhaps the first object of his vision is the May pole in the center of the stage; the second, an image of Our Lady near one corner of the same stage. The place is filled with anxious fathers and mothers. The Sister at the piano is playing softly. Suddenly a crowd of little tots rush on the stage from both sides, and circle around the pole. They break circle and form a line at the stage front. They fall back, they cross over, they sway from right to left, they march to time in the figure eight. They sing a song of May, bow, and gracefully retire. Another party of larger children come on, and though our visitor's heart is thumping his side with rage at the transgression which is perpetrated against God and man, yet he is forced to admire the rhythmical movements of those innocent children. But he crushes down his better self and allows the old man to have possession. He must remedy this terrible abuse.

On his way home, he must pass an Italian Catholic church. To his horror he sees a long line of boys and girls dressed as angels filing out of the church. It is a May procession, and his blood congeals as he sees a statue of the "Virgin" emerge, borne on the shoulders of four sturdy youths. Preceding and following the statue are little girls, acting as flower-bearers. Flowers are thrown to right and left as the procession moves on. And those are to march around several blocks of the city? It is too much for our Puritan friend; to him it is not only unlawful amusement, but idolatry. He is passing the ball-park. A game is in progress, and he recognizes several boys who should be at catechism in the neighboring Catholic church. In a moment, he takes in the whole situation. Catechism-class is over, and the boys have retired to the park to play ball: and Heaven bless the mark! the young curate is there, encouraging the boys in what our friend regards the most degrading of sins. He hurries on as if pursued by the spirit of retribution. He walks briskly across the park, crosses a creek, and close by the path, is camped a jolly crowd of young folks. The man recognizes sons and daughters of his Catholic neighbors, and draws the right conclusion. It is a crowd of Catholics having a kind of picnic on Sunday. In wild despair, he raises his suppliant hands towards heaven, and resolves to take a firmer stand against all who favor amusements of any kind.

The Biblical Warrant

NOW if our separated brother would reflect deeply on some Biblical passages with which he is quite familiar, he would, perhaps, be enlightened on three points. The first is that innocent amusement helps to dispel dangerous temptations, the second, that innocent amusement gives glory to God, and the third, that Our Lord not only did not condemn, but once took part in innocent amusement. Can our friend recall the passage, where "whensoever the evil spirit from the Lord was upon Saul, David took his harp and played with his hand, and Saul was refreshed, and was better, for the evil spirit departed from him?" Now, if the evil spirit came upon Saul on Sunday, or, in fact, on any other day, the remedy ought not to be applied, for it was a kind of innocent amusement and pastime for David and Saul. Thus, it would seem, we ought to yield to temptation rather than indulge in innocent amusement. Again, did David give glory to God when he marched with the Ark and seven choirs? when he danced with all his might before the Lord? "And David and all the house of Israel brought the Ark of the Covenant of the Lord with joyful shouting, and with sound of trumpet." It is true, that David's wife, Michol, on seeing him leaping and dancing, despised him in her heart. But David said, "Before the Lord who chose me rather than thy father, and than all his house, and commanded me to be ruler over the people of the Lord in Israel, I will both play and make myself meaner than I have done: and I will be little in my own eyes." We know that any one little in his own eyes gives glory to God.

At a marriage in Cana, too, were gathered many men and women, and we can justly suppose they were making merry. Our Blessed Lord with His Apostles was passing close to this place, and a messenger was dispatched to invite Him to the feast. Surely the Lord was not looking for amusement, and indeed would countenance no amusement that lay even within the shadow of the occasion of sin. Yet He accepted the invitation. The wedding festival that followed the ceremony of marriage was always in accordance with the means of the participating parties. Those people were evidently poor. Imagine Our Lord taking in the whole situation, yet listening to His Mother's suggestion, and resolving to contribute even through a miracle, to the happiness of the young people, and their guests. To do this, He had to use His Divine power for the first time; but by so doing, He sanctioned lawful amusement for all time.

Thomas J. Martin.

NOTE AND COMMENT

War Insurance

THE United States Treasury Department announces that the war-insurance policies issued up to November 28 aggregated $1,032,938,000. General Pershing himself, thousands of officers and tens of thousands of men have already taken out such policies. Any man or woman, of whatever age, engaged in the active military or naval service of the United States, can obtain this Government insurance. The beneficiaries are limited to wife, husband, child, grandchild, brother or sister, stepbrother or stepsister, adopted brother or adopted sister of the insured, as well as parent, grandparent, or stepparent, either of the insured or of his or her consort. The cost for each thousand dollars of insurance is from sixty-five cents a month for persons at the age of twenty-one, to one dollar and twenty-five cents a month for those of the age of fifty-one. While this insurance is not compulsory, all eligible persons are urged to avail themselves of the opportunity offered them. The low cost and the secure protection assured will enable every soldier to provide for those dear to him.

The Ozanam Association

THOSE who have had the privilege of studying the activities of the Ozanam Association of New York City, have fully recognized the powerful influence it is exerting for the good of its members and for general civic usefulness. It has lately given a demonstration of intensely loyal patriotism. More than 500 members of the Association have enlisted in the country's service, a very remarkable figure, when it is taken into consideration that the clubs are composed for the most part of boys. The November number of the *Ozanam Bulletin* records on its "Honor Roll" the names of 275 Ozanam boys who have joined the United States army and navy, and adds the following modest comment:

> The Ozanam Association is justly proud of the splendid list on page 1 of the *Bulletin*. As we go to press word comes that nearly as many more as are shown there are entitled to the honor, having entered the service since the list was compiled. The principal cause of our gratification, however, lies in the fact that more than ninety-five per cent. of

the number entered the service as volunteers. The country needed them and with no consideration of self they sprang to her support. We regret that space did not permit the recording of the branch of the service chosen by every boy. It can be stated, however, that every military activity now has an Ozanam representative, from aviation down.

In the same issue is reproduced a letter of commendation addressed to one of the clubs for its active share in taking the census by the Director of Military Census in New York City, M. E. P. Goodrich, in which he says:

> I am taking the first opportunity that has been afforded me to express my appreciation of the splendid work of your Association. You have been unusually efficient in the work and faithful to the trusts given to you. The reports indicate that you have registered 3,900 people, a truly remarkable showing for one organization . . . The thanks of the citizens of the city are due you for your unselfish devotion and cooperation, and as Director of the New York City works, I assure you of my heartfelt gratitude.

No better commentary could be desired on the work of the Association. Its worthy purpose is so well set forth in the *Bulletin* of the Association that it would be difficult to find a more worthy object of charity in New York City; and in other cities a more effective work of zeal than to institute and support the Ozanam Association.

Anti-Catholic Propaganda in the Allied Camp

CATHOLICS all over the world, writes a correspondent to the New York *Evening Post,* are disturbed at the injection of a definitely anti-Catholic propaganda into the already sufficiently confused war situation. With supreme indignation they behold the malicious grouping in the Allied press of "Anarchists, Socialists and Clericals" as alleged accomplices for the undoing of Italy.

> The feeling engendered by the existence of such a propaganda is not allayed by the disclosure of a secret treaty apparently binding the Allies in advance to a policy of ignoring any diplomatic move by the Pope in the direction of peace. It falls with sinister fidelity into tune with the almost unanimous charges in the press of the Entente nations, since the recent heartrending disaster to our gallant Italian ally, that the catastrophe was brought about by "Papal treachery."

The Pope's peace proposals, we are insolently told, have sown anarchy in the Italian armies. The fact, says the writer, was the very opposite. The existing unrest in the world called forth the peace note of the Pope instead of being caused by it. The elements of disruption that have brought ruin to Russia have long been active in all the nations of Europe. "The responsibility for the state of Italy rests with the same elements which are responsible for the state of Russia. In that responsibility the Pope has certainly no part." A further responsibility lies on those who rejected or ignored the Pope's peace proposals. These proposals, the correspondent adds, are as a mirrored image of President Wilson's own peace message.

> With one exception, the differences between these messages are differences not of principle but of detail. That exception is the incorporation by the Pope in his message in place of America's war aim—"to make the world safe for democracy"—an aim which the Pope stated thus: "First, the fundamental point must be that the material force of arms shall give way to the moral force of right."

The Catholic Church has done all in her power to combat the disruptive elements in Italy, as Cardinal Gasparri says in the dispatch from Rome, November 27, 1917:

> The Catholic Church has always regarded true patriotism as a Christian duty and a Christian virtue, and still so teaches. . . . When the disruptive propaganda began to affect the morale of the Italian army, the clergy in general and also the army chaplains, following the example of the chaplain-in-chief, labored to counteract it and to elevate the morale of the troops. More than once the army chaplains informed the chaplain-in-chief, who informed the supreme civil authorities, of the disruptive movement that was creeping in—and all that long before the publication of the Papal note.

This answer to the malicious slander is absolute and decisive. It is of course natural, as the correspondent of the *Evening Post* writes, that those who are to blame should endeavor to excuse themselves at the expense of some one else. But they are pursuing a short-sighted policy:

> May I point out the danger to the Allied cause of attempting to make a scapegoat of the Pope? Ignoring the millions of Catholics who have died for that cause, there are still millions of French, Irish, Italian, Belgian, Portuguese, and other Catholics fighting in the Allied armies. Secretary Baker places the Catholics now in the United States forces at over thirty per cent of the total forces. The whole of South America is Catholic. Three-fourths of the Catholic world lie outside of the Central Powers, and are mostly in active sympathy with our cause.

Toleration by the Allies of this slanderous campaign is a great delusion. "There can be no more disruptive element in the Allied camp than those who now traduce the Pope, for an insult to the Pope is an insult which every Catholic feels impelled to resent."

The Name "Catholic"

TO throw further light on the proper answer to the query, "'Catholic' or 'Roman Catholic'?" which is ably discussed by Father Hull in the current *Catholic Mind,* the Bombay *Examiner* takes the following extract from "an American contemporary," to show how firmly the term "Catholic" is embedded in general literature:

> There can be no possible misunderstanding when people speak of "Catholic Emancipation"; or when Tennyson in "Queen Mary" makes Elizabeth refer to Philip of Spain as "the proud Catholic prince"; or when Ruskin, in "Fors Clavigera," writes "concerning these Arabian Knights of Venice and the Catholic Church"; or when Leigh Hunt says in his autobiography that "Dante's heaven, is the sublimation of a Catholic church"; or when Carlyle says that "The ideas and feelings of man's moral nature have never found so perfect an expression in form as they found in the noble cathedrals of Catholicism"; or when Lecky, in his "Rationalism in Europe," says that "The Catholic reverence of the Virgin has done much to elevate and purify the ideal woman, and to soften the manners of men"; or when Hawthorne says, "I have always envied the Catholics their faith in that sweet, sacred Virgin Mother"; or when we say that Belgium is a Catholic country; or when Becherelle's Dictionary says that in French "the word 'Catholic' is used only in connection with the Church in communion with Rome"; or when the Turkish Government distinguishes between the Orthodox and the Catholics.
>
> "In a word, the world has fixed the use of the word 'Catholic' to suit itself and, as that use happens to be in accord with the true meaning, it is useless to attempt to change it." We may add that in colloquial speech, not less than in literary English, the term "Catholic" is used with the same exclusive application to the Church which is in communion with Rome. "Are you a Romanist?" asked the land agent of Mr. Dooley. "A which?" said he. "Are you a Roman Catholic?" "No, thank God, I'm a Chicago Catholic!" "'Tis the same thing," said the agent.

With the object, therefore, of teaching our non-Catholic fellow-citizens just what our name is, Catholics should avoid using the term, "*Roman* Catholic" and insist upon being called "Catholics" merely. It is not necessary to emphasize the Roman headship of our Church, for everybody is aware of it, and we should not accept from non-Catholics a name which was none of our making and which the Church does not use in her official formulas.

AMERICA

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Chronicle

The War.—On the western front no fighting of a general character has taken place and no substantial gains has been registered on either side. In the various sectors held by the British continued raiding activities by the enemy and by Marshal Haig's troops were reported. Northeast of Hargicourt and east of Messines the enemy captured a few British outposts, but similar assaults northeast of Armentières and north of the Ypres-Menin road were fruitless, while southeast of Cambrai the British successfully repelled a series of violent attacks on their lines. In the neighborhood of the Ypres-Staden railway British outposts were driven in over a front of 700 yards. Considerable activity has also developed in Lorraine and Alsace. One of the most important of the local actions almost constantly going on in this territory occurred on the Lorraine front north of Roillon, west of Blamont, where heavy drives against the French positions were checked with serious losses to the enemy. In upper Alsace a German surprise attack at Gluskervald, southwest of Altkirch, was beaten off.

Bulletin, Dec. 17, p.m.-Dec. 24, a.m.

The situation on the northern Italian front has once more taken on a serious aspect. The continued Austro-German thrust southward between the Piave and the Brenta rivers resulted in the early part of the week in the capture of the vital position of Monte Asolone, west of Monte Grappa and halfway between Cismon and the hills of San Nazario. Monte Asolone is the last of the mountains higher than 4,000 feet at the head of the Brenta Valley, and from its summit the remainder of the Italian positions can be observed and shelled. The Italian defenses south of Asolone consist of a ridge of hills some seven miles across, but not more than 2,000 to 3,000 feet high. Should the enemy get his heavy guns in position on the crest and shoulders of Monte Asolone, these lower hills can be brought under practically continuous fire. Four miles below the ridge lies the town of Bassano, at the head of the Venetian plains, the evident objective of the invader, who is trying to reach them before the heavier snows of winter set in. Realizing the danger the Italians delivered a series of fierce counterattacks on the positions wrested from them on the Asolone. Berlin claims that these were repulsed. Rome states that some of the ground has been won back.

On the Saloniki front, General Sarrail has been superseded in the command of the Allied forces by General Guillemet. In Palestine General Allenby has strengthened his hold upon Jerusalem by the capture of commanding positions around the Holy City. Reports of Dec. 23 state that on Dec. 21 the British, crossing the Nahr-el-Auja four miles north of Jaffa seized Khurbet, Hadrah, Sheik Muhannis, Teer-Rekket and El Nakhras. Early in the week Sir Eric Geddes, First Lord of the Admiralty, announced that one British and five neutral merchantmen, a British destroyer and five armed trawlers had been sunk some time previous in the North Sea by German raiders. One of the two British destroyers convoying the merchantmen—the Partridge—was sunk, the other was damaged but succeeded in reaching port. The total tonnage of the merchant ships lost, which were on their way from Scotland to Norway, was 8,000. The American submarine F-i was rammed by the F-r in home waters and sunk, nineteen of the crew being lost.

Nation-wide Prohibition

By a vote of 282 to 128 the House of Representatives on December 17 adopted a resolution proposing an amendment to the Federal Constitution prohibiting liquor traffic in the nation. As the resolution which passed the Senate in August was slightly amended before being brought before the House, it went back to the Senate for concurrence. On the following day the Senate passed the resolution by a vote of 47 to 8. Immediately it was sent to the Secretary of State, who will notify the Secretaries of the various States of its adoption. As concurred in by the Senate the resolution was changed from the form in which the Senate adopted it last summer, when the time allowed for the necessary ratification by three-fourths of the States to make it operative was fixed at six years. In the resolution just adopted by the House and concurred in by the Senate, the time-limit is extended to seven years. Senator Borah, of Idaho, raised the question of the constitutionality of the resolution owing to the fixing of a time-limit to the ratification. He maintained that Congress had no right to fix such a time. An amendment offered in the House by Representative Lea, of California, providing that the prohibition should not apply to light wines and beer was

rejected by a rising vote of 232 to 107. The resolution adopted by the Senate and House is as follows:

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each house concurring therein), That the following amendment to the Constitution be, and hereby is, proposed to the Senate, to become valid as a part of the Constitution when ratified by the Legislatures of the several States as provided by the Constitution:

Section 1. After one year from the ratification of this article, the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

Section 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the Legislatures of the several States as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress.

Leaders of the prohibition forces claim that the amendment will be accepted by the State legislatures. Mr. William J. Bryan, who has long supported the measure, predicted that the nation would be dry in three years and that the liquor question would not figure in the national election of 1920. Twenty-eight States already have prohibition or have laws making their territory dry. If these States and eight others adopt the proposed amendment in the seven years allowed for State action, the manufacture, sale and importation of liquor in the United States will be prohibited.

The Luxburg Plot

On December 20 additional revelations of German intrigue in Argentina were made by Secretary of State Lansing when he made public from the secret archives of the State Department another "sheaf" of the telegrams of Count von Luxburg, former German Chargé d'Affaires in Argentina. A careful examination of the thirty-eight telegrams given to the press by the Secretary of State shows that Count von Luxburg and the Berlin Foreign Office officials considered President Hippolyte Irigoyen of Argentina as their friend; that they counted upon him to support Germany against the United States; that they were expecting him to organize a counter-movement among South American nations, especially Chile and Bolivia, against the United States, and that the Count and the Berlin Government were enabled to settle the submarine controversy with Buenos Ayres by a secret agreement on the basis that the German Government would agree to spare Argentine ships from attacks by German submarines, and that President Irigoyen would promise to prevent Argentine ships from proceeding to the submarine blockade area, although at the very time of this secret agreement Germany was sinking the ships of other neutrals, such as Norway, Sweden, Holland, Denmark and Spain. Every effort was made on the part of German officials to keep this last agreement secret, Germany being afraid that if other neutrals should learn of this agreement to spare Argentine ships, they would insist upon a similar favored treatment, and this would be a blow to submarine warfare if it should force Germany to restrict her sinkings to the merchant vessels of belligerents only.

As a result of the publication of the telegrams given to the Press of Buenos Ayres at the same time they were made known in Washington great indignation was manifested against von Luxburg and his accomplices, as it was felt that the telegrams gave a false idea of Argentine's position towards the United States. It is possible that Argentine may declare war against Germany.

The German Peace-Feeler

Another German peace-feeler is being circulated in Washington. This "feeler" is said to have been received through neutral diplomatic channels and purports to state in a general way the terms on which the German Government would be willing to make peace. No official confirmation of these terms has been obtained. Their substance is as follows:

The future of Alsace-Lorraine to be settled through a plebiscite of its inhabitants; Germany to be remunerated for her lost African colonies, and the money to be devoted to the rehabilitation of Belgium, Serbia, Rumania and northern France; Russian occupied provinces to become independent; Poland to become an independent State, so-called, under Austrian suzerainty; a peace conference to deal with questions of disarmament, freedom of the seas and similar international matters; Turkey to remain intact; Rumania, Serbia and Montenegro to recover their original boundaries, with right of egress to the sea for Serbia.

These terms differ slightly from the "peace-feeler" circulated through neutral diplomatic channels last August in Washington. Then Germany's terms were reputed to be:

Restoration of Belgium and northern France, to be paid for out of the sale of Germany's colonies to Great Britain; Alsace-Lorraine to be independent States; Trieste to be a free port; Serbia and Rumania to be restored and Serbia to have a port on the Adriatic; the Balkan question and the status of Turkey to be subjects for negotiation; disarmament and international police; freedom of the seas with Great Britain in control of the English Channel until the projected tunnel is built between Dover and Calais.

From what can be gathered at Washington it is unlikely that the Government will consider peace at the present time. The *Berliner Zeitung* reports that Emperor William contemplates assembling the sovereigns of Europe in a peace conference, as was done after the Napoleonic wars.

Canada.—The Unionist Government of Sir Robert Borden has been returned to power and conscription upheld in the recent elections. Out of a total number of seats in Parliament of 235, the results indicate that the Unionist Government can claim a majority of at least 48. The Borden Government carried six and the Laurier Opposition carried three of the nine Canadian Provinces. Sir Robert Borden carried New Brunswick, Ontario, Manitoba, Saskatchewan, Alberta and British Columbia, and Sir Wilfrid Laurier, Nova Scotia, Quebec and

The Unionist Victory

Prince Edward's Island. The issue before the people was conscription. The English-speaking sections of the country voted solidly for it, French-speaking Canada as solidly against it. Of the 65 members whom the Province of Quebec sends to Parliament, 62 Liberals were elected with majorities in each case running into the thousands. Only in three English-speaking ridings of Montreal were Unionist members returned for the whole Province of Quebec. Ontario elects 82 members and is returning over 70 for the Unionist Government. Canada west of the great lakes shows an almost unbroken Unionist sentiment. The four Provinces of Manitoba, Saskatchewan, Alberta and British Columbia jointly return 56 members. Of that number not more than two, at most three, supporters of Sir Wilfrid Laurier have been elected. All the Cabinet Ministers are elected with the exception of two French-speaking Ministers from Quebec. These are Albert Sevigny, Secretary of State, and P. E. Blondin, Postmaster-General, now at the front with the French Canadians. Sir Wilfrid Laurier was beaten in the city of Ottawa by 500, but was elected for a Quebec City seat by almost 2,000 majority.

Ireland.—At the beginning of Advent Cardinal Logue issued the following very significant letter on the war and conditions in Ireland:

Cardinal Logue and The Republic

Rev. Dear Father: The misery and suffering which this lamentable war entails not only on belligerents, but on neutral countries, has given rise to a widespread and earnest longing for peace. Yet, as far as human action is concerned and human judgment can forecast, there is little hope of peace in the near future. The ruinous conflict still goes on, with the sacrifice of young lives by tens of thousands, a waste of treasure which will cripple the countries engaged for generations, an ever-growing accumulation of present and future evil consequences, and all this with very little tangible result. The pendulum keeps swinging, from side to side, with no decided leaning to either.

Moved by this unavailing sacrifice of human life and the sufferings of multitudes so dear to his paternal heart, the Sovereign Pontiff made a disinterested and authoritative appeal, such as his neutrality and position justified, to the belligerent Powers. This appeal, where not misrepresented or coldly received, has hitherto had no practical effect. Some, at least, who have treated it with scant courtesy, have since been given reason to reconsider their view of its importance for their own best interests. Since the rage, the pride, jealousies, ambitions and conflicting interests of men leave little grounds to hope for an early peace, it is meet that we should have recourse to Almighty God, in whose hands are the destinies of men, and who can direct their ways and inspire their counsels. We must endeavor, by purifying our motives and desires, to render ourselves more worthy of His favor. Then we may hope, by fervent, persevering prayer, to move His mercy and obtain the blessing, which we so sadly need, of a just and lasting peace. Knowing that we cannot appeal more effectually to the Sacred Heart of our Divine Lord than through the intercession of His Blessed Mother, we should endeavor to enlist the powerful aid of this Queen of Peace in moving Almighty God to mercifully grant our petition.

Nor is it for the general peace of the world only that we should sue. We have troubles and unrest and excitement and dangers here at home, which render domestic peace necessary. Whether it be due to the demoralization which this world-war has brought to almost every country, or to the fate which seems to hang over our own unhappy country, blasting her hopes when they seemed to brighten, an agitation has sprung up and is spreading among our people which, ill-considered and utopian, cannot fail, if persevered in, to entail present suffering, disorganization and danger, and is sure to end in future disaster, defeat and collapse. And all this in pursuit of a dream which no man in his sober senses can hope to see realized: the establishment of an Irish republic, either by an appeal to the potentates of Europe seated at a Peace Conference or an appeal to force by hurling an unarmed people against an empire which has five millions of men under arms, furnished with the most terrible engines of destruction which human ingenuity could devise. The thing would be ludicrous if it were not so mischievous and fraught with such danger, when cleverly used as an incentive to fire the imaginations of an ardent, generous, patriotic people.

We have, therefore, need of peace; peace among the warring nations which will bring relief to so many suffering peoples; peace at home, which will enable us to unite quietly, prudently and perseveringly, in consulting for the best interests of our common country. If men by their designs, their conflicting interests, their mistaken views, stand in the way of this blessing of peace, we should have recourse to the Prince of Peace, beseeching Him, through the intercession of His Blessed Mother, to grant us both general and domestic peace; above all, to grant us that peace which surpasseth all understanding: peace with God, peace with ourselves, and peace with our neighbor.

On November 30 Mr. de Valera visited Roscommon and in answer to a question about the pastoral letter said: "I decline to assume the office of judge in regard to opinions which his Eminence has considered expedient to communicate to the clergy and laity of his diocese." In the speech which he delivered on this occasion the Sinn Fein leader laid down the Catholic doctrine on the origin of authority and the forms of government and in the end quoted these words of Leo XIII:

> Neither does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power. Nor does she blame those who wish to assign to the State the power of self-government. The natural law enjoins us to love devotedly and to defend the country in which we had birth, and in which we were brought up, so that every good citizen hesitates not to face death for his native land.

This passage was no doubt quoted in explanation and justification of the policy of Sinn Fein.

Rome.—The device adopted by Benedict XV, *"Misereor super turbam,"* "I have compassion on the multitude," seems to have been providentially adopted,

The Pope's Active Impartiality

for it sums up in a most expressive way the loving-kindness which has characterized since his election the efforts of the Father of Christendom. Apart from his unavailing endeavors to stop the carnage of the war, he has interested himself in suffering humanity without distinction of creed or nation. Some of the evidences of his all-embracing charity have been recorded by the *Bulletin de L'Alliance Française,* in a recent issue, which quotes from the circular letter sent by Cardinal Gasparri to the bishops, pointing out the desire of the Supreme

Pontiff "that no distinction of religion or race or language should be made among prisoners."

In behalf of the Armenians the Holy Father made representations at the court of Constantinople, and it was no fault of his if the Turks gave only illusory promises. His letter to the American Jewish Committee of New York on the subject of antisemitic violence protested vigorously that

> The natural law should be observed and respected no less in the case of the children of Israel than in the case of the rest of men, for to fail in its observance on the sole ground of diversity of religious profession would be contrary both to justice and religion.

The gratitude of the Jews is a matter of common remembrance. His munificence towards France as a nation and not merely to French Catholics is well known, for he has given generously out of his resources, slender at best and much reduced at present. Retaining communications with the belligerent nations, Pope Benedict obtained protection, to a degree that perhaps will never be known, for the victims of the war in all parts of the world. Many of those condemned to death, especially in Belgium, owe their lives to his intercession; for others he obtained a mitigation of their sentence.

One of the most striking of his services has been his efforts to obtain information concerning the "missing." With this purpose in view he established a new office at Rome with Mgr. Tedeschini at its head, whose work it is to make inquiries concerning prisoners of all nations. By his encouragement a similar bureau was established at Paderborn under the care of Mgr. Schulte; another was set up at Fribourg in Switzerland under the direction of the *Mission Catholique,* and a fourth at Vienna. Through his efforts precious details were forwarded to those whom it concerned of those of the Allies who were engaged in action in Belgium during the first campaign of the war. Lists of the dead, and wounded, last messages, information as to the place of burial, and in some cases plans of the cemeteries with means of identifying graves, were sent to the Red Cross at Geneva and to the Government of France.

At his request names of the missing were published in the camps in Germany and France, and by this means many of both sides, whose fate had hitherto been shrouded in obscurity, were discovered and the anxiety of their families removed. Through the instrumentality of the Catholic bishops in Bulgaria he obtained lists of prisoners taken during the retreat of the Vardar. In Turkey he instructed Mgr. Dolci, Vicar Apostolic to Constantinople, to visit the camps where the soldiers of the Allies, lost at the Dardanelles and elsewhere, were detained, to give them material and moral assistance; and to learn their names. He likewise obtained from the Turkish Government protection and care for the graves of the soldiers of the Allies who fell at Gallipoli.

These are some of the details which indicate that the Holy Father, while preserving the strictest neutrality, has taken the first place in those beneficent offices of charity which have marked all the neutral nations. He has had compassion large enough for all peoples, and has never been betrayed into identifying neutrality with indifference. His impartiality has been ceaselessly active in every phase of charitable assistance.

Russia.—From reports supplied on December 16 by the Bolsheviki, it appears that out of 237 Delegates to the Constituent Assembly 85 are Bolsheviki, 115 Social Revolutionists and 10 Constitutional Democrats, the rest belonging to other parties. Though 80 Delegates were then at Petrograd, no attempt was made to hold meetings. Trotsky proclaimed a merciless warfare against the Constitutional Democrats, and the Bolshevik Delegates, on an order from the Government, left Petrograd, and 150 Ukranian Delegates held a session at Kiev.

Factional Chaos

On December 16 Lenine's decree abolishing all military titles and distinctions went into effect. Hereafter officers are to be elected by the soldiers, and the rejected officers become privates with a corresponding reduction in salary. It is said that at the front colonels and their orderlies have been made to exchange functions.

Moreover the Bolsheviki have suppressed all the law courts of Petrograd, substituting for them new revolutionary tribunals and Trotsky has issued a decree dismissing all Russian ambassadors and their staffs because they ignored the Bolshevik decree ordering them to denounce the Kerensky Government. The Bolsheviki are reported to be gaining ground steadily because they represent the iron hand and it is dangerous to oppose them. The fact that thousands of bodies of those who came to a violent death were removed from the canals and rivers of Petrograd the week of December 2 is very significant. Force is the only law in Russia now and the revolutionists are sternly using it. The Bolsheviki have decreed the confiscation of all church property, lands, money, plate and jewels, and the abolition of religious instruction in the schools.

Dispatches dated December 16 announced that the Bolshevik troops in Odessa attacked the arsenal where the Ukrainian Rada was gathered, but they were driven off and defeated. It appears that the Bolshevik forces at Kiev were overcome and disarmed, large quantities of their guns and ammunition being seized. The Ukraine refuses to recognize the Bolshevik Government. On December 19 Petrograd was declared in a state of siege by the Executive Council of the Workmen's and Soldiers' Delegates. Great disorder prevailed owing to the looting of wine-cellars, shops and restaurants. On December 19 the fighting in the Odessa region between the Ukrainians and Bolsheviki was reported to be increasing in severity and the ruling body of Odessa and the Bolshevik Government were exchanging ultimatums.

Civil War Continues

The Basis of Durable Industrial Peace

EDWIN V. O'HARA, LL.D.

IN the midst of the world-war, statesmen are engaged in outlining the basis of durable peace, a peace which will not be provocative of yet other wars. But every war has created more problems than it has settled and the present one will be no exception to the rule. Granted that statesmen will find the formula for an abiding peace among nations, it will be seen when the smoke clears away that other problems of scarcely less magnitude press sorely for solution. Among these the premier will be the unrest of the proletariat, which at the beginning of the war was already flamed with evil portent, and which, by the action of the solvent forces of the present international struggle will be found at the close of hostilities to be volcanic. Social students and especially those guided by the Catholic Church may well be occupied with the conditions of durable industrial peace, which is just as important for the spread of God's kingdom as peace among nations.

The first condition of durable peace among the dispossessed multitude will be such a share of the product of industry, such an income from their labor as will permit them the chief elements of a human, not to say a Christian, existence. The demand that men shall have a sufficiency for suitable housing, comfortable clothing and nourishing food is no mere echo of Socialistic clamor. It is their right as children of God; for without these things they cannot ordinarily lead normal lives, rear healthy children, improve their minds, practise their religious duties and fulfil the destiny for which God has created them. Such sufficiency of material goods is normally required for the reasonable development of the human person, a development to which God's designs subordinate the earth and everything on the surface thereof.

Many readers will regard this statement as a truism as to its content, but as pitched in too high a key in view of the fairly good conditions of the laboring class in America, especially when their lot is compared with that of the proletariat in Europe. Let us see. At the outset we may remark that the almost complete cessation of immigration from England, France and Germany during recent years would indicate that the working people of those industrial countries did not find American conditions notably better than conditions at home. But it is small comfort to be better than that which is conceded to be dismally bad. What are the conditions of the laboring class in America?

As to possessions: At the outbreak of the war the situation was full of danger. According to a widely accepted authority, 2 per cent of the people in the United States owned 60 per cent of the wealth; 33 per cent of the people—the middle class—owned 35 per cent of the wealth. The remaining 65 per cent of the people—the laboring class—owned 5 per cent of the wealth. We know that war-time production has sharply accentuated this dangerous concentration of wealth and has still further reduced the holdings of the many.

As to income: Before the war, between a fourth and a third of the men employed in factories and mines received less than $10.00 a week and from two-thirds to three-fourths of them received less than $15.00 a week. To compute the annual income of these men it will be necessary to discount the annual wage-rate by about 20 per cent for unemployment. The Immigration Commission which reported in 1909 studied the incomes of nearly 16,000 families, the members of which were engaged in manufacturing and mining industries. The incomes of 64 per cent of these families were *below* $750.00 a year, and the incomes of 31 per cent were below $500.00 a year. The families averaged 5.6 members each. For a family of such size between $700.00 and $750.00 a year was conceded by all investigators to be the minimum of decent subsistence. Thus more than one-half of the families were below the standard of decent subsistence and nearly a third were in abject poverty. How far had we fallen from the "American standard" according to which the family should be supported by the income of the father!

Eight million women are industrially employed in America. Upwards of two-thirds of the women in industrial occupations received less than $8.00 a week, the very minimum of decent subsistence anywhere in the United States before the war. Nearly one-half of them received less than $6.00 a week. About one-fourth of these women were "adrift" from home and were entirely self-supporting; and 90 per cent of those at home contributed largely to the support of aged parents or other dependents by turning in their earnings to the family purse.

The position of the laborer has rapidly become worse with the increase of cost of living in the past few years. It will be said that wages have increased since the beginning of the war. So they have; but not in proportion to the increase in cost of the necessities of life. Few things emphasize more strongly the difference between labor and other commodities than their respective responses to the increased supply of gold. The price of all commodities except labor began to soar with the importation of gold, and described a curve exactly

parallel with the curve which indicated the extent of gold shipments to New York, lagging behind the increased gold supply by two months. On the other hand, such rise in wages as occurred, has, except in a comparatively few occupations, been the result of actual or threatened strikes. All over the country organized labor has been in the throes of conflict and has but in few instances secured a rise in wages proportionate to the general rise in the cost of living. And unorganized labor is for the most part relatively much worse off than five years ago, for its wages have hardly increased perceptibly.

Another feature of low wages is worth considering. An investigation by the Federal Children's Bureau showed that the babies whose fathers received less than $10.00 a week died during the first year at the rate of 256 for every thousand; whereas babies whose fathers received $25.00 a week died at the vastly lesser rate of 84 for every thousand. We have already noted that one-third of the men workers get less than $10.00 a week.

The condition of working classes was accurately described by Leo XIII, in his famous Encyclical, "*Rerum Novarum,*" wherein the illustrious Pontiff remarks that "The concentration of so many branches of trade in the hands of a few individuals has brought it to pass that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself." And not content with pointing out the evil, Pope Leo demanded that "Some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working class."

What is the remedy? Shall it be sought in an enlightened conscience among employers? To a very limited extent. For the prevailing type of industrial organization is the corporation, in which the stockholders and board of directors know nothing and care nothing about the conditions of labor in the establishments from which their income is derived, for distance, it is said, disinfects dividends. Moreover the executive officials cannot let their personal humane feelings affect the question, for everything is controlled by the inexorable demand for interest and dividends. The remedy will be found very slightly indeed in the enlightened conscience of the employer.

Will the remedy be found in labor organization? Partly. Labor unions have been a powerful influence in improving the status especially of skilled labor. Unfortunately less than 8 per cent of wage-earners in this country are members of organized labor—only about 2,000,000 out of 27,000,000. There seems little reason to hope that the unskilled masses of labor can soon be brought into effective organization.

It remains for the State to intervene and by the exercise of its authority to prohibit the violation of that "dictate of natural justice" which Leo XIII declared to be "more imperious and more ancient than any bargain between man and man, namely that the remuneration ought to be sufficient to maintain the wage-earner in reasonable and frugal comfort—sufficient to maintain himself, his wife and his children in reasonable comfort." Minimum-wage legislation does not involve the fixing of wages by the State. It involves only the prohibition by law of unreasonably low wages. A housing code does not tell us how many rooms we shall have in our houses; it simply prohibits dwellings unfit for human habitation.

In the midst of the present labor unrest there is no proposal to the advancement of which Catholic students of social-economics can devote themselves with more benefit to the laboring man and with more credit to their religion than the movement for the payment of a living wage. To secure to the laborer a sufficiency whereby he may live as befits the dignity of a human being is a religious duty. It will lay the cornerstone in the temple of durable industrial peace.

The Washington Masonic Memorial

MICHAEL KENNY, S.J.

"WASHINGTON, First of America's Masonic Presidents," is the title of the leading article in the October *New Age Magazine,* organ of the Thirty-third Degree Scottish Rite; and an editorial acclaims it a complete refutation of "Jesuit writers who assert that although Washington did join the Masonic fraternity in his youth: yet as a full-grown and experienced man he took no particular interest therein. We have the goods on them in this particular also, but they don't know it." The reference is evidently to AMERICA's refutation of the Masonic claim, apropos of the projected Masonic monument to Washington in Alexandria, Va., that the First President was Master and Founder of the lodge erected there in 1788. The article cited Washington's own evidence in 1798 of his thirty years' absence from the lodge, and his denunciation of

"the diabolical tenets" and "pernicious principles" which were even then inoculating American Masonry. The *American Freemason,* whose editor displays a candor and capacity unusual among writers of the craft, promptly advised the abandonment of the project, asserting that Washington had done less for Masonry than Masonry had done for him.

The Blue Lodge exponent supposed that the costly monument was intended to honor Washington; but the crafty Scottish Rite had quite another purpose. They were already strongly entrenched in the capital. Their numerous lodges are conspicuous by their sign and symbols through its streets and avenues, and they have not only a large Masonic representation in national officialdom, but in every Government department they have erected a separate Masonic club to keep a watchful eye and directive hand on the inmost executive and diplomatic activities of the Republic. When the dangerous evils of this organized clubbing, in the heart centers of our national Government, under the direction of a secret extra-legal government whose "edicts must be respected and obeyed without examination," were exposed in AMERICA for August 24, 1914, the *American Freemason* deprecated the institution or continuance of such procedure. But Scottish Rite chiefs, less ingenuous than the Blue Lodge magnate, are not disposed to let such things as historical facts or the spirit and letter of the Constitution interfere with their fixed designs. They have since continued to strive to fix in every Government department their separate oath-bound Masonic clubs, thus enlarging the relative influence and members of Masonic officials and multiplying their facilities to glean and co-ordinate information useful to the rulers of the Craft; and they boldly advertise the meetings of these organized Masonic officials in departments set up and maintained by the votes and taxes of all citizens alike.

Their control of the seat of power, or at least the unhampered working of their well-oiled machinery, has not satisfied Masonic ambition. "Masonry is the religion of symbolism," and their power in the nation's capital must have a symbol. George Washington was and is "first in the hearts of his countrymen," and shall so remain. He is "woven forever into the fabric of American institutions, and the nation is what it is because of what he was." Hence a monster Masonic memorial at Alexandria, raising to the skies its stately dome within view of the capital and strikingly impressive from its points of vantage, would imprint the importance and power of Masonry on citizens, legislators, and the myriad pilgrims from State and Territory, who would hardly search Washington's writings to learn his slight connection with Masonry that was, and his resolute hostility to Masonry that is. Meanwhile the figment of his Masonic zeal will spur the craft to swell the proposed $667,220 Memorial fund.

Therefore the renewed attempt to prove Washington "an enthusiastic Mason, gladly mingling with the brethren at the lodge or elsewhere and ever deeply in earnest about his Masonic connections." The only facts submitted to prove him a Mason of any sort are those already stated in AMERICA, namely, that he entered the Fredericksburg, Va., lodge in 1752, when he was twenty, and became a Master or Fourth Degree Mason in 1753. But thereafter there is a big Masonic gap. The next craft record of this "enthusiastic Mason" is dated June 24, 1779, twenty-five years after his admission to Fourth Degree; and it merely states that the American Union lodge presented him with a public address and cheered him on his departure, procedures not peculiar to Masons during Washington's public career. The minutes of the same lodge, December 27, 1779, are said to include the item: "Visitors present—Bros. Washington, etc." This is the only instance cited of Washington having set foot in a lodge since he was twenty-one. The *New Age* writer's failure to find another in the Masonic records of forty-six years is striking confirmation of Washington's own statement in 1798 that he had not been in a lodge "more than once or twice in thirty years."

The remaining records consist of formal replies made by Washington to public Masonic addresses, a courtesy he was wont to extend to all groups of citizens. Only two of these are included in the twelve volumes of Sparks' exhaustive collection, and neither entry nor address nor other item states or hints that he ever set foot in the lodge of Alexandria; though Brother Clegg labors deftly to leave that impression, for which he presents not a tittle of evidence. He shows that "Brother Washington" was invited, with others, to open that lodge in 1788, but he fails to record that Washington replied, or accepted, or that, though it was but a few miles from his home, he was even once present at its meetings. To divert attention from this striking proof of his lack of interest in Masonry Brother Clegg immediately adds that "He accepted the position of Master and was also urged to hold the position of General Grand Master," thus leaving the guileless reader to infer that acceptance and offer took place in Alexandria, and in 1788. Yet the writer knew that Washington's only acceptance of Mastership was in 1753, and that the offer of Grand Mastership of Virginia was made in 1771, and that Washington declined it. This entry would have enabled Brother Clegg to narrow the twenty-five years' gap in Washington's Masonic connections, but he fails to avail himself of it. It would dissolve rather than solidify his airy figment that Washington "was an enthusiastic Mason gladly mingling with the brethren at lodge."

In fact, all the records this specious propagandist could scrape together in a four years' hunt make it manifest to the observant reader not only that Washington as President never attended a lodge, but that his own affirmation of thirty years' abstention was an under-statement, the scant entries extending his period of one or

lonely island in the Tiber, or even hastened their death by intentional maltreatment. In Rome when a slave had killed his master, it was the custom that all his slaves should be put to death. The barbarous custom prevailed when, as Tacitus tells us, after the Prefect of the City, Pedanius Secundus, had been murdered by one of his slaves, the 400 slaves of the murdered official were all put to death in spite of their proved innocence and the cries for mercy which arose on all sides in their behalf. The treachery and cruelty practised by the Spartans on their helots, the organized slave-hunts which they turned loose upon their victims, put to shame the horrors of the African slave-trade, and are a foul stigma on the race and the civilization which practised them.

In the second century before Christ, the island of Delos was the center of the slave-trade. Strabo states that as many as 10,000 might be sold there in a day. Rome of course soon became the headquarters of the infamous traffic and though it is almost impossible to form an estimate of the actual number of slaves at any one time, specific instances may give us an insight into the extent of the evil. Aemilius Paulus, one of the most humane of the Roman conquerors, after his victory over Perseus and the overthrow of the Macedonian empire at Pydna, acting under the orders of the Senate, sold 150,000 captives into bondage. Marius after defeating the Cimbri and Teutones is said to have sold the same number, and though the figures are open to suspicion, it is undeniable that they amounted to the thousands. Cæsar was not, as Roman soldiers go, a cruel man. Yet in the second book of his "War in Gaul," he tells us without a tremor to mar the perfection of his splendid prose, that after the defeat of the Aduatuci, he sold 53,000 prisoners. Pliny informs us that although Caecilius Claudius had lost a great portion of his estates, he left at his death over 4,000 slaves. Some individuals, though evidently the cases were exceptional, possessed as many as 20,000.

For all these suffering thousands, not a word of compassion or sympathy from the poets, orators or statesmen of Rome! Surely the exploitation of man by man had reached its acme. It was not only a fact recognized as fitting by the laws, it was a whole philosophical and economic system. It was the very morality of paganism. But it was a morality and a system which while having the most disastrous results on the economic welfare of the State by its degradation of labor, had the most pernicious results on the character of the slave and the master; on the character of slave, for while his body was being tortured, his conscience was too often, so to say, destroyed. If liberty for him meant nothing, if family, husband, children, wife were idle words, so too were the words virtue, honesty, chastity, purity. He had but one duty, to obey his master. We are told in a comedy of Plautus, who has drawn a perfect picture of slave-life in Rome, that whatever the master commands, is right. The frightful consequences of such a tyranny are too easy to understand. The slave was robbed of his right to think, his honor, his very soul. The system degraded the master also. That degradation can be summed up in a single sentence. It paralyzed the moral sense of the slave-owner. When a man has an absolute right of life and death over his fellows, when he sees them ready to do his bidding, right or wrong, cringing and fawning before him under fear of the lash, it hardens the heart it makes men irresponsible, proud, selfish and cruel. When men no longer treat men as men, but as chattels things, they lose the sense of their own manhood and degrade themselves to the level of the beast. It was the very thing that happened in pagan times. The gyves were fastened heavily indeed on the master and the slave. Rome and paganism were helpless to stem the evil. Only the Divine hands of Him who has ever compassion on the suffering multitude could break the galling chain. And so it was broken, as we shall see.

Our Brothers' Keepers

RICHARD A. MUTTKOWSKI, Ph.D.

AMONG the so-called preliminary campaigns following the entrance of the United States into the great war the Liberty Loan and Red Cross campaigns proved tremendous successes. Following them the appeals of the Knights of Columbus and of the Young Men's Christian Association for the "war-camps" have received a generous response. Yet while the purpose of the two prior campaigns was well understood, some misapprehensions exist as to the status of the war-camps, this oddly enough despite the publicity which accompanied the President's approval of the camps. One of the misapprehensions is that the camps are military in purpose. The answer is simple enough: the camps are for military men, but aim to provide recreation and to look after the general welfare of the troops. Yet this single misunderstanding has, to my certain knowledge, caused many to withhold or stint their donations, more so among Y. M. C. A. contributors than among Catholics.

A second misapprehension, purely Catholic in bearing and prompted perhaps by fraternal envy, is that the Knights of Columbus will use the work in the camps to further their own interests as an organization. President Wilson has made clear that the Knights of Columbus were selected because they form a representative body of Catholics, and secondly because social welfare-work is one of the specialties of the Order. Let me state this clearly: It was not intended to entrust our young men to Catholics belonging to a specific organization, but to a Catholic organization representing the Catholics of the United States. The distinction is apparent to him who will see. It is obvious that only an organization which is prominent numerically, and whose work is along recreational lines could be considered. The objection is invalid and it is so regarded by those who offer it, for it is usually coupled with a "racial" argument to lend it force, apparently with the idea that two weak arguments, like a blind man being led by a cripple, may support each other and give a semblance of strength. It is sufficient to note that the camps are not intended for fraternal, nor for racial, specifically "Irish," aggrandizement. The objection is silly, a weak excuse to evade contribution.

A third misapprehension is that the camps are solely a Knights of Columbus enterprise, financed entirely by Knights

of Columbus, and destined to benefit Knights of Columbus only. Such restrictions would be fatal, and are not entertained for one moment. As announced by the Knights of Columbus leaders, the K. C. camps include *all Catholic men,* primarily, and in addition all non-Catholics who care to take interest. All Catholics are to be served, whether Knights or not. Now, it is not meet that 400,000 Knights of Columbus should carry a financial burden which properly should be apportioned to 4,000,000 Catholic men, and therefore contributions are asked from all Catholics. Many of the laity, particularly a few persons prominent in rival fraternal circles, have been loath to contribute, because the cause of another Order seems to be advanced. I also regret to say that not a few priests have failed to support the work as it deserves.

"But why should there be camps, particularly Catholic camps?" is a rather naïve question heard more frequently than one expects. It should hardly seem necessary to emphasize the need of welfare-work among our soldiers if they are to be kept mentally, morally, and physically at their best. Arduous drill and routine duties cannot fill all hours of the day. Recreation must be and unless lawful opportunity for it is provided in the camps it will be sought elsewhere, and then of the illicit type.

"But why Catholic camps?" One may as well ask "Why Catholic schools, or churches?" "Why Catholic societies? Why Catholic publications?" The question indicates a woful lack of thought. The prevailing anti-Catholic activities will not cease in the camps and cantonments. Prejudice, intolerance, and animosity will receive merely a military background, and will be as pronounced as elsewhere, or perhaps even accentuated. It is possible, indeed almost certain, that the exercise of religious duties will at times be interfered with under the plea of military exigencies. But since facts are convincing, let me give facts. I quote from the letter of a valued clerical friend:

> One Sunday, S—— B——, whom you know, asked for permission to attend Mass. He got this answer, verbatim: "To hell with your damned Catholics, and your whole damned religion." He was refused . . . During ambulance instruction, one officer asked in all earnestness why the Germans are so brutal. Another answered with full conviction, "Because they are Catholics."

Similar accounts have come to me from other sources, and the conditions they depict are by no means roseate. The attacks continue in the camps, that is evident.

"But we have the priests, our army chaplains! Why don't they do something?" Yet what can the chaplains do when there are so few? Again I quote my friend: "Yesterday I had a long talk with Bishop —— on the sad conditions in our camps. He said, 'We Bishops must keep "mum." The laity alone can do something in present conditions.'"

"The laity alone can do something." Indeed, it is the great opportunity for the laity to help their own and through them others. President Wilson has recognized that a series of circumstances exist in the military camps which are beyond the scope and control of either military or religious agents. He has therefore placed the mental and moral welfare of our soldiers in the care of the people themselves, delegating two organizations, the Knights of Columbus and the Young Men's Christian Association, for the actual ministrations. Liberty loans and Red Cross funds have their recognized places; but to keep men fit, temptation must not merely be removed, but healthy recreation must be substituted, and welfare work thus becomes perhaps as important as the military and Red Cross work. In effect, the President has made us our brothers' keepers. And the extent to which we realize our responsibility can be measured in our willingness to support the selected organizations. They are our delegates, for they minister directly to our own.

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

Arnold Bennett and Dogma

To the Editor of AMERICA:

In a selection, made up from articles contributed by Mr. Arnold Bennett to an English journal and issued by an American publisher, there is this characteristic utterance upon a book of essays by G. K. Chesterton:

> I merely voice the opinion of the intelligent minority (or majority) of Mr. Chesterton's readers when I say that his championship of Christian dogma sticks in my throat. In my opinion, at this time of day it is absolutely impossible for a young man with a first-class intellectual apparatus to accept any form of dogma, and I am therefore forced to the conclusion that Mr. Chesterton has not got a first-class intellectual apparatus. . . . I will go further and say that it is impossible. in one's private thoughts, to think of the accepter of dogma as an intellectual equal.

It is quite of a piece with this, at least, frank expression of Mr. Bennett's arrogance, that he should fall foul of a Catholic writer like Dr. Barry, who in protesting against "the plague of unclean books," thereby writes himself down as not Mr. Bennett's "intellectual equal."

Brooklyn. JOHN JAYCIE.

A Psychiatric Clinic for Irish Patriots

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In his new book about "The Irish Issue in Its American Aspect" Mr. Shane Leslie lays before his American audience much information which might improve their acquaintance with certain historical aspects of Irish affairs. The sketches of which the book is made up are written in the style which has become familiar to Mr. Leslie's readers, many of whom are ready to bear with statements that are not wholly acceptable for the sake of scintillations which lend interest to every page. Those of us who have an interest in Ireland are delighted when any writer in her praise is able to find a sympathetic audience in the new Irish world. Perhaps it is only the super-sensitive amongst us, of whom I suppose I am one, who are irritated by the sacrifices he is at times prepared to make for the sake of a turn of expression. An example of this occurs when, at the end of his sketch of Parnell, whom he has first been comparing to Randolph Churchill, he says: "Both were cast out to die alone in madness and despair." Is this fair to Parnell? No matter for that, but is it fair to those who think the Parnell epoch in Ireland should bear some other stamp than "madness and despair" connote? This is followed, on the very next page, by a discussion of "treason" and "betrayal" as applied to the Redmonds, Irishmen in America being supposed to comment—it seems to me a very un-Irish comment, and much more an echo of English contempt—"That they got nothing for it, not even a staff billet for Willie Redmond or an Order of Merit for John." The laudation that follows hardly takes away the bad taste left by that.

Pearse, again seems to have been a man of quite normal mind and quite masculine manners, yet it is here said of him that while he was conducting a school which all admired, "in the background Pearse was forever conspiring with the phantoms of his own mind." Another madman, my dear American friends, madder even than Parnell, perhaps. Kettle, also, "stood with naught but a mystic's dream between him and the great horror." Only half-mad, perhaps. Of course Casement was mad. "Like Gordon he was intractable to his superiors and believed in a vague inspired mission." "Against such Quixotes no bribery, no persuasion can avail." In the same way "John Mitchel was the most brilliant, the most downright, the most dreamshot of the patriots of 'forty-eight." The Dublin rebels were "pleading for the life and right of a small nationality," but, in keeping with all Irish political effort, "with suicidal gesture and distorted phrase." O'Connell is spared the suggestion of madness, although he had

As an American, I feel an unconquerable impulse to fight wherever I see my liberty endangered; and I fail to see where the pantheist leaves me any more freedom than has my image in the glass. What freedom can you expect in a "manifestation"? Just the freedom which the manifestor grants it—which is simply none at all. My image in the glass does not have to be there, but it cannot get there unless I make it possible by placing myself before the mirror, and once there it does as I make it do.

If we are merely parts of the great Divine essence, then, like any other part, we move and think and act just as that essence directs. My arm is not free to scribble these sentences unless I direct its action; for my arm is a part of me and as such subject to my direct dominion. And if men are parts of god, it is as absurd to speak of individual human liberty as it is to speak of brains in a clothes-brush. This the consistent pantheist admits without much reluctance. We are the toys of Divinity, flung, either by its free-will or in obedience to fixed laws, into a seemingly separate existence. Once more philosophy has thrown away free-will and with it all law and duty and obligation and morality.

For without individual freedom of will there is no place in the dictionary of pantheism for our meaning of a wrong act. Matricide, rape, the defrauding of widows and orphans, and that long catalogue of crimes which make desolate the land cannot in any sense be called moral wrongs. The murderer, the seducer, the firebrand, the traitor are merely parts of the deity, and hence they act under direction and cannot do otherwise than they do.

And in what possible sense can we say that this universal deity acts wrongly? It has no duty to anyone; for no one but itself exists. There is no one to place a binding law upon it or oblige it to carry out such a law were it to exist. If this be true, then the criminals in the world, who are after all only manifestations of the deity, did not the slightest wrong when they betrayed innocence, snatched the very food from the mouths of the poor, and spitted screaming babies on the points of their swords. All of which implies that our moral codes will stand a thorough overhauling, and that some extremely primitive concepts of life will go by the board in a thrice.

Supposing, however, that the Deity is really the author of the world's crime—and I am using the word in its properly understood sense—then we have the disgusting picture of a Deity, a being of essence Divine, who freely burdens itself with the atrocities of Cain and Messalina and Sir Henry Morgan and the Paris Apaches. We find ourselves confronted with a Being which by its infinite intelligence put into the world a wonderful order and plan, and yet which deliberately frustrates that order in a thousand and a million cases by senseless crimes. Though incomprehensibly vast in the breadth of its understanding, it either does not recognize, even as men recognize, the inherent destructiveness of sin, or else, recognizing its true nature, it none the less freely and deliberately embraces the things which to the utmost of their power set at naught the plan which that same Deity has fixed in the universe. In either case we have reduced our Deity to the level of the lowest degenerate that walks the streets of our cities. Thus pantheism which started out to make all men gods, ends by reducing God to the condition of the most disgusting criminal.

There is no denying that at first sight, especially when draped in the opalescent robes of the East, pantheism seems a flattering balm to our souls. But if, logically followed out, it first makes us equal to God and then makes God equal to the clay beneath our feet and the criminal whose presence we feel a profanation; if it deprives us of our individuality; if it strips us of free-will and makes us the toy of some irresponsible deity; if it inevitably makes the philanthropist and the murderer alike unworthy of praise or blame, it is not a doctrine to flatter the vanity, but to pervert the human intelligence. Man must by the force of his nature bow before some deity. Yet who dare say that the savage who enshrines in his hut a flat-nosed idol of clay is more to be ridiculed for his cult than the scientist who admits to the sanctuary of his mind this pantheistic god of contradictions?

The Galling Chain of Slavery

JOHN C. REVILLE, S.J.

WE claim freedom as our birthright. At the dawn of manhood, we gladly exercise the privileges of perfect citizenship. Liberty to us is a blessing as widespread as the sunshine, the fruits and harvests which nature yields. It is with difficulty therefore that we try to estimate the condition of the slave, the degradation of labor and the influence which they produced on social life and morality in the pagan world.

The laborer today is at least free. True, his lot is not ideal, yet it is neither hopeless nor altogether unhappy. In paganism on the contrary, the condition of the laborer was one of supreme degradation and misery. To be convinced of this, we need only cast a glance at the history of those two peoples who are considered to have reached the height of human grandeur and glory, Greece and Rome. Science and philosophy, poetry and

the arts, statecraft and military achievements crowned them both with a halo of greatness which the long lapse of ages has not been able to dim. But to those who from the standpoint of justice and reason examine the social constitution of these two commonwealths, the crown of glory which they wear seems tinsel indeed, when they look at the cornerstone on which their empire rested. For that constitution was founded on the contempt of labor. It meant nothing else but the exploitation of a whole people by a handful of rich, powerful and cruel men. The whole social organization of Greece and Rome was but the realization of the phrase that Lucan puts on the lips of Cæsar: "*Humanum paucis vivit genus.*" "The human race exists and toils for the pleasure and gratification of the selfish and favored few."

In Greece, the sole function of the citizen was to serve the State in the exercise of public functions, to ennoble it with the monuments of literary, artistic or political genius and to defend it with the sword. Everything else was thought unworthy of him and beneath the dignity of the freeman. Even in Rome in the earlier stages of its sturdy civilization, if agriculture was held in honor, and dictators after defeating the enemy were not ashamed to return to the plough they had left standing in the half-finished furrow, every other kind of labor was held in contempt and the contempt kept pace with the growing power and sway of the Republic.

In Sparta and Lacedemon, owing to the distribution of the public lands made by Lycurgus, under the condition that they could be transferred to others by inheritance only, the whole country gradually passed into the hands of a few hundred landed proprietors. In Italy, for somewhat similar reasons were formed those extensive *latifundia* or estates, which, according to Pliny, became its ruin. It must have been galling to thousands of slaves groaning in irons to realize that while a few pampered idlers lived in luxury given over to the excesses of vice, a whole people was groaning in poverty and degradation, bereft in a sense of their own personality, often reduced to starvation, with no other means to sate their hunger than the pittance doled out to them by the Emperor or the Senate, or the remains flung to them in contempt from the tables of their masters.

It is no wonder that, realizing their degradation, the people were led to despise all manual labor and to look upon it as fit for slaves only. This idea pervaded every class of society. The opinions expressed on the subject by the noblest exponents of Greek thought and culture, the high-minded Plato and the keenly logical Aristotle, became the watchword of the noblest. Even Cicero, whose thought, in its humane tendency, runs far ahead of his times, writes: "All laborers are engaged in a vile occupation, for nothing honorable can be found in the workshop of the toiler."

These ideas had filtered down to the lowest levels of society. The result can be imagined. The free man, even of the lowest position, left to the slave every kind of manual and mechanical occupation, everything almost that presupposed physical labor. Slaves worked in the mines; slaves reared those splendid piles of the Pantheon, the Coliseum, the Column of Trajan, the Mole of Adrian which still excite our wonder: slaves built those marvellous highways, over which the Romans marched to the conquest of the world. The industries, the trades, the mechanical arts were in the hands of slaves. They were the builders, the road-makers, the field and house servants of the chosen few. They ministered to their wants, their pleasures, their caprices and their vices. If now and then a free man decided to work in order to gain his livelihood or to cancel a debt, even then he could seldom escape from his misery. It was impossible for him to compete with slave-labor. Slavery was the normal condition of the laborer. If a man toiled, he was a slave, and Homer says that Jove takes from the slave one-half the qualities of a man. Aristotle attempted to prove that slaves are of a quite different nature from the rest of mankind, as distinct from the free man as the soul from the body, and the man from the brute. And from the pages of Plato, the philosopher and Aristophanes, the comic poet, in Greece, and from the works of Varro, Terence, Plautus and Seneca in Rome, it can be seen that the slave had no rights which the free man was bound to respect.

He was not recognized as a man. He was classified as a tool, a machine, a chattel, good for the uses of the farm or the house. As long as he might be of any service he should be treated so as not to spoil his market value. When sick or no longer able to work through weakness or old age, he was left to rust away or to die alone.

If under Claudius and the Antonines, even under Domitian and Nero, a few laws and decrees were passed to mitigate the horrors of slavery, and if a great jurisconsult like Ulpian dared ask that slaves be treated as men, it may still be said that the power of the Roman master over his slave was practically absolute. He could employ him in any labor, even the most dangerous. He could sell him at will. He could hire him out to another master under any conditions. He could maltreat and mutilate him and subject him to the most cruel torments. He could put him to death. He did so at times for the merest trifles. If Cleopatra tried the effect of deadly poison upon her slaves, Vedius Pollio flung one of those unfortunate wretches into a fish-pond because he had broken a precious vase. It is true that such acts of inhuman cruelty were uncommon, not through any sentiment of humanity, but merely out of the regard which the masters professed for their own interests and property. Self-interest alone was the policy which dictated the treatment of the slave. When age, accident or disease had incapacitated these wretched beings for work, their masters abandoned them on a

lonely island in the Tiber, or even hastened their death by intentional maltreatment. In Rome when a slave had killed his master, it was the custom that all his slaves should be put to death. The barbarous custom prevailed when, as Tacitus tells us, after the Prefect of the City, Pedanius Secundus, had been murdered by one of his slaves, the 400 slaves of the murdered official were all put to death in spite of their proved innocence and the cries for mercy which arose on all sides in their behalf. The treachery and cruelty practised by the Spartans on their helots, the organized slave-hunts which they turned loose upon their victims, put to shame the horrors of the African slave-trade, and are a foul stigma on the race and the civilization which practised them.

In the second century before Christ, the island of Delos was the center of the slave-trade. Strabo states that as many as 10,000 might be sold there in a day. Rome of course soon became the headquarters of the infamous traffic and though it is almost impossible to form an estimate of the actual number of slaves at any one time, specific instances may give us an insight into the extent of the evil. Aemilius Paulus, one of the most humane of the Roman conquerors, after his victory over Perseus and the overthrow of the Macedonian empire at Pydna, acting under the orders of the Senate, sold 150,000 captives into bondage. Marius after defeating the Cimbri and Teutones is said to have sold the same number, and though the figures are open to suspicion, it is undeniable that they amounted to the thousands. Cæsar was not, as Roman soldiers go, a cruel man. Yet in the second book of his "War in Gaul," he tells us without a tremor to mar the perfection of his splendid prose, that after the defeat of the Aduatuci, he sold 53,000 prisoners. Pliny informs us that although Caecilius Claudius had lost a great portion of his estates, he left at his death over 4,000 slaves. Some individuals, though evidently the cases were exceptional, possessed as many as 20,000.

For all these suffering thousands, not a word of compassion or sympathy from the poets, orators or statesmen of Rome! Surely the exploitation of man by man had reached its acme. It was not only a fact recognized as fitting by the laws, it was a whole philosophical and economic system. It was the very morality of paganism. But it was a morality and a system which while having the most disastrous results on the economic welfare of the State by its degradation of labor, had the most pernicious results on the character of the slave and the master; on the character of slave, for while his body was being tortured, his conscience was too often, so to say, destroyed. If liberty for him meant nothing, if family, husband, children, wife were idle words, so too were the words virtue, honesty, chastity, purity. He had but one duty, to obey his master. We are told in a comedy of Plautus, who has drawn a perfect picture of slave-life in Rome, that whatever the master commands, is right. The frightful consequences of such a tyranny are too easy to understand. The slave was robbed of his right to think, his honor, his very soul. The system degraded the master also. That degradation can be summed up in a single sentence. It paralyzed the moral sense of the slave-owner. When a man has an absolute right of life and death over his fellows, when he sees them ready to do his bidding, right or wrong, cringing and fawning before him under fear of the lash, it hardens the heart, it makes men irresponsible, proud, selfish and cruel. When men no longer treat men as men, but as chattels, things, they lose the sense of their own manhood and degrade themselves to the level of the beast. It was the very thing that happened in pagan times. The gyves were fastened heavily indeed on the master and the slave. Rome and paganism were helpless to stem the evil. Only the Divine hands of Him who has ever compassion on the suffering multitude could break the galling chain. And so it was broken, as we shall see.

Our Brothers' Keepers

RICHARD A. MUTTKOWSKI, Ph.D.

AMONG the so-called preliminary campaigns following the entrance of the United States into the great war the Liberty Loan and Red Cross campaigns proved tremendous successes. Following them the appeals of the Knights of Columbus and of the Young Men's Christian Association for the "war-camps" have received a generous response. Yet while the purpose of the two prior campaigns was well understood, some misapprehensions exist as to the status of the war-camps, this oddly enough despite the publicity which accompanied the President's approval of the camps. One of the misapprehensions is that the camps are military in purpose. The answer is simple enough: the camps are for military men, but aim to provide recreation and to look after the general welfare of the troops. Yet this single misunderstanding has, to my certain knowledge, caused many to withhold or stint their donations, more so among Y. M. C. A. contributors than among Catholics.

A second misapprehension, purely Catholic in bearing and prompted perhaps by fraternal envy, is that the Knights of Columbus will use the work in the camps to further their own interests as an organization. President Wilson has made clear that the Knights of Columbus were selected because they form a representative body of Catholics, and secondly because social welfare-work is one of the specialties of the Order. Let me state this clearly: It was not intended to entrust our young men to Catholics belonging to a specific organization, but to a Catholic organization representing the Catholics of the United States. The distinction is apparent to him who will see. It is obvious that only an organization which is prominent numerically, and whose work is along recreational lines could be considered. The objection is invalid and it is so regarded by those who offer it, for it is usually coupled with a "racial" argument to lend it force, apparently with the idea that two weak arguments, like a blind man being led by a cripple, may support each other and give a semblance of strength. It is sufficient to note that the camps are not intended for fraternal, nor for racial, specifically "Irish," aggrandizement. The objection is silly, a weak excuse to evade contribution.

A third misapprehension is that the camps are solely a Knights of Columbus enterprise, financed entirely by Knights

of Columbus, and destined to benefit Knights of Columbus only. Such restrictions would be fatal, and are not entertained for one moment. As announced by the Knights of Columbus leaders, the K. C. camps include *all Catholic men,* primarily, and in addition all non-Catholics who care to take interest. All Catholics are to be served, whether Knights or not. Now, it is not meet that 400,000 Knights of Columbus should carry a financial burden which properly should be apportioned to 4,000,000 Catholic men, and therefore contributions are asked from all Catholics. Many of the laity, particularly a few persons prominent in rival fraternal circles, have been loath to contribute, because the cause of another Order seems to be advanced. I also regret to say that not a few priests have failed to support the work as it deserves.

"But why should there be camps, particularly Catholic camps?" is a rather naïve question heard more frequently than one expects. It should hardly seem necessary to emphasize the need of welfare-work among our soldiers if they are to be kept mentally, morally, and physically at their best. Arduous drill and routine duties cannot fill all hours of the day. Recreation must be and unless lawful opportunity for it is provided in the camps it will be sought elsewhere, and then of the illicit type.

"But why Catholic camps?" One may as well ask "Why Catholic schools, or churches?" "Why Catholic societies? Why Catholic publications?" The question indicates a woful lack of thought. The prevailing anti-Catholic activities will not cease in the camps and cantonments. Prejudice, intolerance, and animosity will receive merely a military background, and will be as pronounced as elsewhere, or perhaps even accentuated. It is possible, indeed almost certain, that the exercise of religious duties will at times be interfered with under the plea of military exigencies. But since facts are convincing, let me give facts. I quote from the letter of a valued clerical friend:

> One Sunday, S—— B——, whom you know, asked for permission to attend Mass. He got this answer, verbatim: "To hell with your damned Catholics, and your whole damned religion." He was refused . . . During ambulance instruction, one officer asked in all earnestness why the Germans are so brutal. Another answered with full conviction, "Because they are Catholics."

Similar accounts have come to me from other sources, and the conditions they depict are by no means roseate. The attacks continue in the camps, that is evident.

"But we have the priests, our army chaplains! Why don't they do something?" Yet what can the chaplains do when there are so few? Again I quote my friend: "Yesterday I had a long talk with Bishop —— on the sad conditions in our camps. He said, 'We Bishops must keep "mum." The laity alone can do something in present conditions.'"

"The laity alone can do something." Indeed, it is the great opportunity for the laity to help their own and through them others. President Wilson has recognized that a series of circumstances exist in the military camps which are beyond the scope and control of either military or religious agents. He has therefore placed the mental and moral welfare of our soldiers in the care of the people themselves, delegating two organizations, the Knights of Columbus and the Young Men's Christian Association, for the actual ministrations. Liberty loans and Red Cross funds have their recognized places; but to keep men fit, temptation must not merely be removed, but healthy recreation must be substituted, and welfare work thus becomes perhaps as important as the military and Red Cross work. In effect, the President has made us our brothers' keepers. And the extent to which we realize our responsibility can be measured in our willingness to support the selected organizations. They are our delegates, for they minister directly to our own.

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

Arnold Bennett and Dogma

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It is quite of a piece with this, at least, frank expression of Mr. Bennett's arrogance, that he should fall foul of a Catholic writer like Dr. Barry, who in protesting against "the plague of unclean books," thereby writes himself down as not Mr. Bennett's "intellectual equal."

Brooklyn. JOHN JAYCIE.

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some bad qualities, and Smith O'Brien has no more against him than being "a relative of Sir Cecil Spring-Rice."

But taking them by and large there is not much left for Mr. Leslie's American readers to conclude than that every Irish patriot is more or less a lunatic, or that nobody but a lunatic would be an Irish patriot. This may be just what American readers require to be told. It will confirm them in the view so many profess to hold that the struggle for liberty, which in all other countries is esteemed to be a rational undertaking, is in Ireland an aberration of disordered minds. Personally, with the admiration I have for Mr. Leslie's talents, I could wish, for his sake as well as my own, that he had been able to see the possibility of patriotism in Irishmen finding high expression without the stimulus of insanity to prompt its spokesmen; as also that their misadventures might be ascribed to the normally human causes which produce them, and not set down to a blind fatalism by which men are to be afflicted because it is Ireland they serve and not some other country.

New York. J. C. W.

Catholic Employment Bureaus

To the Editor of AMERICA:

Living near one of the large normal schools of the State and fully conversant with the trials of the Catholic graduate in his efforts to secure positions, I have followed the recent letters in regard to the methods of one or more of the employment agencies with great interest. I know only too well that the charges are true. One case, for instance, which has come to my notice, is that of a competent, experienced Catholic teacher who was compelled to wait for three years for an appointment in her own city, while a dozen teachers not of our Faith and totally without experience were placed. The city to which I refer has a fair percentage of Catholics, but the charter declares that not more than one Catholic may at any time be a member of the board of education.

I think that it behooves AMERICA as the foremost Catholic magazine and the mouthpiece of a great teaching Order to point out some means by which Catholics can in all fairness gain remunerative employment. I am sure that other Catholic publications would be ready to second its efforts.

In addition it seems to me that it is high time that the Catholic universities and colleges of this country should start employment bureaus not only for the graduates of their institutions but also for undergraduates. Actual employment given to ambitious members of Catholic colleges and universities through a faculty organization, aided by alumni and others, sounds like a fairy tale to the student body of our colleges. As a whole, an innovation of this kind would be very welcome; for, strange to say, the Catholics most fortunate in this world's goods do not throng Catholic colleges. These suggestions come from a student who desires to aid.

New York. C. M.

Teach Them What to Read

To the Editor of AMERICA:

The issue of AMERICA for December 8 contains an editorial which emphasizes a matter that should be insisted on. Certainly we should teach our Catholics what to read. The conclusion of the editorial should be read and pondered by all teachers. Many graduates from our schools, it is much to be feared, never heard the names of some of our great Catholic authors; few know anything about our leading Catholic papers and reviews; their libraries at home may not contain a single Catholic book. Who is to blame, if the young have no taste for Catholic reading? All teachers should devote some time to reading from standard Catholic books and magazines, or at least to recommending them. Teachers should also inform their pupils where Catholic literature can be procured, for many Catholic graduates do not even know so elementary a detail of Catholic life.

Denton, Texas. RAYMOND VERNIMONT.

Ridicule of the Irish

To the Editor of AMERICA:

In one of the most prominent amusement houses of Worcester, Irish character and personality have been recently subjected to a highly distorted and utterly obnoxious portrayal. It is not uncommon to see Irish wit confounded with blatant foolery; to see the upright, though unpolished son of toil represented as an uncouth simpleton. Such delineations are common, though none the less to be condemned. But the climax is reached when the kindly, grey-haired Irish mother, who, with her daughters, typifies the highest ideals of refinement and purity is replaced by an intoxicated woman brought forward as typical of the womanhood of the isle across the sea.

When such a representation is tolerated upon the vaudeville stage, those who permit it should be subjected to the censure of all Irish Americans worthy of the name, who profess any respect for the dignity of Irish-American womanhood. But, sad to relate, those of the audience who seemed to enjoy the shameful spectacle most were the ones on whose brows the Apostles' Creed was plainly stamped.

How can we expect modern society to entertain any respect for the land of our fathers, and its sons, when we condone such exhibitions by sitting idly by and, worse still, by applauding?

Worcester, Mass. EDWARD G. O'CONNOR.

Catholic Child-Caring Agencies

To the Editor of AMERICA:

In common, no doubt, with many other Catholics, I lately received a letter and a pamphlet from the Child-Placing Agency of the State Charities Aid Association. The letter reminds me that "We must keep the hearthfires burning," an opinion from which I in no wise dissent, though, with the high price of coal, I conceive that the task is not without difficulties. It states, further, that after the war we "shall have a great many more needy children," and that we must place these children in "real homes." To help this excellent work, I am asked to contribute $65.10, since this sum "is the average cost of learning the facts about a homeless child, of finding a thoroughly good home, and of placing a child in it."

It is, of course, a commonplace with Catholic social workers that the proper place for the child is the home. God forbid that I should do or say anything to keep any poor little waif from the place which Almighty God designed for him, just as surely as He designed the swaying nest for the fledgling. But, as it seems to me, Catholics who supply the State Charities Aid Association with funds, may not only miss an opportunity to help really meritorious charities for children, but may actually work, through every dollar of their contribution, against the interests of the dependent Catholic child. Everyone knows the heartless attitude of that misnamed Association when, in 1916, the envenomed "uplifters" marshaled their forces against the Catholic child-caring institutions, and when they strove to hale before the courts as felons, men and women one day of whose consecrated lives knew infinitely more of real, helpful love for God's poor, than is written in the whole history of commercialized "charity" in this great city. Nor can Catholics forget the part assumed by Mr. Homer Folks at that time, and it is this gentleman's signature which closes the letter of appeal. Furthermore, the list of the Board of Managers, printed in the pamphlet is almost a roster of the forces that have, unwittingly perhaps, reproduced in this Christian century and community, the anachronism of a "charity" which sees in God's poor not the image of Christ Jesus, the Man of Sorrows, but obstacles to social progress, specimens to be analyzed in a sociological laboratory, and duly registered in a card-catalogue. True, the list contains one Catholic name, but that same name was appended to an appeal for a Luther memorial, issued last spring. In the latter case, as I am informed, the name was used without

duc authorization. Possibly, then, it has slipped into the S. C. A. A. list through an unfortunate error.

Catholics who are able to contribute $65.10 for child-caring purposes, will invest that sum wisely by sending it to the Sisters of Charity in charge of the New York Foundling Hospital, or they may consult with profit Mr. Edward J. Butler, Catholic Home Bureau, 105 East Twenty-second Street, or the Rev. Samuel A. Ludlow, Catholic Guardian Society, 237 East Twenty-first Street. There is very little danger that the non-Catholic charities will be neglected, and, after all, charity begins at home. Besides, contributions to Catholic charities are always devoted to charitable purposes, and not to defray the heavy "overhead charges" that seem inevitable when charity ceases to be a virtue and becomes a trade.

New York. J. F.

The Catholic Woman and Suffrage

To the Editor of AMERICA:

The woman movement has come to stay. It is economically appropriate to the age. There is a core of honesty and justice in it which, properly directed, will make it a good and useful thing, not the evil predicted. The Catholic woman who fails to appreciate this cannot well serve her country and her Church. I have been watching and studying this thing for years and I am as certain of the arrival of universal woman suffrage as I am of the sunrise tomorrow. The Catholic women who severely ignore or attack woman suffrage are failing to meet a necessity of the times; not only civic matters, but religious, are involved. To such Catholics as these I would sound a note of warning and ask them not to let the enemies of religion "beat them to the polls." Let those who have brought religion into politics learn that they cannot use "female" politics against religion.

Feminism is an ugly attendant, but we are not going to destroy feminism by attempting to destroy woman suffrage. Though feminists claim it, woman suffrage is not feminism. It is merely a civic and political matter. It is the duty of Catholic leaders, men and women, to redeem the movement from radical control, not only in the States where it has arrived, but in the States where it is coming. Woman suffrage is not in itself destructive to the home. Nothing can break up the harmony of a home where sanctity sits on the hearthstone. Sanctify the woman movement and woman suffrage will produce good results.

Those who revere womanhood and desire the day of better things in the home and in the State, cannot serve this good purpose by opposition to woman suffrage, or by censure and ridicule of suffragists, nor can they afford to be indifferent to the question. They must have the common sense to see that it is a matter of immediate importance; they must realize that it has come to stay; they must have the imagination to see its needs, and they must have the foresight to guide it away from pernicious influences. To do otherwise is simply to bury one's head in the sand. Unfortunately a great proportion of devoted Catholic women have done this very thing, while the twentieth-century sectarian devil smiles up his political sleeve.

Every practical Catholic woman, including the nursing and teaching Sister, should exercise her rights as a citizen. Woman suffrage must not be given over to the control of the feminists, or the sectarian politician, or the Socialists, or the anti-Catholics, or any class of fanatics. The Catholic woman, sane, devout, forward-thinking, womanly, has a duty to perform from which she must not shrink. Not by remaining aloof with her eyes and ears closed, but by coming forward, modestly yet fearlessly, with faith in immutable principles, can the Catholic woman serve the cause of womanhood in this, the twentieth century of our Lord.

Women are going through a very trying period, but they will always be the creatures God made them, whether they vote or not. It is a matter of utmost importance, in these striding times, for Catholic women to know how to vote, and to know they can be good Catholic women as well as voters, that the polls have no power to destroy their religion or their womanly virtues, but may be useful in maintaining the standards of both. The hope of suffrage is the Catholic woman.

Annapolis, Md. EVA DORSEY CARR.

Ecclesiastical Architecture

To the Editor of AMERICA:

The article by Miss Larmour in a recent issue of AMERICA treated of a most interesting subject and at the same time suggested consoling reflections on the progress of Catholic architecture in the United States. Everyone, who has taken the trouble to mark it, must have noticed a gradual but clearly discernible development. Almost every diocese in the land is proud of one or more churches recently erected, which by their dignity and beauty lift the mind of beholders to heavenly desires. No attempt has been made as regards standardization of styles or types. But the styles are purer; the types simpler. European cathedrals, grand as they are, serve no longer as models for humble parish churches, and justly so. Simple types in Gothic, whether English or French; simple types in Romanesque, whether Italian, French or German, now prevail. Although our churches are better architecturally than they were, they are still far from perfection. This is an age of transition, an age in which we are throwing off building traditions of the immediate past and taking up again the traditions of the early and medieval periods. This is apparent in many a basilica and Romanesque type, which, however, still has a strong foreign flavor and atmosphere.

Our art in church building is not yet indigenous or native. Ecclesiastical architects still adhere too closely to imitation instead of assimilation. There is not enough of adaptation of the old to suit the requirements of our time. More assimilation of the fine spirit of past masterpieces is what is needed. Of course there are many great problems that confront us. Our forefathers did not find any objection to columns; they did not worry about acoustics, seating capacity, exits, or fresh and warm air. Foreign churches, like foreign dwellings, do not suit our conditions of church and home life. Therefore the old models can serve only as a source of inspiration. As art, however, always yields to demand, good churches are more in evidence. Books on architecture and travel create good taste and culture in this matter. Skill is appreciated only by one who knows, and he who knows selects an architect who can give him what he wants.

However, the development is going on. Architects, clergy and laymen realize the fact that architecture is an art, and being an art is based on certain fundamental principles: simplicity, order, unity, variety, proportion and adaptation—all of which produce harmony. Any religious art after all is but a medium, whether it is the art of literature, music or architecture, through which the spirit of our religion is expressed; and being the handmaid of religion, must be subservient to it. This is important, since art in the true sense conceals itself. In churches the religious idea must dominate the medium.

Again architecture, as an art, is essentially and inevitably the unconscious expression of a national spirit, for it reflects the history, character and temperament of a people; moreover an indigeneous style is produced by important factors, wealth, leisure, civilization, and culture. We cannot, therefore, but hope for great strides in the near future, since we possess all these requisites, together with a sincere and abiding faith that will soon find its expression in this great art, for the honor and glory of the Church and its Founder, Jesus Christ.

Cleveland. WILLIAM KOEHL.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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The New Year

AS the old year lies dying, bathed in blood, and the new trembles anxiously to its birth amid wars and rumors of wars, the familiar greeting of a Happy New Year comes haltingly to the lips. Grim forebodings of untold sufferings, privations of every kind, torture of body and agony of soul, seem all too likely to be our portion during the next twelve months. The joyous care-free existence, which, thanks to the most democratic of governments, has been our portion for so many decades, has departed from our land, and our beloved country, drawn unwillingly and in spite of unquestioned long-suffering forbearance, into the maelstrom of war, now stands on the brink of heavy sacrifices.

It is a time for service, not happiness. There can be no joy or contentment during the next twelve months except in the realization of duty fully and nobly done. Only little souls can be satisfied to seek their accustomed pleasures and their life of ease when the whole world is in the throes of bitter pain. Such assuredly are not AMERICA'S readers. All cannot go to the front in defense of our liberties, but all without exception have their places to take in the march towards victory. All must share in the common duty, in sincere devotion, in the sense of responsibility, in obedience to lawful authority, in sadness, anxiety and hope. In thought and act we must spend ourselves for our native land, giving generously and deliberately and continuously of our time, our convenience, our goods, and should the demand be made, of our lives, our own and those dear to us. The flag is calling to each one of us to rise to the heights of heroism and self-oblation. The year, that is now beginning, is rich in opportunity to make our lives sublime; it will be heavy with lifelong shame and regret, if, at its close, it has brought us mere selfish indulgence, little or no privation, only a black record of barren emotional aspiration. We must set our faces sternly, this year, not towards the pleasant places of joy, but towards the grim altar of sacrifice.

Only the Streets

"MY boy grew up on the city streets," testified the Catholic mother of a sixteen-year-old boy who was tried last week in New York, charged with murdering another boy of his age. The witness explained:

When Timmie came home from work in the pencil factory he would eat his supper and go out to meet the boys. I never knew what he did. I never asked. Just so he came home at ten o'clock. I was so tired when night came. * * * * I know he learned things he shouldn't on the streets. What can I do? What can any mother do? Does it help now that I washed and darned and stayed at home, not knowing where my children went because I was always too tired?

What a pity it is that the son of that poor tired mother did not have some safer place than the streets to pass his evenings in! If "Timmie" had been accustomed to seek recreation in an attractive boys' club of which a zealous young priest had charge perhaps that sorrowing mother would not now reproach herself for being too tired to know where her son was spending his evenings. For sad experience proves that in our large cities, those who especially need the Church's care and protection are the boys and girls that have finished their schooling and gone to work. That is so perilous a period in the lives of these young people that it is very necessary that safe and attractive amusements and forms of recreation should be provided for them. In order to protect the faith and morals of city boys and girls in their 'teens, the establishment of parish clubs and recreation centers would seem to be very necessary, if the work begun in the parochial school is to be continued and perfected.

How to Become Good and Great

CAESAR can hardly be censured for speaking, even loudly, in praise and defense of his own household. But it is well that a few coherent thoughts should be borne along on the foaming current of his diction. Otherwise, he cannot complain if the neighbors rank him as a common scold, or request the appointment of a jury *de lunatico inquirendo*.

In Cincinnati a "Publicity Department" issues a weekly news-letter "in defense of 1,100,000 distillers, dealers and employes engaged in the liquor business and allied industries"; the managers, moreover, engage to send "plate matter" to any publication which desires it. All this is perfectly legitimate, and from time to time items of value have appeared in the news-letter, as green oases in a dry and useless desert of figures and unwarranted inferences. Thus in the current issue, the following challenge is republished from the columns of a Washington daily:

> Will some Prohibitionist supply us with the names of six men of the first class in the entire history of the world that have been total abstainers? If six cannot be produced, will they produce three, and if not three, will they produce one? We never heard of him.

The paragraph indicates that the writer never heard

of St. John the Baptist, but to name the other five would be taking this anti-prohibitionist too seriously. The point of his argument is not easily discerned, but it seems to suggest that the great men in history became great by reason of their devotion to the bottle. If this inference be legitimate, our religious and secular educators, our professional men and the heads of "big business" should forthwith appoint a committee to investigate the power of port and whisky in the process of forming virtuous women, and men who are great and good. No educational system which lasted long enough to secure a line in history ever prescribed alcohol as an awakener of the unfolding minds of growing children. Any attempt at this time to introduce Bacchus into the schoolhouse would, it is confidently asserted, be rejected even by our most advanced "educationists" and be welcomed only by certain stupid members in the trade, and by janitors of bibulous habits. Alcoholic beverages may have their uses, but many centuries have failed to prove that they are essential, or even useful, in the process of attaining physical, mental or moral greatness.

Stop, Look, and Listen!

THE story runs that, with cunning art, a national park guide once constructed a very striking warning-sign, which he placed near the edge of a dangerous precipice. But after two years he removed it. During that time, he argued, no man and not even a beast had fallen over the declivity. This undoubted fact, he concluded, was proof positive that the warning-sign was wholly unnecessary.

The legend bears a close, even a family resemblance, to the *scholastikoi* of Hierocles, and may easily be as old as that cynical philosopher. Indeed, there are grave authorities who aver that it was hoary in the days when the Pharoahs wagged their beards and chuckled over it, in the lighter moments when they were not engaged in building the first pyramids. It is probably as old as the fig-leaf costume, coeval with fallen human nature. In our wisdom and our keen perception of the unfitness of things, we smile at its absurdity, even as we re-enact it in our own lives. The warning-sign near some precipices should be kept intact forever. There are some grievous errors which all of us may make in the moment of relaxation which we allow ourselves in a day of fancied security. And there are great gulfs in the spiritual life that yawn and take into their unsounded depths the unwary traveler who, because he has often made the journey, deems himself absolved from the precaution of watching his step, and then stopping to look both ways for a safe path, before proceeding.

We are creatures of habit, but unfortunately good habits, unlike their bad counterparts do not, with equal facility, hollow out so deep a groove. That is only another way of saying that there still remain in us the vestiges of original sin, and hardening tendencies intensified by sins for which we, and not our old father Adam, are directly responsible. Keep to the warning-sign; see that no harsh wind destroys it, and from time to time give it a good coat of moral paint, the luminous kind that shines like a radium-treated watch-dial. Then you will be able to see it even in the darkest storm of passion, and its shining will guide your following steps through the blackest night of discouragement.

A Word to Our Readers

THE general public is probably aware that the stress of the times has brought more than his share of hardship to the publisher. The mailing rates have undergone a marked increase, and in the one item of paper AMERICA will be obliged to expend a sum which doubles the appropriation for 1917. This alone is a matter of serious moment, but the increase in expenditures does not stop with these two departments. Every department of AMERICA will call for a larger outlay in 1918. The price of labor in the city of New York, for instance, has reached a point far beyond the maximum of previous years, and as it seems probable that labor of the kind required by the publisher will become scarcer in the course of the year, we cannot indulge the hope that in this department any relief is in sight.

AMERICA has not followed the example of other reviews in increasing the subscription price, and the Editors trust that this step will not be found necessary. Our readers would be of very great assistance to us, if with their own renewals, they would send us a new subscriber. If the number of subscribers is doubled, the necessity, which now seems imperative, of advancing the price can be averted. The Editors also ask the indulgence of subscribers in taking the continued arrival of AMERICA as evidence that their money has reached its proper destination. The custom of sending special receipts for each subscription means for us a very large postal bill. Finally, the Editors trust that the unswerving loyalty of the many whose friendship has been a source of valued counsel and encouragement will enable them to continue in the defense of Catholic truth to which they have devoted their lives.

He Did not Save

IT is an historical fact that before the revolt of Luther there existed in Christendom unity of faith, of authority, of discipline, of sacramental life. No Catholic apologist denies that there were gross evils to be reformed. Popes and Saints were the first to proclaim that need. Luther might have cooperated at that great task along the lines which the Church laid down and which she sanctioned. But the role of a reformer in the Catholic sense was scarcely to his liking. From the task of the reformer guided by the doctrines and the authority of the Church he turned to the more congenial one of originating a new evangel and founding a sect. Pastor Junius B. Remensnyder, in the *Christian Herald* for De-

cember 12, tells us that Luther's purpose was only to save, not to destroy, and that the last thought in his mind was to break in twain the unity of the Church of God.

It is possible that at the outset of his revolt, Luther did not formally make up his mind to rend asunder the seamless robe of the Church and destroy her unity. That was a task too great in itself and too terrifying even for this colossus of rebellion and disorder. But when men build on false principles and are guided by illogical premises they are led whither they would not go. And dragged ever further and further by their principles, there comes a time when either they are blinded to their consequences or when these principles have so deeply affected their lives that they have not the courage and the heart to disown them and retrace their steps. The principle laid down by Luther, the principle of the private interpretation of the Bible, his cardinal tenet that there is no other fountain of revealed truth for the Christian than the Bible, a dumb though inspired book, of which the individual was constituted sole judge, is in itself a principle of schism, of disunion and disintegration. For fifteen centuries, the Church interpreting and expounding the Bible, in the light of her history and tradition, and infallible in her doctrinal and moral decisions in this regard, had been the rule of faith in the past. But Luther was an individualist. He would submit to no rule outside of the individual himself. According to him therefore the individual interpreting the Bible according to his own whims, fancies and passions was the final arbiter of faith and morals. Man's private judgment was the final umpire to decide the issues of life and death for the soul.

That is a principle of death. For the individual judgment is fickle, without authority, unstable as the passions of the men who read the sacred volume. It has ruined the faith of millions. Induced to consider the Bible and the Bible only as their infallible guide, they soon came to look upon it as a human document and then to discard it altogether. The first followers of Luther would believe nothing which they did not at least imagine that they saw in the Bible. Now thousands reject everything they see there and laugh at the folly of Luther himself, who could believe what they call the silly tales of the book. The Bible thus interpreted by the individual has brought anarchy into Christendom. Luther, even if he wished it, could not destroy the Church, for it is God's.

But he has had the dreadful power of tearing millions from the center of unity and dragging them from the solid groundwork of truth to the shifting sands of heresy and error. The principles of Luther destroyed the cohesion of the body of the Faithful under the rule and headship of one pastor. Luther did not save. He did not unify. He sowed discord, hatred, stirred the evil passions of his generation, abused great powers for selfish ends. He had it in his strong nature to exert a magnetic influence over the men of his day. An impartial survey of his life convinces the student that he did not use it well. He was a destroyer, not a true reformer. At the end of the sixteenth century alone there were no fewer than 270 conflicting sects, the brood of one false principle. It is a sad commentary on the ruinous rule of faith which he had devised.

Reading for "Amusement"

IN "Life and Literature," Lafcadio Hearn's recently published book of lectures, there is a good passage about the unprofitable character of the so-called intellectual activity of those who read merely for amusement. He observes:

> Thousands and thousands of books are bought every year, every month, I might even say every day, by people who do not read at all. They only think that they read. They buy books just to amuse themselves, "to kill time," as they call it; in one hour or two their eyes have passed over all the pages and there is left in their minds a vague idea or two about what they have been looking at; and this they really believe is reading. Nothing is more common than to be asked, "Have you read such a book?" or to hear somebody say, "I have read such and such a book." But these persons do not speak seriously. Out of a thousand persons who say, "I have read this," or "I have read that," there is not one perhaps who is able to express any opinion worth hearing about what he has been reading. . . .
>
> A young clerk, for example, reads every day on the way to his office and on the way back, just to pass the time; and what does he read? A novel, of course; it is very easy work, and it enables him to forget his troubles for a moment, to dull his mind to all the little worries of his daily routine. In one day or two days he finishes the novel, then he gets another. . . . At the end of a few years he has read several thousand novels. Does he like them? No; he will tell you that they are nearly all the same, but they help him to pass away his idle time. . . . It is utterly impossible that the result can be anything but a stupefying of the faculties. He cannot even remember the names of twenty or thirty books out of thousands, much less does he remember what they contain. The result of all this reading means nothing but a cloudiness in his mind. That is the direct result. The indirect result is that the mind has been kept from developing itself.

Those who are not yet addicted, beyond all hope of recovery, to the best-seller habit can profitably lay to heart the foregoing truths. What better New Year's resolution could these unfortunates take than an iron determination to read with care every week a real book which will make them think? In all probability the average man does not find the mental effort involved in reading the short-lived novels that every year pour from the press in millions to be much greater than that required for watching motion-pictures or even for taking his meals with relish. As for the intellectual development attending the novel-reading habit, it is practically nil. Early atrophy of mind menaces young men and women who worse than waste their time by devouring volume after volume of second-rate fiction. For all development necessarily means exertion and pain, but they who habitually read, only for amusement, quantities of books, which cost their authors a very scanty expenditure of gray matter to produce, will ultimately find themselves in a hopeless state of intellectual stagnation.

Literature

THE LIGHT AND GLOOM OF HAWTHORNE

"LET the reader imagine himself my guest, and that, having seen whatever may be of notice within and without the Old Manse, he has finally been ushered into my study. There, after seating him in an antique elbow-chair, I take forth a roll of manuscript and entreat his attention to the following tales." The years are declining to the century, since Hawthorne, in the "Mosses from an Old Manse" penned this invitation. From the moment of entering "between the tall gateposts of rough-hewn stone" we determined to be critical and unguestlike. We agreed that "The glimmering shadows that lay half asleep between the door of the house and the public highway were a kind of spiritual medium, seen through which the edifice has not quite the aspect of belonging to the material world"; we straightway noted that the subject-matter of Hawthorne's tales, seen through the medium of his presentation, had something of the same unearthly aspect. Under his coloring, the orchard and the garden grew golden; but it was not till we lingered on the river brink, that we discovered his wizardry. The unlovely Concord, its muddy bed and tawny hue, the meadow grass along its sedgy border, became a fairy stream under the magic of his portrayal. We became eager for the "elbow-chair" and the "roll of manuscripts." We would there discover how other unlovely Concords, symbolizing the themes of his writings, would be transformed by his magician's wand. As Nathaniel Hawthorne is in many respects the greatest writer of prose America has produced his best works certainly deserve a place on the Catholic's book-shelf.

Around the Old Manse was a "veil woven of intermingled gloom and lightness." Over Hawthorne, too, there hovers a dual personality. The world, with reason, pronounced him gloomy and morbid. To those he loved, however, he was the best of playmates, lightsome and joyous, the author of the "Note Books" and the stories for children. "Grandfather's Chair" and the "Tanglewood Tales," representing the happy hours spent with his own children, have been fruitful for the world of childhood ever since. They have a glow of happiness, so winsome, so gentle and so delicate, that we share Julian Hawthorne's surprise; reading his father's pitiless tragedies for the first time, he marveled how such a man, as the father he knew, could have written such books. Akin to these tales, for freshness and naturalness, are the "Note Books," published posthumously, and never intended by the author for the profane eye. They are the random thoughts of a man untrammeled by an audience, closely observant, intensely meditative, weirdly fanciful, with strange mysteries of reality always facing him. What a mosaic these "Note Books" are, of the prattle of children and the commonplaces of the day, the jottings of travel and the queer, queer bubblings of fancy. What a delightful companion this Hawthorne must have been, how warm and genial, if Puritanism had not been dominant in him.

To the world and to us, Hawthorne has raised the barriers. Calmly calculating and measuring humanity by his years of brooding, he shows us his other face. He offers the "Mosses from an Old Manse," the "Twice-Told Tales" the four longer romances, as his claim to literary renown. By such he must be judged. Taking the content of his stories as the norm, there is an almost chronological order of climax in his works. His shorter papers are rich with the ingredients of his masterpieces. Some are as miniatures, that lack only enlargement; others are, as if the artist were testing his powers, by portraying, in detail, a corner of the larger landscape. The pieces nearest to reality, but least Hawthornesque, like "Sights from a Steeple" and "The Apple Dealer" are mere trifles, chapters of observations suited to the powers of a boy. Clothed in the witchery of his style, they become clever and delightful. Not far removed from these in subject-matter, are his historical attempts, scenic effects in the style of Scott, such as "The Gentle Boy" and the "Tales of a Province House." Hawthorne longed for a historical background, with the dust and mellowness of years, on which to lavish the wealth of his fancy. Not finding it in New England, he endeavored to give the sense of far-off things to the times of the early Puritans. Even here, as shown by "Lady Eleanor's Mantle," he is beginning to grope in the more occult regions of allegory.

An advance towards his more typical and original creations, are his tales of fancy, exemplified by the "Hall of Fantasy" and the "Virtuoso's Collection." His oddity of thought is more pronounced and he rears the most gorgeous air-castles in literature. These are the vagaries of a solitary ramble, the flimsy and cloud-like imaginings of a mind allowed to roam at will. His allegories assume a darker hue in "The Bosom Serpent" and "The Minister's Black Veil." His Puritan inheritance of a morbid outlook on life, intensified by isolation and solitude, make of him the stern judge of man's soul. Examples of this type, bearing the most characteristic impress of his genius, are "Young Goodman Brown" and "The Birthmark." These are stories that "Number the sable threads in human life, and drop the golden ones from the reckoning." Hereafter, he haunts the recesses of moral depravity, he lays bare the secrecy of the bosom, concealed passions, decay of the heart, hypocrisy, inexorable fate and doom. "Purify the heart" recurs with dreadful monotony. It is the refrain that rings in the reader's ears, long after he has closed the "Mosses from an Old Manse" and the "Twice-Told Tales."

The sketchy and unsubstantial "Blithedale Romance" hardly deserves mention, with his three longer romances, his marvelous triology of sin. Various and more joyous interpretations of these latter works may be given, but their primary moving force is this idea of sin. In "The Marble Faun," sin has its genesis in a natural being, unawakened to evil. The immediate effects of sin, concealed and confessed, are contrasted in "The Scarlet Letter," while the lingering curse of a sin committed long ago, is traced through generations in "The House of Seven Gables." These books are essentially similar to one another, and to his more mature, shorter stories. Like the latter, they are sometimes faithful pictures of the real world, with a coloring of history, wildly fanciful, and with an uncanny weird probing of the heart. Compared with one another, their development and method proceed along like lines. In each of them a concrete symbol, a statue, an embroidered letter, a blasted house, is the basis of the story. There is the same adherence to one overmastering idea, the same unbroken thread of a single plot, the same meager limitation of actors, that seem rather symbols than characters. There are no harrowing details, few intensely dramatic situations, only a cold-blooded psychological dissection and a brooding sort of agony that is more piercing in that it is so repressed. The romances grow, not by the addition of successive incidents, but by an intensive study. Each sentence pours a more lurid luster on the central moving force, till it glows like a living fire; it becomes a haunting specter; it freezes one like a piercing, long-drawn-out cry of horror in the night.

As the Manse became a fairyland under the witchery of his style, so his style throws a hypnotic veil over his stories. Soft as the fall of dew, graceful and easy-flowing as his own Concord, Hawthorne's style is the perfect medium for presenting his unimpassioned tragedies. To be Hawthornesque, his style is like the placid surface of a sun-kissed pool, along whose bed crawls a grotesque serpent. The beauty of the medium emphasizes the horror of the subject.

FRANCIS X. TALBOT, S.J.

Christmas on Crusade

Here shall we bivouac beneath the stars,
  Gather the remnant of our chivalry
About the crackling fires, and nurse our scars,
  And speak no more as fools must, bitterly.

The roads familiar to His feet we trod;
  We saw the lonely hills whereon He wept,
Prayed, agonized—dear God of very God!
  And watched the whole world while the whole world slept.

We speak no more in anger; Christian men
  Our armies rolled upon you, wave and wave,
But crooked words and swords, O Saracen,
  Can only hold what they have given—a grave!

We know Him, know that gibbet whence was torn
  The pardon that a felon spoke on sin:
There is more life in His dead crown of thorn
  Than in your sweeping horsemen, Saladin!

We speak no more in anger; we will ride
  Homeless to our own homes. His bruised head
Had never resting-place. Each Christmastide
  Blossoms the thorn and we are comforted.

Yea, of the sacred cradle of our creed
  We are despoiled; the kindly tavern door
Is shut against us in our utmost need—
  We know the awful pastime of the poor!

We speak no more in anger, for we share
  His homelessness. We will forget your scorn.
The wild bells ring throughout the Christmas air;
  God homeless in our homeless homes is born.

THEODORE MAYNARD.

REVIEWS

Dictionnaire Apologétique de la Foi Catholique. Quatrième Edition Entièrement Refondue sous la Direction de A. d'Alès. Fascicule XIII: Loi Ecclesiastique—Mariolatrie. Paris: Gabriel Beauchesne.

The present instalment of this work maintains the high standard of scholarship to which AMERICA has called attention in previous notices. The article on ecclesiastical law treats the subject from the general point of view, having as its object to show how the Holy Spirit has directed the Church in its formation of a body of laws for the regulation and sanctification of the mystical body of Christ. Father d'Alès shows that the Church has repeatedly approved the devotion to the Holy House of Loreto, but that the tradition of the actual translation of the material dwelling is not a matter of faith, although it has been a matter of common acceptance in Catholic circles for six centuries. For those who wish to make a thorough investigation of the arguments for and against the actual fact of translation the author has added a useful bibliography. George Bertrin discusses the fact of Lourdes, the visions and the miraculous cures in a scientific and satisfactory manner. Marriage under the two headings of a natural contract and a sacrament is set forth briefly, cogently and thoroughly by E. Power, S.J. More than half the fascicule is devoted to the Mother of God, her place in Scripture, in tradition; her Divine maternity, perpetual virginity, her eminent sanctity, the Immaculate Conception, the Assumption, and her universal intercession. The final article takes up the general question of devotion of Mary, showing its place and development at various ages of the Church, its logical position in Catholic theology, and its fidelity to dogma and tradition. Throughout the fascicule the apologetical point of view has been rigorously observed. It is an arsenal of facts and arguments for the refutation of attacks on the Faith, and will be found invaluable by controversialists of the more profound type. The dictionary deserves a place in the library of priests and seminaries. J. H. F.

The Acáthist Hymn of the Holy Orthodox Eastern Church in the Original Greek Text and Done into English Verse. Edited by W. J. BIRKBECK, M. A., and the Rev. G. R. WOODWARD, M. A., New York: Longmans Green & Co., $1.25.

This beautiful liturgical hymn in honor of Our Lady which is commonly attributed to Sergius, Patriarch of Constantinople, 610-641, is sung in Russian churches on the Saturdays of Lent and is called *Acáthist* because none may sit while the hymn is being chanted. We are told that almost the earliest prayer a Russian mother teaches her children is one to Our Lady, and later they learn to say: "Meet it is indeed to bless Thee, the *Theotókos,* the ever-blessed and all-blameless, and Mother of our God. More honorable than the Cherubim, and incomparably more glorious than the Seraphim; Thee, who didst bear without corruption, God the Word, Thee, verily the Mother of God, we magnify." Later still, when seven or eight years old, Russian boys and girls learn to sing the "Acáthist Hymn" in Mary's honor. It consists of thirteen *contakia,* which is a sort of litany of her titles and gifts, and between the *contakia* are inserted twelve *oikoi* or stanzas, describing the chief events of Our Lady's life. Here, for example, is the eighth stanza followed by a portion of its *contakion:*

When in flesh came hither Christ
And angels sung to greet Him,
Shepherds heard their merry strain
And ran anon to meet Him
As their Shepherd. There they spied
The Lamb of God and proffer'd
Praise to Christ on Mary's lap,
And homage to her offer'd.

Hail Mary! Mother and as dam
Alike to Shepherd and to Lamb:
Hail Mary! For Thou dost enfold
Mankind, as sheep upon the wold.
Hail Mary! For Thou art a screen,
Defense against the foe unseen:
Hail Mary! For Thou dost suffice
To ope the gates of Paradise.
Hail Mary! For with earth today
The heav'ns entune a merry lay:
Hail Mary! For today glad earth
Unites with heav'n in holy mirth.

Those who prefer the "Acáthist Hymn" in its original Greek will find it all on the left-hand pages of this little book, and the Rev. G. R. Woodward announces that he will gladly help anyone who wishes to sing the hymn. W. D.

There's Pippins and Cheese to Come. By CHARLES S. BROOKS. Illustrated by THEODORE DIEDRICKSEN, Jr. New Haven: Yale University Press. $2.00.

Autumn Loiterers. By CHARLES HANSON TOWNE. With Drawings by THOMAS FOGARTY. New York: George H. Doran. $1.25.

Days Out and Other Papers. By ELIZABETH WOODBRIDGE. Boston: Houghton Mifflin Co. $1.25.

These are books of essays gracefully written in a lighter vein. Mr. Brooks's handsome volume is largely literary in its character. Mr. Towne's pleasantly describes a leisurely auto-tour he and his friend, "Peb," made through the Berkshires, and Miss Woodbridge's book contains twenty-two mildly humorous papers familiar to the readers of the *Atlantic's* "Contributors' Club." The dozen essays in "There's Pippins and Cheese to Come" need no "Rhetoricating Floscules" to set them off, for the author has a delicate sense of literary values, a pleasant wit and a Lamb-like gift for turning a phrase. This passage from the charming paper, "Any Stick Will Do to Beat a Dog," will give the reader a taste of Mr. Brooks's quality:

I, myself, like dogs—sleepy dogs blinking in the firelight, friendly dogs with wagging tails, young dogs in their first puppyhood with their teeth scarce sprouted, whose jaws have not yet burgeoned into danger, and old dogs, too, who sun themselves and give forth hollow, toothless, reassuring sounds. When a dog assumes the cozy habits of the cat without laying off his nobler nature, he is my friend. A dog of vegetarian aspect pleases me. Let him bear a mild eye as though he were nourished on the softer foods. I would wish every dog to have a full complement of tail. It's the sure barometer of his warm regard. There's no art to find his mind's construction in the face. And I would have him without too much curiosity. It's a quality that brings him too often to the gate.

Mr. Towne has admirably succeeded in bringing to his readers the autumn atmosphere of western Massachusetts. The village-store in South Williamstown, which he describes, had its like in many a New England county thirty years ago, but it is now passing away. Nothing could be more in keeping with the "Autumn Loiterers'" adventures than Mr. Fogarty's pictures. The titles of Miss Woodbridge's short essays, "An Unlovely Virtue," "The Cult of the Second-Best," "The Wine of Anonymity," "Manners and the Puritan," etc., are sure to attract the reader, but it is not wise to run through many of the papers at a sitting, for the writer's wit sometimes grows thin, and there are occasional evidences of that New England smugness that often makes the *Atlantic Monthly* so irritating to people unfortunate enough to be born west of the Hudson. W. D.

Illinois in 1818. By Solon Justus Buck. Springfield: The Illinois Centenary Committee, 1917.

This is the introductory volume of a historical series that deserves warm commendation. The State of Illinois to commemorate the event of the centenary of her admission into the Union, has in preparation a complete history of what happened from the time of her early exploration in 1673 down to her present existence as a commonwealth. The purpose of the initial volume is to portray the social, economic and political life of Illinois at the close of the territorial period, and in addition, to tell the story of the transition from colonial dependence to the full dignity of a State in the Union. The first half of the book is primarily descriptive; the latter half narrative. It opens with a description of certain elements, then dominant in the whole northern part of the State, which have long since disappeared from its boundaries, namely, the Indians and the fur trade. The author then discusses the land policy of the United States towards the early settlers and examines the distribution of the population with an attempt to locate the extreme frontier in the year of admission. Then successive chapters deal with the economic, social and intellectual conditions of the early inhabitants. Among all the topics treated, the struggle for constitutional recognition as an independent State is the best told. It was not a severe struggle, but it was a movement of national and local importance. For on the one hand it announced the advent of the slavery discussion in Congress, and on the other the birth, however feeble, of political factions and party strife in Illinois. The volume is enriched by many good illustrations. P. H. M.

Handbook of the New Thought. By Horatio W. Dresser, Ph.D. New York: G. P. Putnam's Sons. $1.25.

A very ancient wish is evidently father to the New Thought; yet the latter is "brought out" as a child of the present age and a member of the immanentist family. What matters the name? Pragmatism may make personal convenience the test of truth; Idealism may erect consciousness into the creator of its own world; Christian Science and the New Thought may teach that the spirit in man is the source of its own immortality. One motive principle underlies them all: the principle of self-centration. Whether the ultimate that is sought be the ultimate of truth, or of goodness, or of life itself, the spirit of the present age offers but one precept: Look for the ultimate in yourself. Only be sure to find a name for it; for man has an unfortunate habit of refusing, in the long run, to be satisfied with himself.

Whatever the inherent worth of the New Thought, a candid and fairly consistent statement of it is given us by Dr. Dresser. His predictions of its future mission may be left for the future itself to verify. What is of real interest is his account of its historical origin. It appears that about a century ago a native of Maine, named Parkhurst Quimby, labored under a malady which he was assured was incurable. How far his ailment was real and how far imaginary, we are not informed, though there is hint of a somewhat morbid temperament in matters both physical and moral. However, in his real or fancied extremity, Mr. Quimby seems to have reasoned with himself as follows: I ought to be curable; any one ought to be curable; it is a perversion of nature that man should perish in his prime. But I am assured that medical science cannot cure me. Therefore, medical science is a failure; and I must look elsewhere for the health to which I am entitled. Acting on this conclusion the patient tried suggestive healing, and was completely cured. Believing his discovery to have wider significance, he began to practise it on others, and met with considerable success. From his reflections on these results there arose a further train of reasoning, which, at the cost of some search through Dr. Dresser's pages, may be fairly analyzed as follows: These persons' diseases were under subjective control. Therefore all disease is under such control. But most persons "believe" that disease, both physical and moral, is an objective fact. Therefore the great mass of humanity is deluded. This delusion, however, is corroborated by the authority of physicians and theologians. Therefore these two classes of authority are untrustworthy. But they cover, as a matter of fact, almost the whole field of human well-being and misfortune. Therefore man's only salvation, his only means of realizing his true destiny, lies in the emancipation of the individual from all external authority, and his education to complete self-sufficiency. Here, then, is the New Thought—or is it rather the ancient wish? It is just as new, and just as true, as the assertion: "You shall not die the death; you shall be as gods."

Now, in spite of the obvious fallacies of the above argument —from its first assumption, "I ought to be curable," down to its last conclusion, "I must be self-sufficient"—there is nothing very strange in the mere existence of such philosophy. It is natural enough that the power of psychic states over the nervous element in bodily disease—in itself no more than a simple physical law—should be mistaken by morbid sensibilities for a new explanation of life. Neither is it strange that those who benefit by its use should sometimes, under the common impulse of self-love, try to make a religion of it. The worship of self exists in many a less candid form than this. But the really strange feature of the present situation is, that the New Thought gives its whole case away by frankly claiming to be the true Christianity. This is where vaulting ambition o'erleaps itself indeed. Had Christ's miracles of healing been the end of His mission, instead of only a means thereto, such a claim might have had at least a specious foundation. But somehow Christendom has an inveterate habit of picturing its Founder in a certain situation which the New Thought can neither explain nor endure. For every picture of the healing of the paralytic or the raising of Lazarus, ten-thousand images of the Crucified greet the upturned gaze of human misery. That "He was offered because it was His own will," and that "when He hath let out His own sheep, He goeth before them," neither Dr. Dresser nor any of his confrères dare deny. Hence, no explanation of this cardinal fact is even so much as attempted in the pages before us. It is simply treated with an ominous silence.

Christianity without the Cross! One is forcibly reminded of

the story of a great contemplative, who once dispelled a glorious apparition by calmly demanding the evidence of certain scars. He knew those marks to be "the Sign of the Son of Man," which no Antichrist could counteract.

W. H. McC.

A Defense of Idealism: Some Questions and Conclusions. By MAY SINCLAIR. New York: The Macmillan Co. $2.00.

The introduction to this book shows how very emotional is Miss Sinclair is her philosophic attitude. She likes the pan-psychism of Samuel Butler awfully *much:* "I like to think that my friend's baby made its charming eyelashes, that my neighbor's hen designed her white frock of feathers, and my cat his fine black coat of fur, themselves; because they wanted to; instead of having to buy them, as it were, at some remote ontological bazaar." So she takes an inch from Butler, and stretches it to an ell. It makes her feel quite limp to depart from William James, the darling! "The monist who hates pragmatism and loves the pragmatist; who, let us say, abhors William James's way of thinking and *adores* his way of writing; who, in the very moment of hostility, remains the thrall of his charming personality and brilliant genius, that monist is in no enviable case." Altogether, the case is terribly pathetic, especially so, when with a Bergsonian *élan vital* Miss Sinclair leaves pragmatism quite bald. Indeed, her *élan* is very good in such onslaughts. But in battling for idealism, she has no weapons. The fact that there are illusions, hallucinations, and what-not, due to poisoned nerve-centers and other pathological conditions, is about the only hand-grenade she can fling at realism. This fact will never convince the "Tommies" that all reality is "in the irreducible, ultimate fact of selfhood"; and that, while they "carry on over there," the busy Berthas do not matter, since, "in ultimate analysis, matter may be resolvable into terms of immaterial being." W. F. D.

The Case is Altered. By BEN JONSON. Edited with Introduction, Notes and Glossary by WILLIAM E. SELIN, Ph.D. New Haven: Yale University Press. $2.00.

This is the twelfth play of Ben Jonson that has been edited with scholarly thoroughness by the Yale Studies in English. As in the previous publications, the scope and purpose of this book are scientific and pedagogic, rather than esthetic. It is a splendid example of that current scholarship which substitutes laboratory analysis of verbal minutiæ, a painstaking precision of sources and textual criticism for a literary appreciation of the soul and spirit of the play. Such research work is commendable and highly beneficial, inasmuch as it illustrates the meaning of the text. But a vast amount of the cross-reference to very ancient and less ancient authors, the tabulated percentages of Latinized words and idioms, would be as surprising to Ben Jonson, as they are valueless to us, who are stupid enough to believe that a play is a work of art, and not a biological specimen.

It is gratifying to note that, despite potent reasons to the contrary, Mr. Selin recognizes the play as true Jonsonian. Though Jonson's name appears on the title page of the earlier copies, in later contemporary editions the name is strangely omitted. Neither is the play included in the collected works, which were published under the supervision of the poet. Jonson may have collaborated so extensively in its composition, that he could not truthfully claim the authorship; perhaps he regarded it as an unsuccessful experiment in romantic comedy, before he realized that his true power lay in satiric comedy. Whatever the reason may be, Mr. Selin in his introduction has presented the facts of this long-disputed question with a thoroughness and clarity that are beyond criticism. The text is a faithful reproduction of one of the more corrected contemporaneous copies, but no changes have been made in the spelling or punctuation.

F. X. T.

BOOKS AND AUTHORS

The concluding number of the *Catholic Mind's* fifteenth volume appropriately opens with Cardinal Wiseman's beautiful sermon on "The Nativity of Christ," which is so full of the spirit of Bethlehem. The other paper in the issue is Archbishop Moeller's stirring address on "Catholic Patriotism," which he delivered last Thanksgiving Day to the soldiers of Camp Sherman, Chillicothe, Ohio. The index at the end of this number shows that the little fortnightly's latest volume has nearly 600 pages containing some sixty articles on a wide variety of subjects of interest and importance to Catholics.

Mother Mary Loyola has written for those whom the war has bereaved of their dear ones a little book of comfort, called "Blessed are They that Mourn" (Kenedy, $1.00). The reflections in the volume have the characteristics which have made this author's ascetical works so helpful to their readers; her keen spiritual discernment, her warm sympathy, her skilful use of illustrations and her remarkable familiarity with Holy Writ. In sixteen short papers, bearing such titles as "Cheerful Givers," "Rachel," "Plentiful Redemption," "Women Receive Their Dead Raised to Life," "The Reunions of Heaven," etc., the author offers sorrowing Christians the only solid and effective motives for comfort there are. Father Thurston writes the preface and the frontispiece is a fine reproduction of Fra Angelico's "The Resurrection."——The Rev. Frederick A. Reuter has gathered into a volume fifty-two "Readings and Reflections for the Holy Hour" (Pustet, $1.25), consisting largely of anecdotes about the Saints' love for the Holy Eucharist.

"Somewhere Beyond" (Dutton, $1.25) is the title of "a year book of Francis Thompson," which Mary Carmel Haley has compiled. Though this great Catholic poet, who made it his life-work to

> Teach how the crucifix may be
> Carven from the laurel-tree,
> Fruit of the Hesperides
> Burnish take on Eden-trees,
> The Muses' sacred grove be wet
> With the red dew of Olivet,
> And Sappho lay her burning brows
> In white Cecilia's lap of snows!

his high thoughts, it would seem, cannot always be easily enough "detached" to grace to the best advantage the pages of a year book, nevertheless, the compiler has succeeded pretty well in choosing for each day some rich jewel of thought or expression from the poetry of

> Beauty's eremite
> In center of this lowly body set,
> Girt with a thirsty solitude of soul.

"Ralph Connor," who is the Rev. Charles W. Gordon, now a Canadian regiment's Protestant chaplain on the western front, makes the Dominion, as it was before the war, the scene of his latest novel, "The Major" (Doran, $1.40). The career of Larry Gwynn, his hero, is described from boyhood days till he goes to the war, just after marrying bonny Jane. There are interesting pages showing how Canada, like the United States, is now the melting-pot of the European races.——"The Sin That Was His" (Doran, $1.55), by Frank L. Packard, is a story rather ingenious in construction and fairly interesting. The plot, however, in which a man of dissolute and wasteful habits masquerades as the parish priest, not shrinking from the sacrilege of pretending to offer the Holy Sacrifice, is very distasteful to Catholic sensibilities.——"The World and Thomas Kelly"

(Scribner, $1.50), by Arthur Train, is a dull book, full of misinformation about the manners and morals of our little brethren, the rich.

In "The Parish Theatre" (Longmans, $1.00) the Rev. John Talbot Smith, LL.D., has put into definite form the aim, present conditions and needs of the frequent and popular amateur productions which are becoming so large a factor in the social element of parishes. The book lays down a clear and workable method of using this form of Catholic activity in America. An appended list of nearly one hundred adaptable plays, with a brief description of each, will prove useful to ambitious managers and actors.——"The New Hymn-Book for Church and School" (Benziger, $0.50), by Hans Merx, is a combined hymnal and prayer-book edited by the Superintendent of Church Music for the Archdiocese of Chicago. Thirty-nine hymns, with melodies and range well adapted to congregational singing, are provided for the various seasons of the ecclesiastical year, for use at Low Mass, Benediction, and for processions. The book contains only ninety-three pages, and may be conveniently carried in the vest-pocket; but this advantage is somewhat offset by the brevity of the hymns, twenty-one of which have only one verse each.

"Selections from the Old English Bede" (Longmans, $1.20), by W. J. Sedgefield, Litt. D., professor of English language in the University of Manchester, has for its purpose to arrange for beginners a text and grammar based upon the Old English dialect, namely, the early West Saxon dialect of King Alfred. The text of many Old English manuscripts is not the same as the early West Saxon of the standard grammar and confusion is the result for the beginner. The "Selections" are partly historical and partly anecdotal. The book is also furnished with an ample vocabulary and a brief summary of Old English accidence to enable one to use it by itself as a means of learning Old English.——Just as the laboratory manual is an aid to the general-chemistry student in acquiring the principles of his science through their practical applications, so "Knowing and Using Words" (Allyn & Bacon), by Lewis and Holmes, is a book which aims at developing for the high-school student of English, through practice work, the knowledge of the principles underlying his spoken and written language. Under the guidance of an earnest teacher its methods will develop habits of observation, thoroughness and accuracy, as well as a clear and concise expression of thought. It helps to rout the enemy of all scholarship: slovenliness and inattention.——"Easy Spanish Plays" (Allyn & Bacon), by Ruth Henry, contains within the small compass of forty-seven pages eight simple farces, all quite amusing in situation and sufficiently varied in natural dialogue to cover a fair amount of ordinary Spanish conversation. Besides the brief notes and the vocabulary there are appended some suggestions, practical and stimulating, on the organization and management of clubs whereby the study of Spanish may be rendered more enjoyable and its social use more popular.

Here are some new text-books that will interest teachers: "Burke's Speeches at Bristol, Previous to the Election, and Declining the Poll" (American Book Co., $0.20) has been edited and annotated in a thorough, scholarly manner by Father Edward Bergin, S.J., Professor of Rhetoric in St. Stanislaus Seminary, Florissant, Mo., and ought to find favor with lovers of Burke both in high school and college classes. His "Conciliation" speech is more commonly used in American high schools, but it is a difficult piece to analyze and beyond the grasp of the average student. Burke's "Bristol" speech is more interesting and more easily mastered.——In the publishers' announcement of Claxton and McGinnis's "Effective English" (Allyn & Bacon, $1.25) we are told that "The authors have produced a volume more practical and attractive than others in the field." The book has its good points, but the foregoing claim is too sweeping.——"Cæsar in Gaul and Selections from the Third Book of the Civil War" (Ginn), by D'Ooge and Eastman, is a well-edited text-book for the second-year Latin class. There are pictures, good notes and a serviceable vocabulary.——Those who use M. A. DeVitis's "Spanish Reader for Beginners" (Allyn & Bacon, $1.25) are led through various parts of Spain and Latin America and important cities, public institutions and notable buildings are well described. The illustrations are very helpful and there is a good vocabulary.

In the January *Century* is an interesting biographical letter from Francis Ledwidge, the Irish soldier-poet, who was killed in Flanders last July. He tells what made him a poet, explains under what circumstances his best things were written and sends his correspondent some hitherto unpublished stanzas on "Pan." Following the letter is a long poem entitled "The Lanawn Shee," written the month of his death, and containing such characteristic lines as these:

She told me of a sunny coast
  Beyond the most adventurous sailor,
Where she had spent a thousand years
  Out of the fears that now assail her.

And there, she told me, honey drops
  Out of the tops of oak and willow,
And in the mellow shadow Sleep
  Doth sweetly keep her poppy pillow.

Nor Autumn with her brown line marks
  The time of larks, the time of roses,
But song-time there is over never,
  Nor flower-time ever, ever closes.

And wildly through uncurling ferns
  Fast water turns down valleys, singing,
Filling with scented winds the dales,
  Setting the bells of sleep a-ringing.

BOOKS RECEIVED

Allyn & Bacon, Boston:
The Forum of Democracy. By Dwight Everett Watkins and Robert Edward Williams.

Dodd, Mead & Co., New York:
Life and Literature. By Lafcadio Hearn. Selected and Edited with an Introduction by John Erskine, Ph.D. $3.50; Unmade in Heaven. A Play in Four Acts. By Gamaliel Bradford. $1.25.

Doubleday, Page & Co., Garden City, N. Y.:
Persian Miniatures. By H. G. Dwight. Illustrated with Drawings by Wilfred J. Jones. $3.00.

The Encyclopedia Press, New York:
The Discovery of America. A Pageant. By Thomas F. Coakley, D.D. Illustrations by J. Woodman Thompson. $0.75

J. Fischer & Bro., New York:
Gesu Bambino (The Infant Jesus). Pietro A. Yon. $0.60.

Houghton Mifflin Co., Boston:
Re-education: an Analysis of the Institutional System of the United States. By George Edward Barton, A.I.A. $1.00.

Longmans, Green & Co., New York:
A Russian Schoolboy. By Serge Aksakoff. Translated from the Russian by J. D. Duff, Fellow of Trinity, Cambridge. $2.25; Tales of My Knights and Ladies. By Olive Katharine Parr (Beatrice Chase). With Frontispiece. $0.40.

The Macmillan Co., New York:
The Church and the Man. By Donald Hankey. With a Foreword by C. H. S. Mathews. $0.60; African Missionary Heroes and Heroines. By H. K. W. Kumm. $1.25; Immortality, an Essay in Discovery, Co-ordinating Scientific, Psychical and Biblical Research. By Five Authors. $2.25.

Monroe Printing Co., Rochester, N. Y.:
Souvenir Book of the Golden Jubilee of the Most Holy Redeemer Church, Rochester, N. Y.

Oxford University Press, New York:
The Idea of God in the Light of Recent Philosophy. The Gifford Lectures Delivered in the University of Aberdeen in the Years 1912 and 1913. By A. Seth Pringle-Pattison, LL.D., D.C.L. $3.50.

Fr. Pustet & Co., New York:
Readings and Reflections for the Holy Hour: the Manifestations of the Divine Presence. By Rev. Frederick A. Reuter. $1.25.

G. P. Putnam's Sons, New York:
Great Love Stories of the Bible and Their Lessons for Today. By Billy Sunday. Illustrated. $1.50; The Book of New York Verse. Edited by Hamilton Fish Armstrong. Illustrated. $2.50.

EDUCATION

The Revival of the Classics

THE classics of Greece and Rome are not entirely bereft of champions. Princeton University has embraced their cause and given good reasons for its loyalty in the volume recently referred to in AMERICA, "The Value of the Classics." Two other American universities will not allow themselves to be outdone in veneration for these masters. Narrowing the scope of their studies to "The Greek Genius and Its Influence" (Yale University Press, $3.50), a series of papers edited by Lane Cooper, of Cornell University, they have entrusted the task of explaining the legacy which Greece has left us to such scholars, among others, as Sir Richard Jebb, Maurice Croiset, Basil Gildersleeve, Ulrich von Wilamowitz-Moellendorf and Gilbert Murray. At the same time an Irish Jesuit, Henry Browne, in "Our Renaissance: An Essay on the Reform and the Revival of Classical Studies" (Longmans, $2.60), points out the best methods to quicken the appreciation of ancient life and literature. To crown this classic feast, Professor D'Alton sends forth from Maynooth "Horace and His Age" (Longmans, $2.00), a study in historical background.

THE CLASSIC SPIRIT NOT UNPRACTICAL

ONE of the common objections against the study of the Greek and Latin authors is that these writers themselves were unpractical men, idle singers of an empty day, poetical dreamers of impossible utopias, and that the study of their works molds their votaries to the same fanciful and airy aspirations and ideals. In the second of the triad of the books mentioned, the Jesuit author maintains that from any human standpoint the Greeks were the greatest people ever known, a thesis which some will declare a little too sweeping. But not a few will agree with him when he says that they knew how to translate their ideals into reality, that they were not a nation of dreamers, but an extremely practical people.

It must be remembered that poetry, eloquence and philosophy cannot be divorced from the interests of life. They cannot be, as Father Browne says, "a sort of graceful recreation or exotic bloom of beauty." To look upon them or to use them as such is to trifle with our responsibilities. Pericles and Demosthenes were great orators, they were also practical statesmen. The former strove for the hegemony of Athens in Hellas. He sought to overthrow Sparta from whose militarism and crude civilization he augured but little good. The other sought to rouse his country from its indifference to the Macedonian danger and for some time was its soul and voice. Socrates and Plato were not idealists and dreamers of unsubstantial theories. They brought into the daily life of Athens the ideas of patriotism, self-control, justice, virtue, truth, obedience to law, fidelity to conscience and duty. The poets fostered, in a different way, the love of beauty and kept alive the aspirations of the people towards the noble and the true. The drama of Athens, in the days of the struggle against Persia and Sparta was a school of patriotism and courage and the citizens went forth from the "Persae" of Aeschylus breathing battle and war against the common foe. Poetry, philosophy then only deserve the name when they can be translated into the terms of ordinary life, common duties and needs. It is true, says Croiset, that Cleon, according to Thucydides, reproached the Athenians with being "spectators of words and auditors of actions," triflers who looked upon the oratorical contests of the tribune as a spectacle and the great events of their national history as a drama. But this was the defect of their splendid faculties and a natural if reprehensible complacency in the development and display of their powers. Their intellectual and artistic gifts while of the highest order from the esthetic point of view, were as a rule eminently practical.

"HELLENISM AND AMERICANISM"

FEW men today are better entitled to discuss questions of Greek classical scholarship than Professor Basil Gildersleeve. His contribution to the Yale volume is an essay on "Hellenism and Americanism." He sees certain analogies between the history of Hellas and that of the American Republic. In Hellas there was a loose confederacy of individual States, jealous of one another, with the same root ideals and religion in common, though Sparta was monarchical in tendencies and government, while Athens was the champion of the republican or rather oligarchical idea. At war with each other when no common enemy endangered their existence, they could on occasion unite to face Persia and its hosts. The American colonies, though like the Greeks separated by petty rivalries, could in face of a common foe band together and thus become conscious of a common national life. The Greek of old was resourceful, bold, witty, self-confident. Such too is the American. Both commonwealths had the same substratum and foundation of democratic ideals and principles. Both have the same assimilative powers. Both nations are at the same time versatile and practical.

It would be ridiculous to push the parallel too far. For at first sight no men could seem to be so far apart as the citizens of Athens under Miltiades and Themistocles fighting against the hosts and navies of Persia that liberty might not be crushed, and the men of the American Revolution, both in the Senate and the field who spoke and fought the cause of democracy and human freedom in the New World. But Greece, where the citizen idea was first perfected, does not present to the world a finer example of the citizen than the first President of our Republic, as brave on the field and as stainless in the councils of the State as the immortal Theban, Epaminondas. We have built no Parthenons like Athens, written no dramas like Aeschylus, no epics like Homer. But in the short space of our national life, we have lived more dreams and put more of them into execution for the benefit of the world, acted a more thrilling drama on the stage of life, fought and bled in a more epic struggle for liberty and democracy than ever haunted the minds of the teachers of the Academy or the Lyceum, or than was given to the heroes of Marathon or Salamis to face. The Greek is an idealist. With all his seeming materialism, the American will leave the plow in the half-finished furrow, like the minute men of Concord, that an idea fruitful for the welfare and happiness of mankind may march to victory. The Greek was intensely practical. So is the American. Greeks "were bent on getting results." As a rule the American gets them. He has everything to gain from the contact of the great minds of Athens. At many points his spirit is in close contact and communion, unconsciously, perhaps, with the Greek genius. With the Greek the practical and the ideal were in perfect balance. With us the practical overlaps the former. Greece should teach us to blend them in perfect harmony. To do so we must sit long and reverently at the feet of Greek masters.

HORACE AND EVERYTHING

THIS sounds like a bit of Belloc. But it will crystalize the reader's thoughts as he puts down Professor D'Alton's interesting study of the most genial and humane of Rome's poets. A master work of art should be the reflex of a period, a society, a soul. The Horace of the Odes, of the Epistles and the Satires is the perfect mirror of the Augustan Age. As such he is one of the most fascinating historians of his times. A line, a word, from that incomparable artist has done more for an accurate knowledge of Rome in the days of its glory than the formal works of Velleius Paterculus or Valerius Maximus. Only Tacitus can equal in vigor the broad and powerful sweep of the Horatian brush. One of the claims made for the classics is that they bring the past vividly before us and that without

that knowledge we are marooned on our little island in the midst of the sea of time, out of hailing distance with our fellows and with no means to reach them. The reader of the splendid monograph of the Maynooth professor, especially if he takes down his Horace from its dusty corner, will be saved from his isolation and thrust into Rome on the very hour when the bore button-holed the poet on the Appian Way. Horace will tell him everything worth knowing of the news in town, of the doings and movements of Augustus and Agrippa and Tiberius and Drusus. He will ask him to shed a tear with him and his loved Virgil, over the best of friends, the model of critics and citizens, that soul of honor, Quintilius Varus, and thrill him with the despairing cry of hopeless paganism by the grave of the friend whom he cannot hope to see again.

Horace is Rome's best historian. You have only to open Professor D'Alton's pages to be reminded of it. Horace outlines the social problems of his time. He bewails the loss of the old Roman virtues of thrift, modesty, manly self-restraint, chastity and frugality. He has sympathy for the poor tenant evicted by the unjust landlord who with one foot in the grave builds marble mansions by the waters of Baiae. Astrologers, mimes, clowns, upstarts, slaves, thieves, informers, witches, statesmen, consuls, soldiers, haughty and frivolous Roman dames, courtiers, gamblers, tipsy bargemen, cultured artists and literateurs and dilettanti, necromancers, wags, parasites, triflers flit through his pages quickly, all with their brief but telling message, all photographed to the life in their many moods, and with the discriminating but kindly humor of the old bard, thoroughly pagan, but uttering at times those cries of the soul naturally Christian, cries of tenderness and generosity which warm you to his genial figure and make you love him for his wisdom, his noble enthusiasms and for that part of him which was absolutely and thoroughly Roman. To know Horace is a liberal education. He is brief, terse, dramatic, picturesque, full of color, warmth. He is modern in the best sense of the word. The same loves and hates beat today in New York and Paris that stirred under his toga as he warmed his hands at life's sinking fires in his humble home among the Sabine hills. An author who, like Horace, can so depict his own age of well-nigh 2,000 years ago is one of the best guides to the study of our own.

J. C. R.

SOCIOLOGY

Catholics and Prohibition

ONE week before Christmas, after ratification by the Senate of the United States, a constitutional amendment designed to make "prohibition" part of the supreme law of the land, was submitted to the States. If accepted by thirty-six States, the amendment will forbid, after one year from the time of its approval, "the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from, the United States, and all territory subject to the jurisdiction thereof, for beverage purposes." It is further provided that this article shall be inoperative, unless ratified by the States within seven years from the date of its submission by Congress. This is a peculiar proviso, and one which, in the opinion of so able a jurist as Senator Borah, throws grave doubt upon the constitutionality of the proposed amendment.

Chaining the "Demon Rum"

WHAT has finally been done by Congress marks the culmination, and very possibly the victory, in a battle that has been waged for more than fifty years. In the wild fight against the "demon rum," good arguments have been strangely marshaled with pleas whose absurdity was exceeded only by their fundamental heresy. In this conflict the world has seen champions so able, so persuasive, because so eminently reasonable, as Cardinal Manning, and in our own country, the Archbishop of St. Paul, and has listened, perhaps with tears, to the eloquent, if not always solid, arguments of emotional speakers like the late John B. Gough, Moody and Sankey, and Jerry McAuley. Fanatics of the type of Carrie Nation, with her little hatchet and her erratic, though perhaps studied, disregard of the conventions, have moved the profane to merriment, while they made the judicious grieve. Finally, many a well-meaning advocate of prohibition has gone beyond all bounds, in proclaiming that every weary workman who after a hard day of toil indulged in a sober glass of beer, merited thereby the eternal torments of hell.

But it is undoubtedly true that many flagrant evils connected with the liquor traffic, evils too often winked at by delinquent public officials and encouraged by stupid members of the trade, have strengthened the hands of the prohibitionist. Of this, the record of any police court is ample proof. Furthermore, the growing conviction among all classes that the less any man had to do with alcoholic beverages, the better both for himself and for the community, has invested the arguments for prohibition with a force as powerful as it is legitimate.

The Catholic Position

THROUGHOUT the vacillation of public opinion, Catholics in general have clung to a position founded not on emotionalism, but solid reason. It need hardly be restated that no Catholic can hold anything that exists, to be the creation of the devil. Everything that is, including even alcohol and the various substances from which it is derived, is the work of God, to whom pertains exclusively the power of creation. Nor can any Catholic argue that the use of alcohol, taking the term in the sense of "intoxicating liquor," is prohibited either by the natural law, the Commandments of God, or by the Church. Since this is true, neither the manufacture, sale nor use of alcohol is, in itself, morally wrong. In this connection the maxim of the moralists, "*abusus non tollit usum*," "an abuse does not destroy legitimate use," is fully applicable. Although all may be, and frequently are, employed, for murder and other malign purposes, the State does not prohibit the manufacture of revolvers or dynamite, or the preparation of poisons. In themselves these things are indifferent. "Morality" attaches to them, only in an extended sense, drawn from the good or bad will of the user.

My Right and the Public's

NEVERTHELESS, it is clear that under given circumstances an act, indifferent in itself, becomes morally wrong. A physician may mercifully give cocaine to relieve the pain of a minor operation, and; on finding that he has been made the grateful patient's heir, may administer such a quantity as will place the sufferer beyond the reach of worldly troubles, and himself in the secure possession of a fortune. It is the constitutional right of every American citizen to bear arms, but he may not bear them concealed about his person, and in New York, he is prohibited by the Sullivan law from retaining any deadly weapon even in the fastnesses of his own home. The reason for these restrictions, and for similar legislation regarding the sale and use of drugs, is plain. Drugs and weapons may be used alike for good and for bad purposes, but because they lend themselves with facility to purposes that are bad, the welfare of the community may demand that their manufacture, sale and use be restricted. The application of the principle to the problem of State prohibition is readily made. Theologians and ethicists hold, and have held generally, that it is within the competence of the public authority to forbid the manufacture of alcohol, should its use become a source of public or private disorder, not to be checked by the customary regulations. Nor is it clear that in this case, the community is bound to make any restitution for the property, either destroyed or rendered worthless, at least if due notice of such action has been given. Con-

ceivably, then, while it may be my "right" to quaff unlimited flagons of brown October ale, a process which I should find exceedingly repugnant, the State may lawfully command me to relinquish that right, if its exercise is contrary to public order.

The Danger to the Church

MORAL principles remain unchanged by the shifting decrees of human legislation and of public opinion, and the story of the campaign against the strongholds of the "demon rum" may now be left to the historian. Two points, however, connected with the proposed amendment, should be seriously considered. The first is of particular interest to students of political science, the second, to all Catholics. As to the first point, it may be observed that we have had quite too much oratory on the "tyranny," whereby under our Federal Government, a two-thirds majority may force its will upon an outraged minority. Very little reflection is required to bare the fact that this alleged "tyranny" works both ways. If the prohibition amendment is adopted by two-thirds of the States, it undoubtedly becomes part of the supreme law of the land, binding with equal force the twelve Commonwealths that have rejected, and the thirty-six that have adopted it. Yet however just and earnest the desire of thirty-five States to prohibit the use of intoxicating liquors in all the United States, their combined wills can be effectively brought to naught by the recalcitrance of thirteen States, refusing to yield. It may be true that, in some sense, this peculiar condition may be reckoned a hardship, yet in the present question the difficulty is removed, even if the proposed amendment is rejected, by the fact that the individual States are free to regulate within their own borders the trade in alcohol as seems best to them, or even to suppress it. Recent decisions of the Supreme Court of the United States protect the State in its right to prohibit the manufacture, sale, or even possession by an individual for personal use, of intoxicating liquors, and to prohibit their importation into the State by any individual or common carrier. Indeed, by upholding the "bone-dry law," the Court has affirmed the wide powers possessed in this matter by the individual States, and through this decision, in my opinion, the prohibition campaign is linked with at least the possibilty of a grave and continued inconvenience to the Catholic Church. If a State may forbid any citizen to keep an intoxicating beverage in his possession, it is hardly a further step, in the estimation of many prohibitionists, to forbid him to import and use wine, for sacramental purposes.

Prohibition and the Holy Sacrifice

NO danger is to be apprehended, as it seems to me, from the proposed Federal amendment. The prohibition there contemplated, refers to alcohol to be used for "beverage purposes." Nor does it seem probable that in this matter, any State will care to put itself in the base position of refusing to permit the free exercise of the Catholic religion. But since any State may do that precise thing, if it so wishes, it is not wise to rely on "probabilities," while the excessive unwisdom of believing that the Federal Constitution "guarantees religious liberty to every citizen" has been stressed more than once in these pages. As Carl Zollmann, in his "'American Civil Church Law," just issued by the Columbia University Press, points out, the first amendment "means exactly what it says, and no more." He continues:

> It is a restraint on the action of *Congress,* and is not a restriction on the action of the various *State legislatures.* "The Constitution makes no provision for protecting the citizens of the respective States in their religious liberties; this is left to the State constitutions and laws. Nor is there any inhibition imposed by the Constitution of the United States in this respect upon the States." (Permodi *v.* Municipality, No. 1, 3 How., 589, 689.) The States may, therefore, so far as the Federal Constitution is concerned, establish some religion and prohibit the free exercise of all others. (People *v.* Board of Education, 245, Ill., 334; 92 N. E., 251.) As a matter of fact, many of the original States retained an established religion for a longer or a shorter period after the adoption of the Federal Constitution. (*Op. cit.,* pp. 9, 10.)

It is to the constitutions and laws of the respective States, then, and not to any fancied guarantee of the Federal Constitution, that the citizen must look for the protection of his religious rights. In these days of social legislation and "quack" legislation, it is imperative that every Catholic should bear this fact well in mind.

The Only Safe Policy

FOR in view of opinions prevailing in some States in which neither education nor culture is well advanced, and among citizens whose hostility to the Church is quite incurable, it is easily conceivable that to procure genuine wine, *vinum de vite,* for the Holy Sacrifice, may be made an almost impossible task. Courts in these communities could hardly be expected to regard the use of wine in the Mass, as protected by the guarantee of religious freedom contained in the State Constitution. Against the objection that such action would not be upheld by the Supreme Court of the United States, it is to be said that in this matter the Supreme Court could claim no jurisdiction. As Zollman well remarks, so far as the Federal authority is concerned, any State is free to prohibit the exercise of any religion, being bound in this matter, only by the construction of its own constitution. If this be true, and it can hardly be disputed, it would lie fully within the jurisdiction of the State Courts to decide whether or not the law of the State, forbidding the use of wine for any purpose, should prevail over the law of the Catholic Church requiring *vinum de vite,* wine from the grape, for the validity of the Holy Sacrifice. It would demand no prophetical spirit to forecast the decision in many States.

I believe it was Newman who said that bitter disillusionment had taught him to beware of vague, unwritten "understandings"—such as have been offered to Catholics by certain friends of legal prohibition. Safety can be guaranteed only by inserting into the State prohibition laws a clause specifically authorizing the use of wine for sacramental purposes.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

The Catholic Chaplains

IN a report lately submitted to the American Bishops by the Rev. Lewis O'Hern, C. S. P., he announces that there are now 37 priests serving as chaplains in the regular army, 10 of them being stationed in France, and the navy is furnished with 19. Taking spiritual care of the Catholics in the national army are 59 Fathers, and besides these 37 Knights of Columbus chaplains, who are maintained by that organization, are working among the men of the army camps and naval stations. The bill which it is hoped will be passed by Congress this session provides for the assignment of a chaplain to every 1,200 men.

A New Altar and a New Saint

DEVOUT clients of Blessed Joan of Arc will rejoice to know that their heavenly patroness has been raised to the altars of the Church. Their joy, however, will be tempered on learning that her canonization was effected not by the Catholic Church but by St. Paul's Protestant Episcopal Church in Brooklyn. According to the *Living Church,* an altar has been erected in St. Paul's, "a Franciscan altar, where the Holy Sacrifice should be offered for the victory, in this war, of the Franciscan spirit." This dedication probably expresses the holy wish that the beautiful spirit of St. Francis, which was the spirit of Jesus Christ, may reign in all hearts, rather than the chronicle of an actual victory over the powers of evil.

The wall back of the shrine is emblazoned with the lilies of France in gold on an azure background, and the small statues on the front of the altar are the patron Saints of France and Paris: St. Michael, Ste. Jeanne d'Arc, St. Denis and Ste. Genevieve. The altar is of oak and delicate gilt fret-work, picked out with scarlet and blue, and the statues are exquisitely colored in the ancient manner. The statue of St. Michael with his triple crest and armor carries out Ruskin's famous description of this battle Saint.

Artistically, no doubt, this altar is beyond reproach, for "it is one of Mr. Ralph Adams Cram's most lovely productions." May the holy ones in whose honor it has been conceived, soon lead the donor and all who worship at this shrine, out of the darkness of error into the full light of the children of God.

Sins and "Mistakes"

AS the year draws slowly into the terminus, many of us, no doubt, are busily reviewing the ground over which we have traveled. For better or worse, the old year is soon to be numbered with the past. The little act of kindness, left undone, is forever undone, the sharp word spoken in haste can never be recalled. But the majority of us will not look back upon a year of positive misdeeds, "dark red with sin." What in all probability we most regret will be our lazy omissions, and what we euphemistically term our "mistakes." But only the wise will find any ground for self-condemnation in their "mistakes," for the unthinking will regard "mistake" as almost equivalent with "excuse." But, as a trade journal, the *Commerce Monthly,* justly observes, more frequently than we allow, our "mistakes" are the direct results of some neglect of duty. A few of these sources are thus noted:

> Carelessness, inattention, superficial interest. Laziness, an unwillingness "to take the trouble." Accepting appearances as facts, without investigation. Proceeding without advice or discussion. Impulsive decisions, not well thought out. Lack of foresight and due preparation. Forgetfulness. Overconfidence and exaggerated hopes.

"Mistakes do not 'happen,'" concludes the *Monthly.* "They are the results of definite causes," and frequently of causes that are easily overlooked, or even unsuspected. An examination of our mistakes would be an admirable supplement to our customary examination of conscience, and indeed, might make that exercise of the spiritual life more real than it sometimes is. "I didn't think," "It was only a mistake," may be occasionally accepted as valid excuses from the very young, but for us who have arrived at the age of discretion, they are arguments for conviction rather than pleas in condonation.

Fresh Air and Pneumonia

THAT "within certain limits, public health is a purchasable commodity" is a maxim long urged by the Health Department of a certain Eastern city. Happily, however, as Dr. C. F. Bolduan has recently pointed out in the New York *Times,* the price is not always, or even primarily, paid in money. Commonsense will buy a much larger amount. Commenting on the prevalence of pneumonia in the metropolis during November and December, Dr. Bolduan writes that while pneumonia is one of the most deadly diseases in our climate, it can also "be easily guarded against." Dr. Bolduan's plan of prevention is well worth trying. "Fresh air," he writes, "is the great foundation stone of physical vitality." Therefore

> Become a fresh-air crank, even at the risk of being disliked. Keep the windows of your bed-room wide open, day and night, even in the middle of winter. You can't overdose yourself with fresh air, and disease germs can't endure it. Be sure, however, to keep warmly covered. Avoid large crowds in closed or poorly ventilated rooms. Not only does the bad air lower your resistance, but you are in danger of catching the disease from others. Vitality is reduced by too much heat as readily as by too much cold. Avoid going suddenly from one temperature into another, without either putting on or taking off, wraps or overcoats. Avoid wet feet, a most frequent cause of chilling the body, and chilling the body is a frequent cause of pneumonia. Don't ride in a crowded street car. *Walk!* Walk a mile in the open air twice a day. It will increase your vitality, and thus help you dodge disease; also it will add ten years to your life.

The better part of the cure is foresight. It is always dangerous to treat a "cold" lightly, for colds slip very easily into pneumonia. Once the disease has gained entrance, the mortality rate is from twenty to forty a hundred, with the chances against the very young, the very old, and most of all, against "chronic users of alcohol." With the cheery band of care-free tipplers, the death-rate is about fifty per cent.

Father Wessling's Ordination

THE numberless Catholics who have long been taking a prayerful interest in the case of Henry J. Wessling, the Jesuit chemist who was stricken totally blind more than seven years ago by a laboratory accident, will rejoice to hear that he is now a priest and celebrated his first Mass at Boston College on December 20. In a rescript which arrived the middle of this month the Holy Father granted Father Wessling leave to be ordained, so he received the subdiaconate and the diaconate from Bishop Collins at St. Francis Xavier's, New York, and on December 19 was ordained priest at the Church of the Immaculate Conception, Boston, by Cardinal O'Connell. AMERICA unites its felicitations with those of Father Wessling's innumerable friends and well-wishers.

Domestic Pets

THE versatile Dr. Walsh has contended in the pages of this review that while an over-great devotion to domestic animals may result in a kind of degrading zoophily, yet many a pup is a real blessing to his mistress, since she is obliged to take him out for a daily walk. Perhaps the pet dog has other uses as well, although the sight of him, taking the air with his mistress, frequently arouses in the beholder emotions that are truly canicidal. At all events, it would be well if many another childless family would adopt the practice of the venerable couple, reported by the New York *American:*

> Mr. and Mrs. W. J. Purvis, of Millville, N. J., had seventeen pets, and the other day, on the forty-fifth anniversary of their marriage, they added five to the collection. These pets are not chows or Pekingese, or rabbit hounds, or St. Bernards, or pup dogs, as you might suspect. Mr. and Mrs. Purvis have adopted twenty-two children. They report that these pets are at least as grateful as dogs, and much more intelligent.

A correspondent writes to say that in her opinion, some Catholics, easily able to adopt a homeless child, are deterred by a fear of heredity! This rather unique objection rests on the absurd supposition that every minor who loses his parents has a bad heredity. As an explanation for moral defects, "heredity" has been vastly overworked by pseudo-scientists. Physical traits are often enough reproduced from generation to generation, but only an extremist argues for the carrying-over of mental and moral characteristics.

Russians Turning to Rome

AN interesting item is given in *Annals of the Propagation of the Faith,* for December. It is to the effect that Russia, hitherto the land of persecution, at whose doors the Catholic missionary knocked in vain, is turning towards the Church:

> The Church is about to reap another rich harvest of souls, this time in Russia, hitherto closed to the Catholic apostle.

Rev. George Calavassy, who has been sent to the United States by the Propaganda to further the cause of the Greek schismatics, is authority for the statement that three large districts in Russia, comprising about 10,000,000 souls, have acknowledged the supremacy of the Pope. The Most Rev. Count Szeptycki, Archbishop of Lemberg, Galicia, now in the full enjoyment of his liberty, has lost no time in exercising it for the benefit of the Church. Having recovered from his severe illness, caused by his imprisonment by the Russians, he has consecrated Mgr. Theodoroff as Bishop of the Catholics of the Ukraine. If the new Government endures, the next few years may see remarkable happenings in Russia.

Father Calavassy is a man of wide and reliable information on the status of the Greek Church. Having worked for years in the Balkans he has had ample opportunity to learn conditions and tendencies, and he would not lightly commit himself to so cheering a prediction, if he had not good grounds for his opinion.

Scouting

IN seeking to instruct in the Faith Catholic children who are not attending parochial schools the first problem that will naturally perplex the earnest worker is the practical method of gathering them together for this purpose. Simple directions are given by Father Francis Cassilly, S. J., in his new "Teachers' Manual," published in pamphlet form by the Catholic Instruction League, Chicago. Those who go in quest of the children are described as "scouts." He says:

In a well-settled district the scouts, generally two ladies together, secure a few addresses of Catholic families and call on them. The families visited will give other addresses, and soon the district will be well canvassed. A time and place are appointed for the first meeting. The children are then asked to bring others with them to the next class. In this way all the children will soon be gathered. If you learn of some who do not attend, pay their parents a personal call. Do not be discouraged if your first meeting is small. Persevere and you will soon overcome all apathy and distrust.

The first place of meeting may be a private home, a church, a vacant store, or any available room. The class should not last longer than half an hour, is Father Cassilly's advice. He would have the children divided into three classes: "One of very small children who are learning their prayers, another for those of six or eight years who are preparing for their First Communion and a third for those who have already made their First Communion." It is generally advisable, he adds, not to have more than ten pupils under one teacher. A superintendent should be in charge of each center.

Delusions of Christian Science

A VICTIM of the Mary Eddy cult writes to the editor of a non-Catholic journal that she cannot say enough for Christian Science. "What it has done for us can never be told." In reply the editor strives to enumerate some of the things it has actually done for his correspondent. It has caused her to give up faith in God as a personal being and accept Him as a "Principle." It has caused her to lose her faith in the merits of Christ, by which man—though not "a sinner by nature," as the editor holds—was redeemed after the fall.

She has given up faith in the Bible as inspired by the Holy Spirit, since Mary Eddy taught that her "Christian Science" is the Holy Ghost. She has given up her faith that Christ died, since Mary Eddy taught He did not die, but was "hidden in the sepulcher alive." She has given up faith in the perfection of Christ as to His wisdom and knowledge, for Mary Eddy tells us what Jesus would have said and done "had wisdom characterized all his sayings." She has given up faith in prayer, for Mary Eddy said that "prayer to a personal God is a hindrance." She has given up faith in many of the direct assertions of the Holy Scriptures, for Mary Eddy said: "Man is incapable of sin"; "Man is perfect now, henceforth and forever"; "There is no final judgment," and "man is never sick." She has given up faith in the supremacy of God's Word as a Divine revelation, since Mary Eddy says that her book is a "higher, clearer and more permanent" revelation than Jesus brought to earth.

If it has done all this for her we do not envy her possessions or her condition. She has been wrecked in about all that it is desirable for a human being to have or to be, and has accepted most monstrous delusions and falsehoods, that insult and contradict God, and that trample into dust the claims of Jesus Christ for Himself and His saving grace.

As for the supposed curative effects of Christian Science, the editor remarks: "The same thing could have been done by some sound and scientific treatment, without the acceptance of false and unchristian positions which are antagonistic to spiritual life and health." A considerable number of cases which came under his own observation he regards as "murder or suicide."

From Army Officer to Leper Surgeon

IN his recent book, "The Path of the Destroyer," a history of leprosy in the Hawaiian Islands, A. A. St. M. Mouritz, formerly physician to the leper settlement on the island of Molokai, offers a brief sketch of the life and service of "Brother" Joseph Dutton. He had been an officer connected with the army of the Cumberland, "a handsome fellow," Colonel A. Wills described him, "and one of the best and bravest officers in the army. He was complimented in the official army for bravery." While in the service of his country he was known as Lieutenant Ira B. Dutton. But after his conversion, because he failed to find the name "Ira" in the catalogue of saints, he changed it to Joseph. Henceforth he devoted himself to the service of the lepers. Mr. St. M. Mouritz says of him:

Brother Joseph Dutton came to Hawaii in 1886, and in the early afternoon of Thursday, July 29, of that year he arrived at Kalawao, calling at my house on his way to the Catholic mission premises. He took up his residence with Father Damien, later occupying a small house near the residence of the priest. Since his arrival, now nearly thirty years ago, Brother Dutton has never set his foot outside the boundaries of the leper settlement, though he could have done so if he desired, for he is not a leper. The leper settlement is under control of the Board of Health of the territory of Hawaii, and there is no law or statute on its books that can compel a non-leper to remain at the leper settlement if he desires to leave, move, or reside elsewhere. Any nurse, *kokua,* brother, sister, or other employee who is not a leper is a free person. There is no such condition as involuntary confinement for a well person, yet such statements find frequent place in certain newspapers.

Joseph Dutton, although always spoken of as "Brother," never took the vows of any religious fraternity. Neither, however, did he labor for any earthly reward. His sole recompense for his heroic services were board, lodging and a few dollars a month. His devotion to the lepers was wonderful, and the skill with which he dressed their sores and performed the duties of a surgeon, though without any previous training, was no less remarkable. Within a short period he surpassed the trained physician who instructed him. "He was Father Damien's companion, secretary, servant, nurse, and did other menial work," writes the author. "He was sexton, sacristan, verger, purveyor for Father Damien's homes and his household, hospital steward, dresser, clinical clerk and later manager of the Baldwin Home, sanitary engineer, architect and landscape gardener." And all this purely for the love of God. At the Baldwin Home alone he had charge of 1,148 lepers up to the date of July, 1915. When the praises of Father Damien are sounded, as rightly they should be, we must not forget to honor with him this faithful disciple of that apostle of the Cross, the humble "Brother" Dutton.

AMERICA

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Chronicle

The War.—With the exception of a violent and partly successful thrust by the Germans on a two-mile front against Welsh Ridge south of Cambrai, no action of any importance took place during the week on the Western front. In the Verdun sector German attacks were repulsed between the Caurières Wood and Bezonveaux. Severe fighting was almost continuous along the Italian lines. Here the Austro-German assault swung back and forth like a pendulum between the Asiago Plateau and the front between the upper Brenta and Piave, with an occasional effort to feel out the weaker spots of their opponents on the lower Piave. On the upper Brenta the main effort of the Austro-Germans is aimed at Valstagna towards which they are making a converging drive from Monte Grappa region to the eastward and down the Val Frenzella from the west. In the Col del Rosso and around Monte Valbella, which after changing hands several times remained in the possession of Field Marshal von Hoetzendorf's troops, the struggle was of the fiercest nature. The Austro-Germans claim to have taken more than 9,000 prisoners. In Palestine General Allenby's troops made another considerable advance north of Jerusalem, driving the Turks back two miles on a front of thirteen miles. Vice-Admiral Sir Rosslyn Wemyss has been appointed First Sea Lord in succession to Sir John R. Jelicoe, who has been elevated to the peerage.

Bulletin, Dec. 24, a.m.-Dec. 31, p.m.

The 275,000 miles of American railways passed under Government control at noon Friday, December 28, when Secretary McAdoo, acting under the President's proclamation became Director-General of Railroads and began to exercise the authority vested in him by the President to finance and direct the transportation facilities of the nation during the war. The President, on December 26, had announced his decision to take possession and assume control of the railroads of the country. In a statement accompanying his proclamation Mr. Wilson declared that as soon as Congress reassembled he would recommend legislation guaranteeing the maintenance of railroad properties in good repair and the payment of a net operating income equal to the net operating income of the roads for the three years ending June 30, 1917.

Government Control of Railroads

The President's proclamation practically mobilizes the railroads of the country and all their appurtenances. While it gives the Government possession of water-lines that figure in rail-and-water transportation, the Government does not intend to take over local water routes and those steamer lines that "do not fit into the rail problem." The Chief Executive's action is based on the authority granted by Congress on August 29, 1916, which made appropriations for the support of the army for the fiscal year, 1917, and which provided that the President in time of war, might take possession or assume control of any or all systems of transportation and utilize them, to the exclusion, as far as may be necessary, of all other traffic, for the transportation of troops, war material and equipment, and for such other purposes connected with the emergency as may be needful or desirable.

In the statement accompanying the official proclamation which announced the coming Federal control of the roads, Mr. Wilson thus gave the main reason for his action:

> I have exercised the powers over the transportation system of the country, which were granted to me by the act of Congress of August, 1916, because it has become imperatively necessary for me to do so. This is a war of resources no less than of men, and it is necessary for the complete mobilization of our resources that the transportation systems of the country should be organized and employed under a single authority and a simplified method of coordination which have not proved possible under private management and control.

The President recognizes that the Committee of Railway Executives who cooperated with the Government in the solution of the transportation problems did the utmost that it was possible for them to do, "but there were difficulties which they could neither escape or neutralize." For this reason the full authority of the Government had to be substituted.

In the official proclamation after referring to the enabling resolutions and statutes the President announces the main points of his program as follows:

> I, Woodrow Wilson, President of the United States . . . do hereby, through Newton D. Baker, Secretary of War, take possession and assume control at 12 o'clock noon on the twenty-

eighth day of December, 1917, of each and every system of transportation and the appurtenances thereof located wholly or in part within the boundaries of the continental United States and consisting of railroads, and owned or controlled systems of coastwise and inland transportation, engaged in general transportation, whether operated by steam or by electric power, including also terminals, terminal companies and terminal associations, sleeping and parlor cars, private cars and private car lines, elevators, warehouses, telegraph and telephone lines, and all other equipment and appurtenances commonly used upon, or operated as a part of, such rail or combined rail and water systems of transportation—to the end that such systems of transportation be utilized for the transfer and transportation of troops, war material and equipment to the exclusion so far as may be necessary of all other traffic thereon, and that so far as such exclusive use be not necessary or desirable, such systems of transportation be operated and utilized in the performance of such other services as the national interest may require and of the usual and ordinary business and duties of common carriers.

It is hereby directed that the possession, control, operation, and utilization of such transportation systems hereby by me undertaken shall be exercised by and through William G. McAdoo, who is hereby appointed and designated Director-General of Railroads. Said Director may perform the duties imposed upon him so long, and to such extent, as he shall determine, through the boards of directors, receivers, officers, and employes of said systems of transportation. Until and except so far as said Director shall from time to time by general or special orders otherwise provide, the boards of directors, receivers, officers, and employes of the various transportation systems shall continue the operation thereof in the usual and ordinary course of the business of common carriers in the names of their respective companies.

Until so ordered by the Director-General of Railroads these systems of transportation remain subject to the authority of the Interstate Commerce Commission. The proclamation, for the present, does not affect street electric passenger railways. The rights of stockholders, bondholders, creditors having interests in the now-Federal-controlled transportation systems are not impaired. The regular dividends hitherto declared and maturing interest upon bonds, debentures and other obligations may be paid in due course.

Everywhere the question is asked whether the policy now adopted by the Government, if successful, will be the forerunner of Government unified control, or perhaps, Government ownership of railroads after the war.

The following is the substance of the statement offering terms for a general peace which Count Czernin made on Christmas Day at the Russo-German conference at

The Czernin Peace Terms

Brest-Litovsk: The delegations of the Allied (Teutonic) Powers in the name of their Governments and peoples will conclude a general peace as soon as possible and think that the basic principles of the Russian delegation can be made its basis; the delegations are agreed to conclude immediately a general peace without forcible annexations and indemnities and condemn the continuation of the war for purposes of conquest; the Teutonic Powers and their allies solemnly declare their resolve immediately to sign terms of peace on the above terms equally just to all belligerents; the proposals of the Russian delegations could be realized only in the case all the belligerents promise scrupulously to observe these terms; the Powers of the Quadruple Alliance, negotiating with Russia, cannot one-sidedly bind themselves to these terms, without having the guarantee that Russia's allies will carry them out honestly. The terms, under these conditions, are thus stated: Forcible annexation of territory seized during the war is not intended; it is not the intention of the Allies (Teutonic) to deprive of political independence those nations which lost it during the war; "the question of subjection to that or the other country of those nationalities who have not political independence cannot, in the opinion of the Powers of the Quadruple Alliance, be solved internationally; each Government must solve it with its peoples according to its Constitution"; the protection of the rights of minorities constitutes an essential component part of the constitutional rights of peoples to "self-determination"; the Allied Powers (of the Quadruple Alliance) have admitted the possibility that both sides might renounce not only indemnification for war costs, but for war damages; in these circumstances, every belligerent Power would have to make indemnification only for its nationals who have become prisoners of war, as well as for damage done in its own territory by illegal acts of violence committed against civilian nationals belonging to the enemy. The Russian Government's proposal for the creation of a special fund for this purpose could be considered only if the other belligerent Powers join in the peace negotiations within a suitable period; the return of colonial territories forcibly seized during the war constitutes an essential part of the German demands, which Germany cannot renounce under any circumstances; the Russian demand for immediate evacuation of territories occupied by an adversary conforms to German intentions, having in view the nature of the colonial territories of Germany, the realization of the right of self-determination, in the form proposed by the Russian delegates is at present impossible; the fidelity shown by the natives of the German colonies to Germany in the struggle is a proof of their intention of retaining their allegiance to Germany and in significance and weight is a proof far superior to any expression of popular will; the principles of economic relations proposed by the Russian delegations are approved by the Allied (Teutonic) Powers who see in the reestablishment of regulated economic relations one of the most important conditions for bringing about friendly relations between the Powers now at war.

The New York *World* sees "Prussianism in its most subtle form in Count Czernin's dubious phrases relative to the solution internationally of the problems of peoples not now independent politically," and adds that the "despotism that craftily offers this travesty of a truce peace does not have the courage or the honesty to propose it in its own name. It hides behind a vassal in Vienna and a mob in Petrograd." The New York *Tribune* says that the terms are "inadmissible because

they make no provision for the restoration of Belgium and Northern France." The Providence *Journal* designates them "a proposal put forward by fools for consumption by children." The Chicago *Tribune* states that "such a German peace would be a substantial German victory." The St. Louis *Globe-Democrat* questions the sincerity of the proceeding and says that there are "enough qualifications, evasions and ambiguities in the Teutonic peace terms to spoil their superficial attractiveness." In the French Chamber of Deputies, Foreign Minister Pichon rejected any peace "based on the *status quo*." In a letter to the National Labor Congress Lloyd George stated that Great Britain's intentions in continuing the war are not imperialistic or vindictive but concern the future freedom and peace of the world. The majority of the London papers rejects the Czernin proposals. The *Times* and the *Daily Mail* hold that they constitute a trap for the Allies. The *Express* and a few others think that behind Czernin's words there is a sincere desire for peace and that the offer is genuine.

Ireland.—Under the leadership of the tireless and clever De Valera Sinn Fein is still progressing in Ireland. During the week numerous meetings were held in different parts of the country. The largest of these was convened in Cork where De Valera again stated the aims of the party. The *Irish Weekly Independent* reports him as follows:

Sinn Fein

Their aims, he said, were to secure recognition for Ireland as a sovereign independent State. He reminded them that Grattan compelled the British Government to recognize his claims by the Volunteers. Referring to the Peace Conference, he said there was only one section of Irishmen who could go there, and they would go there because they proclaimed they were a nation kept under subjection, which the Allies had put before the people as the reason for the present terrible war.

Proceeding, he charged, in connection with the Irish party influence in the Volunteer movement, that when they got control they pretended they were going to arm them, while in private they were arranging to get arms out of the country. They (the Sinn Feiners) were told they were preventing conciliation with the North. The people of Cork knew what the opinions of the Irish party in regard to conciliation were when the question was raised by another party. When Mr. Dillon raised an "ullagone" about the treatment the Irish people had given their leaders, he contradicted himself. Mr. Dillon said that for thirty years they were the trusted leaders; but the fact that the people had now turned against their leaders was significant. Having trusted them for thirty years, there was some deep reason why they should now turn against them. It is a hard fight, added Mr. de Valera, but the difficulties in no way daunt you or me. Our path is sure; it is difficult, but it is straight.

Proceeding the speaker deprecated the Convention, denounced those who were attempting to bring down ecclesiastical condemnation on his head and promised assistance to labor. Sinn Feiners are in high glee over the following letter sent by Bishop Fogarty to the *Irish Times:*

Sir, you have been very busy of late lecturing the Irish Hierarchy on the duties of their sacred office. In yesterday's issue you seem to have extended your disinterested tuition to the great Archbishop of Melbourne, the Most Rev. Dr. Mannix, this time, indeed, not in the guise of a "Bridgetown Farmer," but behind the coat-tails of that hard-pressed Australian politician, Mr. Hughes. Your readers may not be aware that the Most Rev. Dr. Mannix is one of the most distinguished of living Irishmen. He is also one of the greatest and most glorious of our churchmen. He occupies in the spacious mind of Australia a position not unlike that which the renowned Cardinal Moran held there at the time of his death. What is it in the conduct of the Most Rev. Dr. Mannix that has aroused the wrath of Mr. Hughes and the *Irish Times?* His attitude on the question of conscription?

We have here, not an isolated, but an additional instance of the revolting inconsistency, not to say hypocrisy, preached by the avowed champions of "liberty and democracy." Conscription is, I understand, an open question in Australia. It is being made a subject of referendum to the people. Every man in Australia is entitled to say yes or no on that important subject, according to his lights, without the imputation of corruption, sedition, "German gold," or "dirty work." Yes; everyone but a Catholic Archbishop. He and his countrymen are to be treated with insult and injury when tyranny has a free hand; but they are expected, it would seem, to act as the bulwarks of unjust government when tyranny "is set with its back to the wall." Dr. Mannix is too big and brave a man to be intimidated by injustice or falsehood. He claims the right as a member of the human family to say what he thinks of this awful war and of the policy of those who will make a shambles of the world, but will not risk a hair of their own heads in the horrid carnage.

That is the Archbishop's first offense. His second is that he seems to have become a "Sinn Feiner." If so, this is the greatest boon that Sinn Fein has got since the illustrious Dr. O'Dwyer, Bishop of Limerick, was laid in his grave. Dr. Mannix is the last man in the world to patronize either "madness" or "wickedness." All true Irishmen will rejoice to know on your authority that the national instincts of our race are as potent in this great Archbishop in far-away Australia as they are in the humblest peasant at home in Ireland. Sinn Fein has neither English nor German gold to finance it, nor does it want it. It is a natural growth in the national heart, and no power on earth can kill it. It is no longer a small section. In the main it embraces our race all over the world. They, the Sinn Feiners, want neither disorder nor bloodshed; but they are done with "the happy entente" which existed for the fooling of Ireland between English Ministers and our Parliamentary Party; and they think that the time has come for Ireland to get back the national independence of which she was shamefully robbed by England 117 years ago.

But this is but one side of the shield: the other side shows opposition to Sinn Fein. Thus for instance the *Weekly Freeman* continues its vigorous attacks on De Valera, picturing him as dangerous if not actually seditious. In a recent issue the same paper reprinted from the *Irish Opinion* an editorial in which labor negatived De Valera's request that it wait for freedom before pressing its claims too insistently. According to the latter paper labor "will claim its share of patrimony when and where opportunity offers." Thus a new complication is added to an already complicated problem.

Mexico.—Riot and robbery are still in order in Mexico. The several revolutionary leaders are still in

the field making a mockery of the frantic statements of Carranza that all is well under his benign rule. Recently the *Wall Street Journal* printed this very instructive article under the title "T. E. Gibbon Exposes Mexican Confiscation":

Riot and Robbery

T. E. Gibbon, in an article on the Mexican constitution in the December issue of the *Journal of the American Bankers' Association*, gives the first clear record of national bank looting in Mexico to illustrate the broad confiscatory powers for looting foreign-owned property in that country conferred by the I. W. W. Constitution on the Carranza Government and its officials. He says:

> There is not only no hope that conditions in Mexico that have resulted in the destruction of foreign business in that country will be ameliorated, but every promise that they will grow worse as time goes on unless the United States Government shall make up its mind to require the Government in Mexico, which it has recognized as a member of the family of nations, to live up to its obligations under international law in the treatment given by it to the persons and property of our nationals, and those of our Allies, within its borders.
>
> As showing the predatory attitude of the Carranza Government toward the property of foreigners in Mexico in the past, and indicating what foreign interests in Mexico may expect from that Government in the future, the history of its relations to the Bank of London & Mexico, a large financial institution in Mexico City representing English capital, may be cited.
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> On July 31 *El Universal*, a prominent daily newspaper of Mexico, published the annual report of the board of directors of that bank. This publication said:
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> "It was then reported that of the amount of more than 19,000,000 pesos in gold and silver in bars and coin money which had been in the bank's vaults, there had been slowly taken away from January 18, 1917, until the present time, the sum of over 17,000,000 pesos, there remaining in the vaults, according to information received by the board of directors, only about 2,000,000 pesos. In the report it was stated that the board of directors [a board appointed by and representing the Carranza Government]ordered that the cash department and the safes should always remain open, which measure obliged the board of directors to put a corps of employees on guard in this department, day and night, to avoid responsibility for abstraction of funds from the vaults falling on those not responsible.
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> "The board stated categorically that of the $19,611,141 in specie which were in the vaults of the bank, hardly $2,000,000 remain, as the board of receivers had disposed of the difference, and that the said board of receivers has sold at the lowest of prices, securities considered first class by the bank.
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> "That on February 15, 1917, the Department of Finance refused to recognize the bank's board of directors, refusing to take up any matter connected with the institution with them, and ordered that the board of receivers liquidate the bank.
>
> "Mention was made of a communication from the Department of Finance in October last year, asking for delivery to the mint of the bars of metal which the bank had in vault, and a message from the Sub-Secretary of Finance was annexed, sent from Queretaro to the manager of the bank, categorically stating that the money coined therefrom would be returned to the bank; and it was reported that notwithstanding this assurance given by the Sub-Secretary of Finance, compliance with this written offer has never been made.
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> "Finally it was stated that of 820 silver bars, taken by the Government, worth more than 1,000,000 pesos, national gold, and eighty gold bars worth 1,840,119 pesos, to be coined by the mint, they have returned to the bank, in the breach of the offer made from Queretaro by the Sub-Secretary of Finance, only 299,675 pesos for the silver bars and 200,000 pesos for the gold bars, causing the bank a deficit of 2,697,387 pesos."
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> There is every reason to believe that the State Governments in their relation to foreign-owned investments, will follow the same course. We know that at the present time the Governors of the various Mexican States are almost all men who have reached some prominence in the military forces of the Carranza party. The character of these men appears to be very fairly indicated in a series of articles, lately published by Luis Cabrera, Secretary of Finance, in *El Universal* in the City of Mexico, which it appears were provoked by accusations that he and his friends had profited by his control of the national finances. In these articles, while admitting that large sums of money have come into the possession of military officials of the revolution as a result of robbery and confiscation of properties, he denies that this money had found its way into the national or State treasuries.
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> In his explanation, Secretary Cabrera shows how this was done by the commanders of revolutionary forces:
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> "By disposing of articles other than money, such as furniture, automobiles or real estate, for personal use or for profit.
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> "During the Constitutionalists' revolution, the case has been repeated, with unfortuntae frequency, under the pretext of confiscating 'intervened' properties, and great quantities of private property have been seized in the beginning for the nation, but the confiscators have used them for personal profit or sold them for money. It is unnecessary to bring proofs of this, for, unfortunately, almost all of the confiscation of the enemies' properties, with honorable exceptions, have been made with the deliberate intention of converting the goods for private use. This goes from the mere 'loan' of a horse or saddle, from the requisition of grain and fodder which are not used for the troops, to the occupation of houses, property and ranches which have been confiscated and were cultivated and exploited directly for the benefit of the confiscator."
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> In the above quotation we have the estimate, made by a leading revolutionist and prominent national official, of the leaders, with a few exceptions, of the Carranza party now in power in Mexico—the men who are, and will be, most prominent in the national and State governments of that country.

The truth about Mexico is gradually prevailing.

Russia.—The internal state of Russia continues to grow worse, and fighting keeps on in the Ukraine. A dispatch dated December 21 reported that victorious Cossacks entered Odessa after a six days' battle with the Bolsheviki who lost some 1,800 men in killed and wounded. Later advices say the Bolshevik troops refused to attack the Ukrainians and allowed themselves to be disarmed. From Petrograd chaotic conditions are reported. Several prominent Social Revolutionists have proclaimed their determination not to submit to Premier Lenine but to convene the Constituent Assembly. Divisions have also taken place in the Peasants' Congress which has been in session at Petrograd, one faction insisting that all power be given the Constituent Assembly and the other maintaining that the Soldiers' and Sailors' Delegates should be supreme. Plundering and fighting in the streets of the capital have continued. Colonel Kolpashnikoff, of the American Red Cross Mission, had his house raided, was himself imprisoned, and was accused by Trotsky of favoring the Anti-Bolshevik party, and of helping Kaledine by forwarding supplies to Rostov. Ambassador Francis denies the charges, for if anti-Bolshevists were approached by the Red Cross it was because they were the only authorities with whom it was then possible to deal. The navy seems as badly disorganized as the army. Eight-hundred officers of the Baltic fleet resigned after protesting against the supreme command of the warships being put into the hands of elected sailors. The latter declared the commission of Admiral Razvosoff revoked and lowered his flag. Southern Russia however seems to be successfully arrayed against the Bolsheviki, whose power is waning, according to the correspondent of the London *Daily News*.

Civil War Goes On

Security Against the Workman's Hazards

EDWIN V. O'HARA, LL.D.

IF sufficiency of income for normal human life is the first condition for the alleviation of labor's unrest, security against the hazards of industrial life for the workman and his family is the second. These hazards are many: they are especially burdensome upon the wage-earner; they are such that he is unable to insure himself against them; their effect is to plunge him and his family into a state of destitution, a land from whose bourne few travelers return. Security against these hazards must be provided by industry through the direction of civil society which otherwise must bear the burden of those who are thrown into the human scrap-heap of industry.

Whatever causes an interruption of the worker's income or constitutes an abnormal drain upon it must be viewed as a special menace to his family. One class of these hazards, namely, industrial accidents, has been finally taken into account by most American States, and accident insurance, so-called workmen's compensation, has become a familiar feature in our industrial organization. But accidents are by no means the only, nor yet the chief hazards of the workman's life. Extraordinary demands are made upon his income by the death of members of the family and by the birth of members into the family. Deaths and births are both expensive items in the laborer's family, and provision for them cannot be made on a mere "decent subsistence wage." A respectable funeral for his dead is the legitimate ambition of every self-respecting laborer. In fact most of the petty insurance carried in this country by the laboring classes is meant to provide decent burials. The poor will make every sacrifice to be saved the humiliation of a pauper's grave for their loved ones. Still, in New York City, after private charity has done its best, one out of every twelve who die, is buried at public expense.

The family, not the individual, is the unit of society, and birth is the chief incident in family life. As I have said, it is also one of the most costly. However eugenists may dispute, the necessity for births in the workingman's family will not be questioned by those who are keen for the maintenance of an adequate labor supply. But the birth cost in the homes of laboring men is little appreciated by the general public. In the first place, a large percentage of the births in these homes is a flat economic loss, to put it on the lowest plane, because out of the 2,500,000 babies born annually in this country, 300,000 die in the first year of life, chiefly in the homes of the poor, and because, too, there is no proper provision for their nourishment, medical and nursing care. But the cost does not end here. Each year 15,000 mothers die from almost entirely preventable diseases caused by childbirth. There is a larger toll of deaths from childbirth among women between fifteen and forty-four years of age, than that taken by any disease except tuberculosis. Besides the mothers who die and leave the laborer's children to grow up without maternal care, how many other thousands of mothers are unnecessarily disabled by lack of medical care in childbirth and become a burden instead of a help! To discuss the mortality of infants and the loss of a mother's health in terms of economic waste seems cold-blooded, but under no other aspect will these things touch the heart of the pachydermatous giant of modern industry.

Birth and death make an extraordinary demand on the laborer's income; old age and sickness interrupt the income. No one is more worthy of our pity than the man who has spent the best years of his life working steadily in industrial employment, and who, with his meager savings exhausted and his earning power gone, now faces the years of senescence as a burden upon relatives or upon the charity of strangers, his steps dogged by a great fear, the fear of the poor-house. He has given to industry his all, the best years of his productive manhood and this is his reward. Can we wonder if he is bitter? Can we wonder if others manifest an unrest when they see in his conditions of decline a prophecy of their own unhappy fate?

But the hazards we have been dealing with are only incidental compared with the hazard of sickness as a source of poverty. No informed person will contradict the statement that second only to insufficient income, sickness is the greatest individual source of destitution. Sidney and Beatrice Webb say that it is greater than all other sources combined. The recent Commission on Industrial Relations reports that each of the 30,000,000 workers in this country loses annually an average of about nine days on account of illness alone. "Much attention is now given to accident prevention," declares the Commission, "yet accident causes only one-seventh as much destitution as does sickness." It is only among the poorly paid group of laborers that sickness becomes a tragedy. Yet it is precisely among these that disease is most prevalent. "It is an accepted fact," says Dr. Irving Fisher, "that the sickness-rate prevailing among the poor is from two to three times that prevailing among the well-to-do."

Much light has been thrown in late years on the specific industrial causes of disease. They resolve themselves into harmful substances and harmful conditions. Among the harmful substances are poisonous metals and noxious gases, vapors, fumes and dust. Phosphorus, lead, mercury and arsenic poisonings are now familiar to the public. So many diseases are traceable to poisons which affect the workers in scores of occupations that it has been stated by a well-known authority that there is scarcely any one

line of modern manufacture which is free from the dangers of industrial poisoning.

A vast amount of sickness among workers is due to conditions surrounding their employment. Heat, moisture, cold, bad ventilation, overcrowding, compressed air, and excessive or deficient light may be noted as having a deleterious effect on the workman's health. Over-fatigue incident to long hours of labor, or to the speeding-up processes of specialized occupations or to the unregulated piece-rate system has created a "new strain" in modern industry which predisposes the worker to tuberculosis and other diseases, as well as actively causes injurious consequences to the nervous system and special senses. The following account of shovelers in the zinc mines of the Joplin district, Missouri, gives a picture which would be recognized in many fields of industry:

> They had shoveled from two to six years; some had started when 18 or 19 years of age. Now they could shovel only 35 or 40 cans, where formerly they could shovel 60 to 70 and upward. Constant work had broken these men down so that at the ages of 22 to 30 they were already on the down grade. . . . Working thus at their full earning capacity, day in and day out, it is not surprising that with the added exposure to rock dust, these men should contract tuberculosis to an excessive degree. Especially must this be true when they start in while under age and before their bodies have fully developed.

It is unnecessary to elaborate further the hazards which surround the workingman and his family. They are beyond his power to ward off or insure against. It may be suggested that the average income of working families is adequate to pay for insurance against a considerable number of these risks. So it is; but more than half of the laboring population get less than the average. The "average man" is an abstraction, but the millions who get less than a decent subsistence-income are real human beings, with wives and little babies. These are the multitude whom destitution is staring in the face. As a matter of fact, only about five per cent of the workmen carry insurance of any sort.

The remedy will be the universal compulsory insurance of the workingman against the hazards of sickness, old age, death and maternity by the action of the State. America is the only modern industrial nation which has neglected the conservation of its human resources. It is to be hoped that the shortage of labor caused by the war will give a strong impulse to this vital movement. We usually cherish those things which are scarce and are prodigal of things that are plenty. It has been said that in older civilizations when slaves were plenty their masters worked them to death and easily replaced them with others, but when slaves were scarce severe laws were passed against inhuman treatment of them. Now that labor is scarce, Christian principles may be able to invoke cooperation of industrial self-interest to prevent further depletion of the labor supply.

Just as accident insurance gave rise to the "safety-first" movement and diminished the number of accidents —because it was to the interest of industry to diminish the cost of insurance—so also health insurance will not only indemnify the worker who is sick, but will initiate a great movement for the elimination of the causes of disease and death. It is said that forty-two per cent of the deaths now occurring in this country are unnecessary. That is, 630,000 lives could be saved annually by the application of known methods. Such a saving would add fifteen years to the average duration of human life in the United States. During thirty years of the operation of health insurance in Germany, twelve years were added to the average life span of the worker.

Nothing is more provocative of restlessness than insecurity. It is utterly hopeless to establish industrial peace without providing for the security of the workingman and his family against the imminent perils that threaten to engulf him in poverty and destitution. Until this is done men may cry "Peace! Peace!" but there will be no peace. If all the influence of the Catholic Church in America were enlisted in this cause the Church would add another title to her glorious claim to be friend and mother to those who toil and are heavily burdened.

The Code of Canon Law

JOHN J. CREAGH, J.U.D., S.T.L.

ON the feast of Pentecost, 1917, his Holiness Pope Benedict XV in his constitution "*Providentissima Mater*" gave to the world a pronouncement of the highest importance, one that will keep his name in remembrance as long as the Church endures, for he therein promulgated the code of canon law which had been so eagerly looked for in recent years. Naturally, among Catholics a high degree of interest attaches to this new-born code, and this interest motives the two brief articles here begun, the first of which will aim at giving a general idea of the new legislation, while the second will deal with some aspects of it, that particularly concern the laity.

Probably no better brief definition of the code can be given than that it is a complete restatement of the law of the Catholic Church. And this description, implying as it does that we have here a collection of ordinances that are new and yet old, indicates a reason why the code will command attention from others than Catholics. For in this legislation of the twentieth century mighty influences of the past live on, altered in form but unchanged in substance, rich in material for the study of

men of every faith. Here in modern vesture is the same venerable law that transformed barbarism into civilization, that curbed despots and spoke encouragement to peoples, that breathed the spirit of Christianity into individuals and families and States. The historian, the sociologist, the investigator of political institutions see here the law to whose texts they have learned to turn as to the richest of sources. Most of all the lawyer feels himself its debtor; for, if his law be but a modernized Roman law, he knows that it was canonists who kept alive the *Ius Civile* and transmitted it to the nations, and if he live in a common-law country he cannot forget that —to use the words of so high an authority as Maitland—"English law was rationalized under the influence of the canon law, and it was by 'popish clergymen' that our English common law was converted from a rude mass of customs into an articulate system."

A restatement of Catholic Church law, then, the code is, and such restatement was confessedly required. The legal renaissance of the eleventh, twelfth and thirteenth centuries had borne fruit in the *Corpus Iuris Canonici,* a kind of code, though far from what today is understood by that term and utterly unlike the code promulgated by Benedict XV. Even if the *Corpus* had been perfect, its latest document followed the current of law only to the fifteenth century. The flow of enactments still continued. Centuries brought an almost endless volume of Papal constitutions, of canons and decrees and decisions and instructions. The student of law, seeking its sources, was compelled to make many a weary journey, to retrace his steps again and again, and often at the end of his labor to rely on the word of a commentator rather than on the law itself. Everyone, moreover, was aware that in the great mass of existing law there was much that was obsolete or contradictory or extremely difficult of actual application.

Perhaps the best evidence of the degree to which the need of restatement was felt can be discovered in documents bearing on the Vatican Council. A reform of canon law, its necessity, its method, its feasibility, constituted a principal matter of study and discussion from 1865, when preparations for the Council were begun, until its sessions closed in 1870. Many bishops, from every country of Europe and from some parts of America, addressed memorials to the Holy See, setting forth in vigorous language what they represented to be the intolerable condition of ecclesiastical law, and urging either a revision of the *Corpus* or the preparation of an entirely new code. Their insistence was so successful that some practical outcome seemed possible when the events occured which compelled the prorogation of the Council. It may well be doubted, however, whether in any case an ecumenical council could hope to do more than initiate a work of this kind and indicate the broad lines which it ought to follow.

The idea which had been brought forward so prominently in the Council began almost immediately to assert itself in practice. Laws subsequently made put on a new form, ordinarily appearing in brief paragraphs or articles, disencumbered of superfluous verbiage, and this code-form, as it may be called, was applied to the revision of the law in several of its important departments. Two manifest examples of this new tendency are to be found in the constitution of Leo XIII, "*Officiorium ac Munerum,*" reforming the law of the Index, and in the decree "*Conditae a Christo,*" in which the same Pontiff codified the law regarding religious with simple vows. But in spite of these and other essays in partial codification, we seemed as far off as ever from the desired official restatement of the entire body of ecclesiastical law. Such a project daunted even the boldest advocates of reform. In fact some of the greatest of modern canonists held that the most that could reasonably be hoped for was a kind of piece-meal revision, which should go on its slow way until the whole field had been covered.

There was some warrant in history for this timorousness in face of so gigantic a task. Some 300 years ago four Popes in succession, Gregory XIII, Sixtus V, Clement VIII and Paul V had applied themselves to a much less ambitious undertaking, an official continuation of the *Corpus Iuris Canonici,* a commission assigned to the work had completed its task, and the only outcome had been the refusal of Pontifical approval to the "*Liber Septimus Decretalium,*" which has been reedited in recent years as an interesting monument of failure in a field where success was as difficult as it was desirable. And yet Cardinal Pinelli and his commission had set about the making not of a code, but of something far less comprehensive, a compilation bridging only a brief span in the life of the Church.

Lapse of time, especially as this time had to be measured by centuries, naturally increased the difficulty of codification, but equally brought home its advisability. Leo XIII listened with sympathy to suggestions that at least a beginning be made, but, realizing what years of labor must precede any successful result, believed that the glory of the new code was not for his pontificate. So it was left for Pius X to do for canon law, not only what no Pope had ever done, but what no Pope had ever attempted to do. The only thing at all comparable with the design of Pius is the work of Justinian in regard to the law of Rome, but even this comparison halts, for the present *Codex Iuris Canonici* is something more than a selection of texts disposed in more or less orderly fashion, and it renews the law of an empire older and farther extended than that of Rome.

Pope Pius, like Justinian, made possible a mighty work, but we all know that popes and emperors do not single-handed make a code of their own science and labor. Justinian's hopes were realized only because he could rely on the learning and zeal of his great law-minister Tribonian, and Pius X was happy in finding another Tribonian in the present Papal Secretary of State, Cardinal Gasparri. Many others, of course, collaborated,

cardinals, bishops, consultors, lay and cleric—but the main burden was borne by this distinguished canonist whose influence and learning guided so novel and arduous an endeavor to success. Benedict XV, at the secret consistory of December 4, 1916, in an unusual tribute of praise openly acknowledged this fact.

Initiated by Pius X in a constitution given on March 19, 1904, the work of codification went forward systematically and without interruption. In supreme control was placed a commission of cardinals, of which the Pope retained the presidency; to this was added a body of consultors representing the best legal talent of the Church; the Bishops of the world were invited to forward to Rome the recommendations based on their experience, and moreover as each book of the code was tentatively completed a copy was sent to every bishop in order that final corrections might be made. In a surprisingly short time, after twelve years of painstaking, unremitting labor, the vast undertaking which not a few had deemed impossible of accomplishment, was completed. The term epoch-making, often enough misused, may appropriately be applied to the volume which Benedict XV now places in our hands.

For we have here a document which is the first of its kind in the long history of the Church. Take up any other collection of church law and you are confronted with a treatise like that of Gratian, or a series of constitutions and decided cases as in the Decretals of Gregory IX; you find the law only after disentangling it from much that is not law: you are disappointed that one compiler was content to group his materials simply in order of time, or that another striving at logical arrangement was satisfied with only a small measure of success. But here you find only law, admirably stated in brief, intelligible language, arranged in orderly sequence and under perfectly logical heads. Here, for the first time, is the entire law and not the law of a period. Here, too, for the first time we have a code in the actual sense of the term, like in form to the modern codes adopted by so many nations since France set an example in the Code Napoléon.

Novel, therefore, in a real sense this latest compilation is; but at the same time we must not forget what was said at the outset, that the code while new is yet old. A society like the Church, ancient but eternally renewing her youth, and whose law is mainly the expression of a life that in its essential features is unchanging, cannot be expected to sponsor any large legal innovations. Such changes as come through force of circumstances will always be only in form and in accidental details, never in what we must regard as the substantial, organic law of the Church. Unless one bear this in mind, he will open the new code too expectant of novelty, and will be disappointed.

It is the innovations of the code, nevertheless, that provoke our curiosity. Grouped together they are, in addition to the deleting effect on all other laws and collections of law; (1) the restating of all current law in brief articles or canons; (2) the exclusion of everything but law; (3) some alterations of preexisting legislation and some entirely new provisions, of varying importance; (4) the elimination of all obsolete and conflicting enactments; (5) the uniform simplicity and definiteness of the Latin text. To the canonist every one of these is significant. The layman will probably find them—apart from their value as giving a good general description of the code—of very unequal interest. His chief concern will be to know in what terms the law speaks to him. And if, to satisfy his curiosity, he take up a copy of the new law book, he may well judge the enumeration given above, regarded merely as a description, to be strikingly defective in regard to one particular—call it innovation or what you will—for it is surely worthy of mention that the law of the Catholic Church has been gathered into one comparatively small, well-printed octavo volume of only 448 pages.

The English in Jerusalem, 1841-1917

EDWIN RYAN, D.D.

OF all the amazing news that is coming to us these days in such abundance as well-nigh to dull our sense of the wonderful, perhaps no item strikes the imagination more forcibly and summons up livelier memories than that the English are in Jerusalem. A new chapter is added to a story that was ancient when Christ was born and that possesses for humanity an interest rivaled only by that of the other sacred city on the Tiber. Indeed, rivaled is a misleading word in this connection, for are not the two linked by the bond of the Old Dispensation with the New? And were not the Popes the vitalizing spirit of the Crusades, those heroic ventures of faith whose superb idealism puts to shame the shallow "practicality" and selfishness of our own day? Nor can we forget such names as James, Helen, Cyril, Epiphanius, and many another, that cling to the city which thrilled at the sound of David's harp, was dazzled by the glory of Solomon and lived in the hope of weeping exiles in Babylon, the City of the Temple of the Living God where, after generations and centuries of the slaughter of sheep and of goats, was consummated the sacrifice of that Spotless Victim whose blood cleanseth us of all sin. However, it is not on these holy themes that I write. My purpose at present is to recall an event that at first may appear to have no interest for Catholics, an affair so grotesquely ridiculous that one feels almost irreverent in mentioning it at all, after suggesting the golden visions of Jewish and of Christian achievement. But one of the lessons the Catholic student of history must learn is that nothing may safely be despised, for God can make anything, even absurdity, minister unto His glory. And there comes upon us a feeling of awe that drowns any inclination to laughter when we remind ourselves that the con-

certed attempt of England and Prussia years ago to plant themselves and their religion in the Holy City helped to bring Newman into the Catholic Church.

The story in brief is this: Back in the thirties of the last century the Government of the Kingdom of Prussia conceived the plan of uniting the Lutheran and the Calvinist bodies in its dominions into a new national church. Certain changes were to be introduced, among others an improved form of episcopacy; for the Prussians knew that a church with bishops appointed by the State is more easily controlled than any other kind. Now this was something in the nature of an experiment and had to be gone through with care; so Prussia set about finding a way to attempt it without involving too great a risk of trouble in case of failure. At last she hit on a plan. In those days Prussia and England, far from being enemies, were filled with admiration for each other, conceiving themselves the bulwarks of vigorous northern Protestantism against the Popery of effete Southern Europe. Hence when the former Prussia wanted a model and helper in a religious enterprise to whom should she go but to her codefender of the Gospel? The matter was discussed by the two Governments with the result that in 1841 the British Parliament passed a bill providing for the consecration of

> British subjects, or the subjects or citizens of any foreign State, to be Bishops in any foreign country, whether such foreign subjects or citizens be or be not subjects or citizens of the country in which they are to act, and . . . . without requiring such of them as may be subjects or citizens of any foreign kingdom or State to take the oaths of allegiance and supremacy, and the oaths of due obedience to the Archbishop for the time being . . . . [and] that such Bishop or Bishops, so consecrated, may exercise, within such limits, as may from time to time be assigned for that purpose in such foreign countries by Her Majesty, spiritual jurisdiction over the ministers of British congregations of the United Church of England and Ireland, and over such other Protestant Congregations as may be desirous of placing themselves under his or their authority.

Back of this technical legal phraseology was an agreement that England and Prussia were to take turns in appointing a bishop in a foreign country, the bishop to be a sort of link between the Prussian and the English Churches, and, if the scheme worked well, it would be fairly easy for Prussia to use it as an entering wedge for episcopal organization at home. A region at a safe distance was sought and perhaps on the principle *Fiat experimentum in corpore vili* the enlisted powers chose, of all places on earth, Jerusalem!

The absurdity of the whole business is apparent at once to a Catholic; it was painfully apparent to Newman. As he put it:

> We have not a single Anglican in Jerusalem, so we are sending a Bishop to make a communion, not to govern our people. Next, the excuse is, that there are converted Anglican Jews there who require a Bishop; I am told there are not half-a-dozen. . . . Thirdly, for the sake of Prussia, he (the Bishop) is to take under him all the foreign Protestants who will come; and the political advantages will be so great, from the influence of England, that there is no doubt they *will* come. They are to sign the Confession of Augsburg, and there is nothing to show that they hold the doctrine of Baptismal Regeneration.

Of course the Anglican Bishops tried to hush the matter up but that only increased the disgust of the Oxford group. These argued: If it is wrong to approach more closely to Catholic Rome, the Patriarchal See of the West, why is it not wrong to fraternize with Protestant Berlin? And how is one to defend the "catholicity" of the Anglican Church when she allies herself with an avowedly Protestant body and takes under her protection persons whose creed is worlds away from Apostolic and Patristic tradition? The difficulty is stated by Newman himself in the "Apologia" (American edition, 1866, Part V, *ad finem*).

> This was the third blow, which finally shattered my faith in the Anglican Church. . . . Such acts as were in progress led me to the gravest suspicion, not that it would soon cease to be a Church, but that it had never been a Church all along.

And then, after reproducing his correspondence with the Archbishop of Canterbury on the subject, he concludes:

> As to the project of a Jerusalem Bishopric, I never heard of any good or harm it has ever done, except what it has done for me; which many think a great misfortune, and I one of the greatest of mercies. It brought me on to the beginning of the end.

By these words he invests with a sort of sacredness what is in itself only one of those many foolish acts by which the Church of England betrays from time to time its un-Catholic character.

The rest of the affair does not concern us directly but since we have begun the story we may as well finish it. Three "bishops" were sent out, to exercise jurisdiction over all Anglicans and Lutherans in Syria, Chaldea, Egypt and Abyssinia, a rather extensive and difficult contract. The first, appointed by England, was Michael Samuel Alexander (1842-45); then Prussia's turn came, and the Germans appointed Samuel Gobat von Cremines (1845-79); then England again had the selection and chose Joseph Barclay (1879-81). With him the entente ended, though the Anglicans, no longer contaminated by Lutheran Prussia, have, or had before the war, a Bishop "in" Jerusalem, whatever that means. This arrangement dates from 1887. He seems to have run pretty well with the Oriental Schismatics; and, by an odd chance, the school the Anglicans now have, was founded by the only one of the first group of three bishops that was a Prussian. It is rather confused all round, and those with a taste for Anglican controversy will find in this episode an excellent weapon. But for myself I am content to consider it solely as one of the providential means of giving to God's Church a convert whom some consider the greatest since the Reformation. Verily, *De Sion exibit lex, et verbum Domini de Jerusalem.*

Whence Come They?

DANIEL A. LORD, S.J.

A FAMOUS scientist once remarked in a vaunting mood that given matter and force he could construct the universe. The boast sounds like an echo of old Archimedes' vaunting offer that, given a lever and a fulcrum, he could move the earth. Each had little fear that his boast would be taken up. Possibly both the scientist and his Grecian predecessor thought that they could make good their brag; certainly the Greek set himself the far simpler task. But in either case, the instruments needed for the contemplated operations were admittedly beyond the power of the boasters; each felt his incapacity to furnish himself with the needed material and tools. The difference between them lies in the fact that Archimedes never expected anyone to furnish him with his gigantic toys, while the scientist could take his matter and force as actually existing and patent facts.

Matter and force and the directive Intelligence separate from them were the three factors which together brought the visible universe to its present state of development. The question arising immediately is whether that Intelligence, like the boastful scientist, was "given" matter and force to work with, just as the architect is given his bricks and steel and concrete and the power of his donkey engine. Are matter and force beings which exist by the force of their own nature and quite independently of any outside agency, or do they owe not merely their direction but their actual existence to the gigantic Intelligence which ordered them?

To answer this question we must apply to matter and force the two principles without which any scientific investigation would be as futile as questioning a parrot: Nothing begins to be without some cause capable of producing it; and, nothing exists without a sufficient reason to account for its existence. These are the principles which have enabled scientists, from a handful of flint arrows and a bit of broken pottery, to ascertain pretty exactly the intellectual development and culture of races that perished before the plans of the pyramids were drawn, and to plot out, from a knowledge of the Pennsylvania coalbeds, the vast, marshy forests that bloomed at a period when fish spawned on the peaks of the Rockies. A slight variation in the orbit of some planet is sufficient to show that some unknown and as yet unseen body is drawing it from its course. The presence of a characteristic unexplained by known elements led Madame Curie to the discovery of radium. Indeed the principles enunciated are the commonplaces of every scientific experiment. So if matter and force began at some time to exist, they must have had a cause sufficient to produce them; if they have been eternal, still they must have some reason sufficient to explain their ex istence.

Our everyday experience has made us acquainted wit the constant appearance of beings in the world that hav their origin in others which in many cases are doome to disappear. We meet everywhere the constantly re curring phenomena of plant life developing and propa gating itself through seeds; we see on every side th mystery of birth and death and the passing on of lif through generations that rise and fall like successiv waves on a beach. Even the water of the seas and th rocks of the mountains were formed from the union o elements which in a prehistoric past bore but slight su perficial resemblance to the forms they assumed in com position. We are, in fact, surrounded by links in a chai of causes and effects, which traces its beginnings to period which no mathematician has as yet computed.

The mind is staggered at the idea that this chain o causes and effects has been in existence from eternity that there really was no first cause. In fact, as wa previously noted, such an hypothesis simply destroys th theory of evolution, for in an infinite duration matte and force should certainly have attained an infinite per fection, a thing which no sane man claims for them. Sup posing then that they did exist eternally but only bega to evolve themselves at a definite time in the past, w have an hypothesis which this time plays hob with th established law of inertia. For a body at rest by th force of its nature continues to stay in that state unles moved by some outside agency. A stone lying in th Grand Cañon will lie there until it is weathered into dus unless some tourist pitches it into the rushing strea or some earthquake jars it from its resting place, or som other external force rudely moves it from its positio That is kindergarten science. So the idea of matter an force, which had been from eternity quiescent, suddenl springing into motion, indicates clearly that some othe force must have been there to cause that first motio In this case we have another indication of the influenc of the directive Intelligence on the matter and forc of the universe.

The extreme unlikelihood and even impossibility o an eternal series of causes and effects force us ultimatel to a first cause which gave the rest existence or at lea set in motion that long course of evolution. This fir cause was itself either caused by some other cause, or was the cause of itself, or it always existed and this b the force of its own nature. As it was the first caus obviously it was not brought into existence by some othe cause. The problem of a thing not yet in existence bein the cause of itself makes the trick of lifting one's self b

the bootstraps seem the simplest athletic exercise. So if there was a first cause, which itself had no cause, it must have had an eternal existence due to its own inherent nature.

Such a being differs essentially from any other being in the range of experience. For every being we know from actual experience has the reason for its existence not in itself but in some other being. Conceive then a chain of causes and effects stretching back as far as you wish, even into eternity: corn producing grains and the grains fresh stalks; birds laying the eggs which are nurtured into small, gaping-mouthed fledglings. In each individual case the reason for the new being lay in the fact that a previous being had produced it, and since any one of a thousand or a million possible misfortunes, the dropping of the seed on a rock or the addling of the egg in the sun, could have prevented its coming into existence, each cause might easily have failed to act, and each effect was no more inevitable than are the pansies which the amateur gardener hopes to see sprouting from the seeds he trustfully planted. In fact, whole races of plants and animals, like the famous extinct race of trilobites, completely dropped out of existence, leaving behind no trace save bits of fossil embedded in the forming rock. And man himself for all his superlative gifts of mind and will finds traces of whole nations of beings like himself which some unknown disaster swept completely from the records of the past.

Not one single link in the chain but owes its forging to some outside agency; not one link but depends on a hundred doubtful circumstances; not one link which by the very force of its nature had to come into existence. We have in consequence a chain made up of links each one of which does not have the reason for its existence in itself but which depends on some other being; and it must be remembered that no chain is stronger than its weakest link. So if no single link is self-existing, the whole chain has the reason for its existence not in itself but in something outside of itself. And unless that being is self-existing and contains within its own nature the reason for its existence we have to continue our search until at last we come to a being that does exist by the force of its nature, and that owes the reason for its existence to itself alone. Make then the chain eternal if you wish; still each single link and hence the whole chain by their very nature demand some being which does not owe its existence to someone else but which exists because it is its nature to exist. And once more we are driven back to a first cause which differs essentially from all other beings in this universe and on which all other beings necessarily depend.

So matter and force not only owe their direction to something outside of themselves, but they depend upon this outside agency for their very existence. Now comes the question of how that outside agency, that directive Intelligence brought them into existence. Obviously, it did not find them ready to hand, for if it did, then they are actually independent beings and in no way relying on the outside agency, the theory which our essay in armchair philosophy has been disproving. The directive Intelligence then must have produced them since they owe it their existence. This could have happened in either of two ways: either matter and force are parts of this self-existent Being, or they were called into existence, which they did not before possess. Certainly matter and force are not parts of the directive Intelligence, for that would drive us back once more to Pantheism with all its absurdities. So we are forced to admit that the Intelligence which directs the universe called matter and force into being, nothing but Itself previously existing. That is what we call the act of creation.

The unbelieving philosopher and essayist, whose sense of humor if often strikingly redundant, has had titillating fun laughing at the Christian God whom he loves to describe as a doddering old man seated on a glittering throne, surrounded by bored angels and saints, and occasionally breaking the monotony by wielding the lightning. Unfortunately that is humor without any point, for the essayist not only made the joke but the god as well. The Christian God is not a sort of super-minister in black coat and starched tie, with, possibly, a wabbly tiara. He is the infinite Intelligence which put order and plan into a world which without Him would be chaos. He is a being distinct from the world and hence enjoying a personal existence, an existence which He owes to none but Himself. We find Him exercising in the creative act a power which surpasses all powers we know anything about. It is not the man who adores such a God that is the fool. The fool is he who prefers no God, or a god of his own making, even if that god have clay feet, or wear the image of imperfect man.

The Seal of Consecration

JOHN WILTBYE

EVEN in New York and on Chicago's West Side, there are a great many people, I suppose, hardworking citizens and suffragettes, sane in most respects, who occasionally wonder what a Catholic priest is, and if so, why? If submitted to a process of evaporation, they would probably crystallize their knowledge in the definition that a priest is an Irishman who buttons his celluloid collar in the back, and that he is so because he was crossed in love. Beyond this point, obviously inadequate, since some priests have been known to collar themselves with the choicest of Troy's fabrics, and others are undeniably English, or even undoubted descendants of one of the twelve tribes of Israel, their misinformation does not go. They are blood-brothers, many of them, to the Exeter Hall pamphleteer who strayed into the Birmingham Oratory while Father Gordon was lighting the candles for Benediction, and by sitting down to take notes, gave Newman an opportunity to endow him with immortality.

> Another young priest came in with a long wand in his hand . . . *Another* young priest: he thinks we were born priests; "priest" is a sort of race or animal, or production, as oxen or sheep may be, and there are young priests and old priests, and black priests and white priests, and perhaps men priests and women priests; and so in came this "other young priest" with a wand.

Still, I am not disposed to criticize these estimable citizens and suffragettes because of their large and interesting store of misinformation. Priests do not force themselves upon the multitude, proffering a thumb-nail biography. If there is a plague or a fire or an earthquake, you will find them about, intent upon their business; for the rest they keep much to themselves, devoting their time, as befits men of their high profession, to their round of duties. "The man in the street," then, is more to be pitied than blamed for his misinformation, but he is to be blamed and not pitied at all, when he insists that his knowledge of priests, and how they became so, is identical with the ultimate truth.

Now the "celluloid collar and Celtic theory" is disproved by a glance at the "Catholic Directory," and a casual inspection of the next dozen priests one chances to meet. I saw three today, and I am sure all have a laundry bill. The "crossed in love" hypothesis, not subject, it is true, to the test of visual inspection, can be sustained by any number of sugar-and-water romances, but I search in vain the archives of my own experience and that of others, for any confirmation based on fact. It is about as true as the idea made popular by our brilliant American stage, that nuns employ most of their time in playing with cats, birds, and similar small deer, and, when astronomical conditions warrant, turn tear-dimmed eyes to the summer moon, maundering on the dear dead days beyond recall, the while they recite verses of the well-known "The hours I spent with thee, dear heart" variety. A world which accepts this sort of nun should regard with gratitude, and not with bitterness, the abbess of fiction, who was wont to immure those of her community whose conduct evinced such unconventual tendencies. From what I know of monasteries, convents and the priesthood, I have a well-grounded suspicion that the requirements of these several states of life would prove anything but soothing to a broken heart. Charming indeed is it, to individuals of a sentimental tendency, to clothe themselves in the flowing robes of religion, insisting always upon a habit of a becoming cut, and then, through an atmosphere of incense and many creature-comforts, to glide calmly and sweetly into the hollow tomb, as Mr. Micawber would say (or is it Mr. Toots?), followed by the plaudits of the good and great, and, especially, by the wild sobs of the "heart-breaker," the cause of this singular vocation. But it is quite another thing to get out of bed of a winter's morning, at an hour when even self-respecting chickens are still a-roost; it is not in any sense inspiring to spend one's God-given talents in correcting little Cissy O'Brien's firm persuasion that seven times six is thirty-five; and it is not at all like the religious odor of incense to try to induce some bottle-scarred veteran of your parish to give up the drink for the sake of the children. Next to the Church the consecrated life is the most real thing in the world. It has no root in puppy love, and no use for the soul that shrouds itself in a mist of sentimentality, which the romancers attribute to a broken heart, but which in reality is only a form of barren selfishness.

But if this sort of blighted affection never leads to the sanctuary, I can readily conceive that there are high-souled men and women who have known the best that pure human affection can give, and have rejected it, because of a call to the higher life. There is nothing of self, no trace of weak "sentiment" in giving up the dearest thing in life, and sacrifice is the rock upon which such vocations are founded. The soul knows the sweetness of human love, yet relinquishes it, to give itself completely to the most excellent love of Jesus Christ. Readers of Henry Harland will recall how this theme is developed most charmingly, and with an insight vouchsafed only to a Catholic, in "My Friend Prospero." Winthorpe, a Unitarian, cultured, of an old family, and secure in worldly fortune, becomes a Catholic, and shortly thereafter discovers a vocation to the priesthood. His betrothed, "who should have scratched his eyes out," gives instead, her approval, and employs herself in "scrubbing the floors of an Ursuline convent as a novice." "And there are two lives spoiled" says the cynical world in the person of Prospero:

> Oh, no, no, contended Maria Dolores, earnestly. Not spoiled. On the contrary. It is sad, in a way, if you like, but it is very beautiful, it is heroic. Their love must have been a very beautiful love, that could lead them to such self-sacrifice. Two lives given to God. . . . What you call an inhuman story, seems to me a wonderfully noble one.

In his recent play, "Unmade in Heaven" (Dodd, Mead), Mr. Bradford treats the same theme, although he is not so inhuman as to adopt the counsel of Hamlet, and send the lady into a nunnery. Hardinge, a believer in nothing in particular, is engaged to a devout Catholic girl, Eleanor Wade. Falling under the influence of a certain "Father White," he becomes a Catholic, a fact which prepares the wedding bells to ring out their glad message to the April skies. But the music dies in their throats, as Hardinge announces his intention of becoming a priest, and, although feeling that she shall never again know happiness, Eleanor gives her consent. The sacrifice that tears the heart-strings of both, is treated with reverence and delicacy, and the play closes with a scene which draws its rare dramatic power from the fact that it springs from truth. Their marriage, the union of two finely wrought souls, with all that it meant to each, has been "Unmade in Heaven."

I cannot accept Mr. Bradford's "Father Nelson," and I fear that the grounds of conversion advanced by the heroine's mother and finally reached by Hardinge are the basis of a pseudo-mysticism, rather than of Catholicism. Furthermore, I do not escape the feeling that in Mr. Bradford's scheme of things, vocation to the priesthood necessarily follows a keen and ardent realization of the supernatural. The primal vocation of every Christian is to advance towards union with God through charity. He finds the means best suited to attain that end, in the state of life to which he is called by Almighty God. That state is not necessarily sacerdotal. The Roman martyrology enshrines the name of more than one comedian, and from that sacred record, the butcher, the baker, and the candlestick maker are not excluded. Nor does personal sanctity, a living, ever-widening realization of the worth of the things of God, necessarily lead that happy soul into the sanctuary, as the beautiful life of Francis of Assisi, and thousands of holy persons in every state of life, bears ample witness.

No doubt, the theologian and the ascetic can detect other shortcomings in this fine play, but we have to thank Mr. Bradford for a sympathy with things Catholic, as grateful as it is unusual. His great merit is that he sees clearly the dominant Catholic idea that there can be no Christianity without the Cross. "The world of today needs just such examples of really giving up something, really giving up everything—for God only, for God always, and all in all." He that loseth his life shall find it. Our Lord and Saviour Jesus Christ was no dreamy mystic, but the God-Man who took upon Himself the burdens of suffering humanity, freely, gladly. His love of the sinner, His tenderness with little children, His tears at the grave of His friend Lazarus, have invested Him in the eyes of the world, with a halo of surpassing human beauty. But the message of His life was sacrifice. He had joy set before Him, but He chose the Cross. These things He did for our salvation, our solace in tribulation, and for an example. If it is sweet to love, it is sweeter to suffer for those we love, and in the Catholic ideal, it is Jesus, God at once and our brother in the flesh through His Incarnation, who is the first beloved. Not thwarted ambition, not broken hopes, form the priest of God, but that free choice of the cause of Christ, offered to those whom He calls, and made possible by a practical realization of the first and greatest commandment.

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

A Spiritual Ambassador

To the Editor of AMERICA:

In your issue of December 1 a most interesting article, with the title "A Spiritual Ambassador," contains an extract from the Rt. Rev. Lord Abbot of Caldey, which is in part as follows:

> These are called late vocations. . . . At the present time, so far as we know, there is in the British Isles no place where men can be received [into a seminary or the novitiate of a religious house until they have been tested and prepared, and have acquired a knowledge of Latin], nor is there any machinery for dealing with them.

The present writer began *mensa* with many other *men* at Mount Melleray Seminary, where the Cistercian Fathers have been educating students for the missions for more than *seventy years*. Scores of men would never have reached the altar but for them, who, thanks to the Melleray Monks, are now good priests in the United States, Canada, Newfoundland, England, Scotland, Australia and elsewhere.

St. Johns, Newfoundland. P. P.

Catholic Chaplains

To the Editor of AMERICA:

The transatlantic mails work rather slowly. I have only received within the last few days the issues of AMERICA of November 3 and November 10. This will explain why it is a month after date that I send you information to correct a statement made in an article in the issue for November 3, in which it is stated by Mr. Charles Dawson that "the *English troops in Salonika and Mesopotamia are wholly without priests.*" If this were true it would be a sad reflection on the zeal of our priests in Great Britain and Ireland, and on the organizing intelligence of the Catholic Hierarchy and the British War Office. Happily the statement is not correct.

I knew it was not correct when I read it, because I have friends acting as chaplains out East, but before replying I communicated with Archbishop's House, Westminster, and I have the following reply from the department that, in concert with the War Office, has been arranging for the supply of Catholic chaplains:

> There have been Catholic chaplains in both Mesopotamia and Salonika from the very beginning of the campaign. At the present moment there are in Mesopotamia fifty Catholic chaplains, the full strength of the War Office establishment there. In Salonika there are about forty now.
>
> Owing to transferences in the Mediterranean it is difficult to say at any given moment how many chaplains there are in an area, but the above for Salonika is substantially correct.

Catholics have been treated with a generous liberality by the British Government in this matter of the provision of chaplains. As for Mesopotamia, there was even a chaplain at the advanced post at Kut-el-Amara when it was besieged. He came from India with the first troops that landed in the Persian Gulf. Every expeditionary force has been accompanied by Catholic chaplains on all the fronts, and chaplains are also provided for the training camps at home. I am sure you will be glad to correct the misleading statement made in Mr. Dawson's article, with the help of this information.

Isleworth, England. A. HILLIARD ATTERIDGE.

To the Editor of AMERICA:

I have been tempted to write to you after reading Father Davitt's letter, deploring the lack of chaplains in Camp MacArthur, Texas, which appeared in your issue of December 15. Great as is the need of additional Catholic chaplains at that camp, I believe there is a still greater need here in Camp McClellan. We have here about 30,000 federalized National Guardsmen, who hail from Delaware, Maryland, New Jersey, Virginia and the District of Columbia and form the Twenty-ninth Division. Of these, it is claimed by Y. M. C. A. workers, that 1,500 are Hebrews, and that there are at least as many more who profess or practise no religion whatsoever. Of the remainder, it is estimated after careful examination, that at least 13,500 are Catholics. There are fourteen non-Catholic chaplains, all in the service of the Government, to minister to the spiritual needs of non-Catholics, but there is not a single regularly appointed Catholic chaplain to look after the welfare of the men of the Catholic Faith. The only priests in Camp McClellan are the Rev. Charles O'Gallagher and the writer of this letter, both laboring under the auspices of the Knights of Columbus.

It is inspiring to witness the faith and devotion of the men, and it is heartrending to see so many kept away from the Sacraments through lack of sufficient priests to hear confessions. Four Masses are celebrated in the camp on Sundays, the last being celebrated in the open air, weather permitting. This open-air Mass is not a matter of choice but of necessity, since the K. of C. building can accommodate only about one-third of the congregation usually present at this service. On Sunday, December 16, Bishop Allen of Mobile administered the Sacrament of Confirmation to a class of fifty-five soldiers, fourteen of whom had but recently sought admission to the Church; twenty-five others had just received First Communion. Doubtless other earnest seekers after truth, and there are many such here, would become members of the Church, if opportunities were offered of coming in contact with Catholic priests. Perhaps the most saddening feature of the whole situation is that there are numerous "stray sheep" who could be led back to the fold if there were only enough shepherds to go in search of them. Unfortunately these same men, brave, noble and self-sacrificing, may soon be called upon to cross the seas and to offer the supreme sacrifice, without having had an opportunity of making their peace with God.

Anniston, Ala. MICHAEL J. CORR,
K. of C. Chaplain.

Some Irish, Old and New

To the Editor of AMERICA:

An old Holy Cross College boy, of the class of '61, begs your indulgence and asks for a little space in your paper to add a humble contribution to the discussion of the above-named subject. For years the Americans of Irish descent have been obliged to listen to ignorant sneers and vulgar slurs hurled at them by the "ould country Irish"; I recall a few of them, namely, "country-born," "second crop" and "Yankee-born." Our girls were contemptuously referred to as "narrow-backs" and other disparaging terms were applied to them which I am unable to remember at the present time. Internal discord has wrought great havoc on the Irish nation; years of grinding poverty put servility into the very marrow of some people, but the history of the United States proves to my mind that Irishmen, when leaving Ireland, brought more virtue than vices to their adopted land, and my reply to such types of Irish who sneer at the sons of the "old stock" is that no logic can pierce the armor-plate of ignorance. Clannishness breeds ignorance; a Catholic education is the only cure to instruct the minds of those who are steeped in provincial illiteracy. Let us hope that this excellent prescription will be widely used.

Boston. PHILIP J. LIBBY.

To the Editor of AMERICA:

I trust you will allow an interested reader to express his hope that the old Irish courtesy and broadmindedness may prevail in the discussion which seems to have been opened by yourself and Thomas F. Woodlock under the title "Some Irish, Old and New."

Suppose I were to suggest that in Ireland the people are and were demoralized by the real original John Bull, whereas here we seem in many cases to cower before a second-rate imitation or understudy John Bull, would that be a violation of the counsel of perfection with which I have begun? The average, everyday American is anything but an understudy of the transatlantic cousin, as the course of the war will demonstrate; still it cannot be denied that there is a noisy and perhaps influential group in this country who think London is the place for real folk to live, when the war in the air is over.

One notices persons with Irish names who have learned, maybe in Harvard, maybe in "society," to echo the anti-Irish blunders of the Anglomaniacs. These "society" Irish probably voted for Mitchel in New York, and pooh-poohed the AMERICA and *Extension* protests against Mexican outrages. They take good care to keep mum about the Pope's peace proposals, and they are painfully shocked by the manly protests of AMERICA and of Cardinal Bourne against the vulgar and malignant misrepresentations of those proposals in the jingo press of London; or rather, they took their cue from the Anglomaniacs, and pretended to be shocked.

Your Anglomaniac and his imitator with an Irish name have as little use for English democrats as they have for manly men in Ireland. And when Mitchel and his supporters opened their chivalrous campaign against the New York Sisterhoods, there was quite a list of Irish names among the holier-than-thou devotees who were edified by their chivalry. Other persons with Irish names, who cannot boast of the enlightenment of Harvard or Yale, or of the fine social polish of the "four hundred," but who happen to know a little Irish history, will recall the folk O'Connell apologized for emancipating and their predecessors and successors in the Old Land. In modern Ireland the revival of the old language has given back to the people an expressive label for this whole class of ultra-respectable persons in Ireland and in America who are ashamed of their ancestry; they are bluntly named "shoneens," which merely means that they are what they strive to be, second-hand, if somewhat misunderstood, imitations of what they imagine the English aristocracy to be.

It is not of much importance whether there be a greater proportion of this class of people in Ireland, where English policy is willing and able to produce it, than in America, where no really powerful agencies work for the same end. In America, indeed, the very spirit and genius of the country acts for the most part in the opposite direction, and tends to create self-respect, self-reliance, and the highest type of manly character. At all events, that is what the manlier men of Ireland have always thought about America. It is also a merely academic question whether the shoneen in Ireland or the shoneen in America be the less excusable for being what he is. The practical question is twofold: First, we must make it our business that his tribe does not increase; and second, we must not allow him to pose as the authentic representative of our race in Ireland or in America. If we, like other races, must know our history and use it, let it warn us against the peril of false brethren at all events, so that we may insist that as they have gone out from us, they stay out where they belong. Like the outgoing Mayor of New York, they are a liability and not an asset to any side they join.

In this day of world democracy we can ill afford to have our race and our religion identified with admirers and imitators of aristocracy, whether genuine or *brummagem*, whether in England or in America. We owe it to ourselves, to our race and creed, and also to America, to be identified with the democratic ideal which the war will realize in Germany and also in England. Genuine friendship with England requires that all Americans be heart and soul with the democrats of England and not with the feudal oligarchy which those democrats want to abolish. And such sympathy would be one of the best safeguards against the shoneenism that weakens and disgraces our race and our creed, in Ireland as well as in America.

San Francisco. L. O. ALLEN.

The Geographical Magazine's Hagiology

To the Editor of AMERICA:

The *National Geographical Magazine* for October, in a description of the flags of the British Empire, confesses it is at a loss to account for certain facts concerning the flag, and unconsciously the writer of the description confesses a very rudimentary knowledge of British history. The English flag has a Greek cross on it called the cross of St. George, a white saltier called the cross of St. Andrew, and a red saltier known as the cross of St. Patrick. These two decussate crosses were added to the English flag in 1801 after the legislative union of Great Britain and Ireland, possibly to indicate by heraldry the "double crossing" of the Irish by Castlereagh.

Among the many facts that the writer does not know is how St. Andrew became patron of Scotland. The article tells us St. Andrew was martyred in the year 69 A. D. at Papras. He was not. He was martyred November 30, in the year 60, by the Roman governor Æglas at Patræ in Achaia. The tradition is that the cross used was an X cross, *crux decussata* (*decussis*, the symbol for the number ten). Caimnech, a disciple of St. Colum-Cille, founded a church of St. Andrew at Kilrimont across the Firth of Forth from Edinburgh, and as early as 908 Cellach (Kelly), Bishop of this St. Andrew's, was primate of Scotland. The patron of the primatial see naturally became the patron of the kingdom.

The writer says: "The use of St. Patrick's cross is in defiance of all ecclesiastical usage and custom because St. Patrick never suffered martyrdom. . . . It is said that he was never canonized, but that his sainthood, like his cross, is due to popular error." He tells us St. Patrick was born in Scotland near where Glasgow now stands about the middle of the fifth century and lived ninety years; that he found Ireland a land of barbarism and left it a seat of learning and piety. He was born at Kilpatrick near Dumbarton toward the end of the fourth century and he died March 17, 493, at the age of 106 years.

The Catholic doctrine of veneration of the saints is as old as the Church, and from the very beginning the cultus of the martyrs was formal. Bishops or primates officially declared that a given person was really a martyr for the Faith, a saint, and this episcopal sanction was necessary for the restricted territory under the jurisdiction of the bishop. Formal recognition by the Bishop of Rome was necessary to make a martyr's cultus universal. Bishops canonically punished those who venerated martyrs before the formal recognition.

In the fourth century this technical recognition of confessors was in operation, but some authorities, Bellarmine for instance, think it is uncertain when confessors became the objects of Christian veneration. Bellarmine says we do not find confessors spoken of as such before the year 800, when the feasts of Sts. Martin and Remigius are mentioned in the catalogue of saints drawn up by the Council of Mainz. The reason St. Patrick was not formally canonized, in the modern sense of the term, is that he lived too early in the history of the Church. His so-called cross is not a popular error, but a very modern invention and not popular at all.

The saying that his sainthood is a popular error was probably not meant to be taken in its crude apparent foolishness. It seems to be an example of obscure rhetoric trying to express the notion that St. Patrick was never formally canonized. He is classed as a martyr in very early martyrologies because of the numerous attempts at assassination made against him during his apostolate in Ireland. In one of these attempts a javelin hurled at him killed the charioteer standing beside him. All authorities agree that Patrick was one of the greatest saints in the whole history of the Christian Church. His work for good has had a wider extension than that of any apostle since the first century, because the christianization of Europe from the Hebrides to Milan and southeast to Bulgaria was the work of Irishmen, the spiritual children of St. Patrick. Zimmer's essay on the "Irish Element in Medieval Culture" gives a scientific and disinterested account of this work.

The writer in the *Geographical Magazine* says that St. Patrick found Ireland "A land of barbarism and left it a seat of learning and piety." This is a half-truth. He left it a seat of learning and piety, but it is surprising the editor of the magazine should be so wanting in scholarship as to let pass the statement that Ireland at the advent of St. Partick was barbarous. If space permitted it would be a mere mechanical task to show the unpardonable lack of historical knowledge in this remark, but the Irish epic the "*Tain Bo Chuailgne,*" which was in existence about three centuries before Christ, would alone overset this irritating nonsense. The only epic of growth in all human literature that approaches in excellence the *Tain* is the Iliad, which is largely a Greek version of the Celtic sagas in the *Tain.* These were left to Homer by the Grecian Celts.

When the Germanic barbarians were destroying the civilization of Europe in St. Patrick's time the single oasis of learning in northern Europe was Ireland, and it remained the chief repository of learning for all northern and middle Europe until those other Germanic barbarians, the Norsemen and Danes, ravaged it. See books like Hyde's "Literary History of Ireland" and the remainder of the library. Long before St. Patrick's time the Irish "barbarians" invented rhyme as it is now used in all the literatures of the world. The first European love songs were Irish, as was the first European dictionary. From the fifth to the seventh century the Irish preserved literature for Europe. Ferghal, the Irish Bishop of Salsburg, in 745 proved the rotundity of the earth. As Green says, from the sixth to the eighth century the Irish influence on Christianity was such that "For a time it seemed as if . . . Celtic and not Latin Christianity was to mold the destinies of the churches of the West." Ireland had the first federal government after Rome, and it had it long before St. Patrick's time. All the monasteries of middle and northern Europe in the early Middle Ages were taught music, mathematics and Greek by Irishmen, and all modern triple-phrase music is Irish in origin. The Irish never persecuted any race on the face of the earth, but they have carried the peace of Christ to the four quarters of the world. We never were barbarians and we are not such now. The last grace of genuine comedy is necessary to any great literature and every genuine comedy in the English language was written by an Irishman except those Congreve made, and he was educated in Ireland. Shakespeare's comedies are no comedies in the proper sense of the term. The Irishman Kelvin made modern navigation possible, as the Irishman Fulton made the steamboat, and the Fenian Holland made the submarine, and the half-Irishman Marconi made the wireless telegraph. The two great orators in English were Burke and O'Connell. And our soldiers, God bless them! have reddened every fair field of the world with the blood of gentlemen; and, by the Rock of Cashel, they always fought like gentlemen, never like barbarians.

Philadelphia. AUSTIN O'MALLEY.

St. Vincent de Paul Society

To the Editor of AMERICA:

In a recent issue of AMERICA L. E. enumerates some shortcomings of the St. Vincent de Paul Society, practically admitting, since he endeavors to defend or at least excuse it, the failure of the society to provide adequate relief, to keep records and to cooperate with other relief agencies. This criticism, as well as L. E.'s admission is unjust because he cannot be in a position to know whether these conditions, existing in one or two Conferences, are verified in all. His letter sins in that he universalizes the deficiencies of one Conference. Unfortunately scarcely two Conferences seem to follow identical methods, a state of affairs which is due to the fact that each is conducted along lines which happen to suit its spiritual director. Methods of relief are as numerous as pastors.

For a number of years I have been a member of a Conference which provides adequate relief, keeps records and cooperates with others laboring in the same field. Many people have a false idea of the meaning of adequate relief. It does not mean permanent assistance. Relief is essentially temporary, i.e., during need, and no charitable organization is or can be expected to provide a constant source of subsistence for anyone. Every case is provided for adequately, if present needs are met and assistance discontinued when the needy are in a position to help themselves. Relief is not merely help; it has a purpose, namely, to tide over the poor until they can help themselves.

As for records, they are absolutely necessary for systematic and intelligent relief work. They are tabooed in many Conferences because they reflect too much of modern philanthropy; card-indexing particularly is held in holy horror. However, because this method has been subject to abuse we need not condemn it. St. Vincent de Paul himself did not disdain to keep records. "The poor should not be labeled and catalogued; their personal affairs should be sacred." So be it. In our parish a census was taken last fall; the good pastor asked more intimate questions about myself and family than would ever be necessary in any application for relief. Nevertheless my answers were checked off on a card; now I am probably labeled and catalogued but I presume it is all "sacred" as well. Up-to-date business methods do not imply the sacrifice of any rule or principle of the society; for intelligent work they are absolutely necessary and should be adopted.

The third criticism is lack of cooperation with other agencies. From the spiritual standpoint there is of course no comparison. The field is exclusively that of the St. Vincent de Paul Society, though other societies encourage affiliation with a church. From an economic point of view we can obtain as good, if not better, results, provided we see every case to a solution. In this many other agencies fail; aiming primarily at statistics, they close some cases with the statement that they have been referred to "So and So." In other words, instead of solving the difficulty it is shifted elsewhere. We, however, can keep at it until the difficulty no longer exists by using the same means as they do, but not closing the case thereat. Instead of cooperating we should anticipate. Cooperation does not mean the disclosure of private information obtained through the channels of the society to an investigator. Here, too, we have an advantage; because the information we obtain is known to be sacred, we can the more easily learn the truth.

In order to attain success in a St. Vincent de Paul sense we need a much more intelligent use of the means of ameliorating living conditions. The necessity of relief in every instance is due to some individual, either economically misplaced or personally delinquent; and for every case there is a solution. We need not therefore await the arrival of the trained charity worker. We know what "her" procedure will be; we should do it ourselves.

New York. R. S.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The Epiphany

THE recently published code of canon law, which is to become operative next Pentecost, makes the Epiphany a holiday of obligation throughout the world; and once the new legislation has gone into effect, all Catholics, no matter what their race or habitat, will be obliged under pain of sin, unless excused by a grave reason, to render to God on the sixth of January the supreme act of Divine worship which consists in participation in the Sacrifice of the Mass. With the restoration of the feast to its ancient place as one of the principal solemnities of the ecclesiastical year, it is to be hoped that the Faithful will be directed to pierce through the poetry with which the accretions of centuries have surrounded the day, and to get at the heart of the feast.

The interesting geographical and astrological questions connected with the mysterious Wise Men of the East, the mystical significance of the gifts brought by the Kings from afar to lay at the feet of the Infant Christ, the futility of the efforts of King Herod, who symbolizes mankind in general, to frustrate Divine plans, while pious and helpful and natural considerations, have absorbed too much attention and have tended to obscure the essential character of the Epiphany. These are only the royal trappings of the feast, they are secondary at best, and it would be a mistake to fix our attention on them rather than on God. The solemnity of the Epiphany has for its main liturgical function to bring out into strong relief the manifestation of Christ's Divine Kingship, and his right to the service of all mankind.

Christ, in spite of apparent weakness, is King of all men, of saints, of angels, of shepherds, of kings. All flesh is but as grass before Him. He is no respecter of persons. It is He who created the most regal offerings we can make Him; the best we can do is but a poor token of service and homage. Our gifts are not ours but His, it is condescension pure and simple on His part to deign to receive them. Potentates of this earth have no power but what He gives them; to set their might against His is to parade their little strength for a little day, and in the end to dash themselves to ruin against the rock of His omnipotence.

The meaning of the Epiphany is simply this: Christ is absolute Lord and Master, and men, whether great or small, are merely vassals, serving in different functions in His court; the duty of all men on the feast itself and throughout the cycle of the feast is to do Him homage, to proclaim His sovereignty, and to renew their fealty as liege subjects in the Kingdom which He has set up here in time, but which is destined to endure throughout the ages of eternity.

Three Christmas Messages

IT is interesting to contrast the messages written by the Holy Father, and by the Cardinals, the Archbishops of Baltimore and New York. In common they are replete with the peace to men of good-will, of which the Angels sang as the shepherds crossed the hills to Bethlehem. Cardinal Farley's words, first printed in AMERICA, exhort us to perfect confidence, particularly in times of the most trying need, in God who does all things sweetly, while in the birth of Our Saviour, the venerable prelate of Baltimore finds an exemplification, such as only God could conceive, of the beauty and necessity of obedience.

It does not seem fanciful to trace in the messages the spirit which has made these two great Cardinals pillars of strength to Church and State. "The obedient man," says Holy Writ, "shall speak of victory," and even the most determined opponent of the Church must reckon with the victories over prejudice and error achieved by Cardinal Gibbons, during a long career in which, with singular persuasiveness, he has presented to a reluctant world the claims of all legitimate authority. Similarly, nothing has been more characteristic of the Metropolitan of New York, whose spirited labors have caused this portion of the field of Christ to be enriched with an abundant and lasting fruitage, than an unwavering trust in Almighty God, childlike in its tenderness and in the reward which it merits.

Turning to the letter of Benedict XV, it is indeed touching to know that in the midst of many and heartsearching cares, the Holy Father has not forgotten his children in America. Surely God's blessing will rest upon our nation if, following His behest, we recognize in the Babe of Bethlehem the great sign of God's love for fallen man, and strive to learn at the Crib, "the lesson of unfaltering courage and self-sacrifice." The Father of Christendom as he is, the heart of Benedict XV turns with the simplicity of greatness "to the little children to whom this day belongs," and he implores them, whose voices the Child Christ will gladly hear, since they recall in some manner the lisping words of Nazareth

To pray with all their hearts to the Babe of Bethlehem that He may protect their loved ones, and give back to the world that peace which He came to bring upon earth.

May the words of our great American prelates hearten us to new energy in the task which now engages us, while the prayers of the Vicar of Jesus Christ, linked with the supplication and tears of earth's innocent ones, bring us nearer to the day desired of all, in which lasting peace shall spring forth from righteous victory.

A Federal Decision and the Mass

MANY were the friends of prohibition who had no doubt whatever that the prohibition law of Oklahoma could not possibly cause any inconvenience in the celebration of the Holy Sacrifice of the Mass. No court, they said, would uphold a contrary opinion, and statements of this optimistic tenor were obtained from "prominent lawyers." The sincerity of these advocates of prohibition need not be questioned, but it is greatly to be regretted that their attitude was shared by many Catholics, most of whom probably labored under the delusion that "the Federal Constitution protects every citizen in the free exercise of his religion." How vain were these assurances is now apparent from a decision rendered on December 24 by United States District Judge Clark, sitting at Oklahoma City. The law of Oklahoma prohibits the importation of alcoholic liquors into the State. Judge Clark has now affirmed the validity of that law in as far as it forbids railroads and other common carriers to bring wine into the State, "*even for sacramental purposes.*"

Appeal will be taken to the Supreme Court of the United States in due form. While it is rash to forecast the possible action of that august tribunal, the grounds on which the Supreme Court can reverse Judge Clark's ruling are certainly not obvious. If a State indirectly forbids the use of wine in the Holy Sacrifice by prohibiting the manufacture, importation or possession of wine, for any purpose whatsoever, no clause of the Federal Constitution can be invoked in restraint. It is high time that Catholics should realize this fact. Oklahoma has made her law. Until such time as an enlightened public opinion obtains the repeal of those sections which can possibly affect the Holy Sacrifice, Oklahoma not only may, but must, abide by the legislation which she has created. Furthermore, abstracting wholly from any Federal question, in a conflict between the law of the Church, requiring genuine wine for the Holy Sacrifice, and a civil law prohibiting the use of wine for any purpose whatsoever, every court is bound to uphold the precedence of the civil law. For the canon law has no binding force upon American courts, which accept it, not as *law,* but as *fact.* When will Catholics learn the lesson of "resisting the beginnings"? As has been pointed out more than once in these pages, safety can be guaranteed only by securing the insertion into State prohibition measures, *before* their approval by the respective legislatures, and into proposed State constitutional amendments, of a clause which either specifically authorizes the use of wine for sacramental purposes, or limits the prohibition to alcoholic liquors "for beverage purposes." Otherwise, we shall face long and tedious processes of litigation, and must meet consequences of the gravest character, in case an absolute "bone-dry" legislation is upheld by the courts.

Breaking into a Convent

IT is not strange, but very natural, that the world should regard all who would live godly in Christ Jesus as fools, for it was in Herod that the world clothed the wisdom of God in robes of mockery, and Herod still lives. His closest followers cannot look for gentler treatment. They cannot hope that the world will even try to understand their motives, or justly rate their work. But out of the evil that the world plots God draws good. Some weeks ago the New York press chronicled the story of how a woman had made application for the custody of her daughter, a teaching Sister, on the ground that the Sister was either insane, or detained by force in her convent. Apparently, she could see no other reason why such institutions as convents could exist. With customary inaccuracy, the newspapers gave no hint that the mother was not a Catholic, but a Socialist. A full legal inquiry followed. The Sister is still in her convent, and bigotry has rarely met with a rebuke so keen as was administered by Judge Faber:

If love of religion is insanity, the world would be better if we were all insane. Daily on the blood-stained battlefields of Europe, those who are fighting the fight for the emancipation of the world, and who are maimed in the terrible slaughter, find solace and comfort in their sufferings, at the gentle hands of those pious ladies who wear the garb that this young woman wears. To aspire to the religious life is not mania. It is a noble ambition.

This notable example of "Romish persecution" is too valuable to be left under a bushel by controversialists whose last interest is for the truth. Doubtless the New York Sister will soon assume a place in the gallery of "convent horrors."

Catholics often wish that their assailants were more ardent disciples of the truth, and they would be, very probably, if they could arrive at some possession of a sense of humor. An English convert used to relate with amusement her first visit to a convent. She had come, not for spiritual solace, but in fear and trembling, and only because she had heard that the nuns could teach her the Roman pronunciation of Latin. Before passing through the fatal doors, she instructed her coachman to call for her in fifteen minutes. If the call were not answered within five minutes, he was to inform the police without delay that a kidnapping had occurred. Not the public authorities, but a little common-sense, came to her rescue. Searching for some possible quality in herself which might induce the Sisters to steal her, she could find none.

Despite the contrary assertion, occasionally repeated

even in this day and country, few Mother Superioresses are in the habit of forcing casual visitors to become nuns, invoking, for the benefit of reluctant damosels and dowagers, the aid of chains and dungeons. Long ago it was discovered in conventual establishments, that such means rarely lead to any true or lasting love of the religious life and its practices. There is really no reason why anyone should wish to "break into a convent." It is incomparably more convenient and far less likely to attract the attention of the police to go to the front door and ring the bell. "Stone walls do not a prison make, nor iron bars a cage." It is easy to get into a convent, and easier to get out. But the only power that will keep anyone there is a brave and happy spirit which counts the things of this world as nothing, in comparison with the love given in abundance to those who leave all to follow Christ.

"The Honest Catholic"

THE Archbishop of St. Louis, whose monthly sermons have for some years been a source of strength and enlightenment to citizens of all creeds in the metropolis of the Mississippi Valley, has recently drawn an excellent portrait of the "honest Catholic." In the mind of the Archbishop the title is equivalent to a patent of nobility, and the duties which it implies and exacts are not few. He is not an honest Catholic whose religion is confined to the observation of the Seventh Commandment, or who capitalizes his Faith for commercial purposes, or who subordinates it to his social ambitions, or who prides himself on his intimacy with non-Catholics, and then comes back "to the Catholic body to tell us what we should do." Nor are they honest Catholics "who do not love the Faith, live the Faith, fight for the Faith."

The honest Catholic, on the other hand, is the man who, recognizing his subjection to Almighty God, orders his life according to his belief. To the Church, the mystical Body of Jesus Christ, he gives that unswerving loyalty which is at once her due, and his own greatest glory. He warmly advocates the founding of parochial schools, and invariably chooses them for his children "that they may become honest Catholics, and ever retain both their honesty and their Catholicism." He knows that social happiness depends upon a mutual acknowledgment of rights; he is careful, therefore, not to entrench upon the rights of his neighbor, but he insists that his own rights be respected by all. He does not make patriotism a cloak for self-seeking, but considers it "the energy of service and love taught him by his Faith."

Thus depicted, this honest Catholic may be adjudged a person of stern, even of belligerent temperament, at whose appearance the amenities of social life must suffer. Yet truth must come first, and "it is always better," replies the Archbishop, "to be right than merely agreeable." An agreeable manner is a gift of God, valuable in its place, but an instrument for evil, if it induces its possessor to a compromise or sacrifice of principle. We cannot serve God, if we would always please men. One need seek no further than the third chapter of Genesis to learn that the floodgates of the world's woe were opened, when, to please a creature, our first father violated God's command.

The Bethlehemites

DURING this sacred season Bethlehem has not been the least among the cities of Juda. The little town and its little King have been the center of the world's thoughts. Even those who do not worship as God the Child who was born in the City of David, 2,000 years ago, have reverently turned their eyes to the Crib where the Child was placed by His Virgin Mother and where the Wise Men of the East came to adore Him.

There is a Divine and irresistible attraction in the memories of the birth-place of the Man-God. There, in visible form, He began to show His love for fallen man. There appeared the benignity, the grace, the loving kindness, the humanity of the Saviour. The Crib is but His first step to the Cross. And no one can learn the stern lessons of Calvary and its Victim without passing through the lowly portals of the cave which sheltered the Child. It may interest American Catholics to learn that here in the New World a religious body of men, affiliated to the great order of St. Francis of Assisi, once bore the name of "Bethlehemites" in honor of the heavenly Babe, whom its members promised to serve in helping the sick and the outcast. The records of the congregation prove the undying charity of the Church for suffering humanity. They furnish also an eloquent refutation of the charge that the Catholic Church took but little interest in the welfare of the Indian tribes conquered by the Spaniards four centuries ago.

The founder of the Bethlehemites was Pedro de Betancourt, a Spanish nobleman, a descendant of that Juan de Betancourt who conquered the Canary Islands for the Kings of Spain. Saddened, while working in the city of Guatemala, by the wretched condition of its sick poor, he built a rude hut as a hospital and on his own shoulders frequently carried to this improvised shelter the victims of the plague and the wreckage of humanity which chance threw in his way or which his own tender charity made him salvage in the byways of the town. The work grew. Popes and kings approved and helped it and viceroys and peons gave it their alms. Exhausted by his labors, Pedro de Betancourt, still in the vigor of manhood, died in 1667.

The name of the "Bethlehemite Brethren" was a familiar and a loved one in Latin America. To the vows of poverty, chastity and hospitality, they added another vow, that of caring at the risk of their lives, if need be, for the sick, even those infected with contagious diseases. To every hospital, a school for poor children

was added, a refutation of the oft-repeated accusation that Catholic Spain neglected the education of the natives of her colonies. The "Bethlehemite" hospitals were built on a splendid scale, in the solid and spacious architecture of the Spanish colonies, with airy halls and wide patios made bright with fountains and waving palms. Visitors to Havana may have seen one of the specimens of these splendid mansions for the poor and the sick in the Colegio de Belén, or Bethlehem, which passed from the hands of the Bethlehemites, on their suppression, into the hands of the Spanish Government, and was later transferred by Queen Isabella in the middle of the last century to the Society of Jesus. A chain of Bethlehemite hospitals linked Havana and Guatemala through the City of Mexico, Lima, Arequipa, Santiago de Chile and Buenos Ayres with the southernmost limits of the New World. Over thirty of their hospitals offered shelter to the sick and the homeless. When they were swept away by the revolution of 1820 Spanish America was the poorer for their loss. The history of the Bethlehemites is but one of the instances of that heroic charity of the Catholic Church which she learned at the Crib and which in varying forms she has constantly practised for the welfare of humanity. The name of Pedro de Betancourt should not be forgotten. It is one of the noblest in the history of South America. The hallowed Christmas time gives a fitting opportunity to recall with gratitude his own virtues and the devotion and charity of his spiritual sons, the Brethren of Bethlehem.

Literature

A CALIFORNIA SOLDIER-BOY

"IF I should happen to get wiped out, . . . try and have a Roman Catholic Padre plant me . . . and please put after my name on the wooden cross the bare fact that I was an American." Thus, on August 20, 1916, the youthful hero of this new war-book, "Harry Butters, R.F.A." (Lane, $1.50), wrote to the Anglican chaplain of his brigade and less than two weeks later the chaplain, C. H. Milner, wrote to the young hero's sister, Mrs. R. A. Bray, of Piedmont, Cal.: "Harry was buried this afternoon by a Roman Catholic Padre" and "at his request I shall see to it that on his cross it is stated that he was an American." "He was buried," adds the captain of his company, "beneath the Union Jack. We tried to get an American flag, but one was not procurable or he should have been honored by both countries."

This little tragedy—little in comparison with greater ones of daily occurrence—took place before America was in the war. Harry Butters could not wait for the call of his nation; he responded, with all the enthusiasm of his soul, to the call of the cause and for it he joyfully gave his life. There is another fact that explains his readiness to anticipate his own nation's call; he was a Beaumont boy and it was as such that he sought and obtained a commission in the English army. "I arrived at Beaumont," he writes in one of his letters, "at four in the afternoon and sent up my card to Father Carey (my old Master) and Captain Father Mayo (commanding the Officers' Training Corps). They both rushed down, delighted to see me—particularly Father Carey—and took me in to tea. 'Now,' says I, 'here I am. Came 7,000 miles of my own accord and it's up to you to find some way to get me the rest of the way to the front.'"

Beaumont College is a Jesuit institution, which had very little if any influence with the English Government authorities before the war, but during the great struggle she has won the respect of all parties by the generous loyalty of her old boys to the cause. On January 1, 1917, their record was as follows: Serving 509, killed 58, wounded, prisoners and missing 81, honors 135. What their record is now is not known to the present writer, but from the figures given it is easy to understand why Harry Butters applied to his alma mater when he sought admission into England's fighting legions. As a Beaumont boy he entered the service of England and served for one year, and as a Beaumont boy he gave up his young life when, shaken though he was by overwork and by shell-shock, he went up to the first line "to replace a casualty."

But as far as the practice of his religion is concerned, Harry Butters did not live as a Beaumont boy. He had, in fact, lost the faith in which he had been reared by a devout Catholic mother, in which he received special training, at Santa Clara College, in preparation for his First Communion, and in which he was further instructed by the English Jesuits at Beaumont. One might imagine that, on the eve of war, while associating with his old Beaumont masters, he would return to the Church, but there was some obstacle. "As for me," he writes to his sister, "the Church is far more impossible to return to today than it was the day I first left it, when I felt that I was no longer of its faith in articles of doctrine." The cause of Harry's fall from the Faith is not made clear in the narrative, nor was it the intention of the editor to discuss this phase of his life. But though the cause is not discussed, the fact is sufficiently evident and it is the fact that interests the present reviewer. It affords another instance of a soul won back to God by the dangers and horrors of war.

At home his sister prayed and prayed, while at the front her soldier-brother fought and fought not only against the Germans, but, perhaps, even against the grace of God, though all who knew Harry Butters will agree with those who say that it was but an unconscious resistance. The very soul of honesty in his dealings with his fellow-men, Harry cannot be pictured as dishonest, even in a small way, in his dealings with God, still he dropped away entirely from the practice of Catholicism and in spite of some very harrowing experiences of German shell-fire, his religious sense remained unassertive. "Men stand up to the strain of trench warfare in various ways," he tells his sister, "the strength of religion, lack of imagination, or natural phlegmatic temperament, a sense of humor and the ability to bluff one's self out of it. The last two are what have kept me going."

He was kept going for one year of active work on the line, but "his sense of humor and his ability to bluff himself" were put to some very serious tests and on August 22 we find him acknowledging that "to continue on in my battery" is "utterly beyond the strength that is in me." And then he adds with a touch of appreciation for his sister's religion: "I know that if I were as you are, I might be able to draw this courage from outside of me—in fact, from the Church."

It is a strange conversion; he goes back to the Church for courage in the midst of the dangers of war. "I went over and spent an afternoon with my dear friend Father Doyle and we went over it all. Before I left I even made my confession to

him for I earnestly craved help of God. And," he adds, "this is the place where the little item comes in that will please. I took my rosary to bed with me, night after night, and drew comfort and consolation from its simple beads. It seemed to link me with you—and with mother—and with that other Blessed Mother—that she and you have loved so well."

The letter was written on August 22. In it he tells of "another tragedy of the war." "Father Doyle is dead. Always in the front trenches when the shelling was heaviest, he was terribly wounded three days ago tending some of the dying. . . . God will certainly rest his soul, but his regiment will miss him sorely." It is not to be wondered at that such a self-sacrificing Catholic Padre could win Harry back to his old Mother Church. Twelve days after the writing of this letter, Harry himself fell, and we may say of him what he said of Father Doyle: "God will certainly rest his soul."

We have called attention to but one phase of this "brief record of a California boy who gave his life for England." It is a phase that by many may be overlooked because there is so much war-interest throughout. Besides the "Letters" from which we have quoted there is an admirably written sketch of Harry's "Life." It is from the pen of Mrs. Denis O'Sullivan, widow of the famous Irish singer of that name. Though brief, it reveals the character of young Butters in all its variety and nobility. The "Letters," written for the most part under pressure and sometimes to the sickening symphony of exploding German shells and the roar of English cannon, are not devoid of a literary merit of their own. Always full of vigor and enthusiasm, enlivened with sallies of wit, they sometimes, especially towards the end, rise to the importance of the situation and the young officer ventures even into the realm of the philosophical. Nor is he unmindful of the dangers which threaten: he seems even to have had a premonition of death, but "We are doing the world's work," he insists, "and I am in it to the finish."

D. J. KAVANAGH, S.J.

LITTLE NORRY SULLIVAN

Little Norry Sullivan, she's gone to join the nuns,
Ain't it sthrange, the convent often gets the wildest ones?
Makin' fun an' frolickin' you'll see thim here today,
Look around tomorrow an', bedad, they're gone away!
Gone away from all the fun.
Gone away to be a nun,
Faith, 'tis quare an' sthrange it is, achorra, as I say.

That's the kind that Norry was; a livelier never stept—
Do you mind how fast she ran, how fearlessly she lept?
Everything her brothers did, 'twas she could do the same,
(As for quiet Kevin, sure, she put the lad to shame.)
Out she'd be from morn till night,
Playin' ball was her delight,
Norry's side was sure to win, whin she was in the game.

Man alive, but 'twas herself was just the merriest lass,
Hardly could keep still while Father Toole was sayin' Mass;
Thryin' hard to hold her eyes upon her little book,
But the open window oft would lure her longin' look.
Then you knew her mind had slipt
From her prayer-book an' had skipt
Out among the meadows in the softly-growing grass.

Sure, it seems like yesterday I saw her up an' down,
Runnin' like a redshank through the streets o' Carrick Town.
Double-knockin' people's doors an' pullin' people's bells,
Makin' people nervous with her screeches an' her yells.
But she's all grown up today,
An' she's left an' gone away,
Gone to be a Sisther in the convent down at Kells.

Wondher what came over her? Ah, sure, 'tis hard to know.
This you may be certain, no one wanted her to go.
Naither of the parents liked the step she took at all,
An' there was one boy that felt as if he'd like to bawl.
But 'twas Norry didn't mind;
All their words were only wind;
Said she had it in her heart an' must obey the call!

Little Norry Sullivan, God mark your soul to grace!
Take my blessin' on your heart an' on your happy face!
Take my blessin' on your work, an' on your prayin' too,
On whatever task the Lord may give your hand to do.
An' whatever be His will,
May your heart be merry still—
Little Norry Sullivan, sure, that's my wish to you!

DENIS A. MCCARTHY.

REVIEWS

The Hostage. A Drama. By PAUL CLAUDEL. Translated from the French, with an Introduction by PIERRE CHAVANNES. New Haven: Yale University Press. $1.50.

In a letter written to *Le Temps* the author of this powerful drama well observed: "The demands of Christianity . . . mutilate nothing . . . they appeal to the whole man, his intelligence, his will and his feelings; they compel us to be in a permanent state of mobilization against passion, against easy doubts and, for this perpetual war, we are not over-endowed with all our faculties." That truth is demonstrated with tremendous cogency in "The Hostage," which is probably the greatest work M. Claudel has as yet produced. For dramatic intensity, forceful characterization, sustained loftiness of thought and poetic beauty of language it is probable that few plays by moderns can approach the excellence of this masterpiece. Those who wish to see with what consummate skill a Catholic author can use Catholic material to produce a Catholic play should not fail to read "The Hostage."

The scene of the drama is laid in France, not long before Napoleon's fall. In the first act Sygne de Coûfontaine is introduced, pledging her fealty to her cousin George, to whom she hands over the ancestral domains she has at last bought back from the revolutionists. George, an unbeliever, a royalist and an outlaw, has delivered Pope Pius from Napoleon's prison and brought him to the old Cistercian abbey, which is the only building left standing of the Coûfontaine estates. The Holy Father's hiding place is discovered by Turelure, the low-born Prefect of the Marne, who demands Sygne's hand as the price of his connivance at the Pope's presence in the abbey. In the second act Father Badilon, Sygne's confessor, persuades her to marry the prefect in order to save Pope Pius. He says:

> To save the Father of all men, according to the call that has come to you, may you renounce your love, your name, your cause and your honor in this world, embracing your executioner and accepting him as husband even as Christ allowed Judas to partake of His body . . . . . Father, Thou seest this lamb who has done what she could. Take compassion on her now, and lay not upon her an unbearable burden. Have mercy too on me, priest and sinner, who with my own hands have just sacrificed to Thee my only child. And you, my daughter, say that you forgive me before I forgive you.

In the third act Sygne has become the wife of Turelure, now prefect of the Seine, and defender of Paris against the Allies, and is killed by a bullet shot by her cousin George, but meant for her husband. Father Badilon is with her as she dies, and just succeeds in getting her to forgive Turelure as she breathes her last. It is an interesting fact that in the acting version of the play Claudel completely altered that scene, making Turelure rouse his dying wife to forgive him by calling out the motto of her

house: *"Coûfontaine, adsum!"* Let the reader judge which ending is the more effective. The translation seems well done, for the most part, but Catholics do not speak of the "Sacraments" of the Holy Eucharist, and, as a rule, they say "Mass," not "the Mass." In his introduction, Pierre Chavannes well shows how the theme of "The Hostage" is a dramatic conflict of conscience, but, in trying to explain the character of Claudel's Catholicism, he is far from satisfactory. W. D.

Psychology. General Introduction. By CHARLES HUBBARD JUDD. Second Completely Revised Edition. Boston: Ginn & Co. $1.80.

The author of this volume has demonstrated his continued ability to write books on the science of the soul, with the soul left out. The treatise is entirely and professedly empirical, and so far good. But the contention with which the book closes, that psychology is most intimately and inseparably connected with philosophy, seems to be in little accord with what had gone before. In his painstaking and laudable endeavor to express the physiological conditions of thought, the author has neglected the all-important psychological causes of thought. And it is the causes that the scientist seeks, much more in a science that is intimately bound up with philosophy.

The fundamental dogma underlying the whole work is the assumption of the evolution of human consciousness from animal sensation. We are led along the ordinary path through the gradually ascending scale of brute intelligence until we come to the fatal leap to ideation, and there we are left in the dark during that all-important instant, biologically speaking, while our primordial ancestor is making his lightning change into a man. Although the author elsewhere exhibits a fund of esoteric information about our presumed distant relations, at this point he is at a loss to explain the evolution of ideas and speech; and is satisfied with muddling hurriedly through a paragraph interspersed with various gratuitous "it must be's" and "we may assume's" until he emerges once more complacently into the light, seemingly innocent of the fact that he had passed over the one point where his whole theory of ideation must rest.

Apart from the fact that this psychologist has written 350 pages on the subject without one mention of the word "soul" or any of its equivalents, and has based his whole treatise on an inexplicable, unfounded and exploded assumption, there are many well-put and interesting chapters, especially on the functional view of the lower forms of mental life. But considered as a profound and penetrating study of human consciousness, as compared with Father Maher's work on the same subject, Professor Judd's "Psychology" is like a loosely written and superficially reasoned primer. W. H. G.

Life and Literature.. By LAFCADIO HEARN. Selected and Edited with an Introduction by JOHN ERSKINE, Ph.D., Professor of English in Columbia University. New York: Dodd, Mead & Co. $3.50.

The twenty-three lectures in this volume were carefully taken down by Lafcadio Hearn's Japanese pupils, as he slowly explained to them his idea of the nature of literature, the function of criticism, the art of composition and the way to read modern authors appreciatively. The best chapters in the book are those in which he tells his hearers how to read, compose and criticize, and they will be found valuable by teachers of English. Speaking as he was to Japanese students, who were not familiar with Western literature, Hearn took pains to be very clear and to explain carefully every point he touched on. In his lecture "On Reading in Relation to Literature" the author well says: "The test of a great book is whether we want to read it only once or more than once. . . . A book that a person of education and good taste does not care to read more than once is very probably not worth much." In his lecture on "Composition" there are some good pages emphasizing the importance of taking time and pains, if anything really worth while is to be written. From many of the other lectures in "Life and Literature" Hearn's unsophisticated hearers must have inferred that to be a discerning critic it is necessary to reject Christianity as he did. He warns them, for instance, that "A pious Roman Catholic may not find beauty in a thing not written according to the medieval spirit of the religion to which he belongs." He lamentably misleads his helpless pupils, too, when he undertakes to explain "the war between the Jesuits and Port Royal." Herbert Spencer was Hearn's idol, and that now-discredited "philosopher's" influence is discernible throughout this volume. W. D.

BOOKS AND AUTHORS

The system of belief or morals that hopes to compete with Christianity must make itself comprehensible to the common mind. That even theosophy is endeavoring to meet this need by means of popular manuals appears in Michael J. Whitty's "A Simple Study in Theosophy" (Kennerly). Its case, however, is more clearly than convincingly stated in the present volume. The arguments with which the author proposes to support Madame Blavatsky's "more full and more reasonable explanation of the great questions 'why, whence and whither'," are too weak to bear even forcible statement, much less examination. This weakness appears not only in such patent falsehoods as the assertion that Origen's heresy of reincarnation, though condemned by the Second Council of Constantinople, "was part of the teaching of early Christianity," but it shows itself no less clearly in the lame attempt to support the doctrine of "Karma," or the natural retribution of moral reaction, by appealing to a psychic inheritance which must for that purpose be restricted to the immediate parents alone. So, too, the average man will find it difficult to see how his will can be free to determine the conditions of a future life on earth, and at the same time absolutely helpless to modify the conditions of a present one; and the natural consequence in practice will probably be what Professor James delicately termed "a moral holiday."

In the seven papers which Mr. Henry Van Dyke, until recently our Minister to Holland, has brought together in a volume entitled "Fighting for Peace" (Scribner, $1.25) there is little that is new regarding the war. He tells about the mysterious difficulty he had during the spring of 1914 in interesting Germany in the Hague Peace Tribunal, describes how he helped American and Belgian refugees when the great conflict began, reviews the record of Germany's broken pledges, tortuous diplomacy, and ruthless methods of warfare, and indicates by means of allegories what his opinion is of the Kaiser.——Captain Gilbert Nobbs' "On the Right of the British Line" (Scribner, $1.25) is a plain and vivid account of his experiences at the front from the time of his leaving England through the heroic days on the Somme till his frightful suffering as he lay blind and abandoned in a shell-hole in No Man's Land. For months he was given up as dead; his days in German prison camps are faithfully described and his return on exchange to his native land.

"The Green Mirrors" (Doran, $1.50), by Hugh Walpole, is a psychological study of a family, hidebound in the extreme insularity of English ancestral traditions. A young man, thoroughly imbued with the modern spirit, enters the charmed circle, wins the love of the eldest daughter, and by his infusion of the new ideas forces the family to readjust their notions to changing conditions. The story is well and carefully told, and takes on the character of an allegory, foretelling the changes which the author thinks England must inevitably adopt in her attitude towards other nations and modern life.——That Indians have not ceased to be interesting, two new books for boys

prove: "The White Blanket" (Putnam, $1.25), by Belmore Browne, and "The Blue Heron's Feather" (Lippincott, $1.25), by Rupert Sargent Holland. The former tells of Indians in modern Alaska, the latter of those original Americans in old New Netherland, and they both inculcate that interest in the great outdoors that Captain Scott so wanted for his boy. The "White Blanket" is full of snow-covered areas, diamond glaciers, ice-mountains, and all the frozen mysteries of the North; "The Blue Heron's Feather" describes wooded tracts and running waters nearer home. In the former, by an Indian's aid, some boys go on an adventurous hunt for gold and also meet with hearts of gold. In the latter a Dutch boy, again by an Indian's aid, succeeds in uniting the Mohawks and the Netherlanders, thus averting bloodshed and teaching by example the lesson of forbearance and respect for others' rights.

"Mary, Mary," "Rothschild's Fiddle," "A Hazard of New Fortunes" are three elegant and tastefully bound books from the "Modern Library" of Boni and Liveright ($0.60 each). In the first, James Stephens sketches the fortunes of Mary Make-believe, the poor little Dublin drudge, and her doting and idealistic mother, with genial humor and pathos. Stephens knows his dear old Dublin well and loves its people. The author of "Rothschild's Fiddle," the physician-novelist, Anton Chekov, is said to be one of the masters of the Russian short story. He has the gift of keeping his readers puzzled and of filling in his canvas with quick, broad strokes. But there is too much black in the picture. There is something depressing and morbid in the general atmosphere of the stories, too much of the physician diagnosing and analyzing his case. If the picture of Russian society drawn by the writer is a true one, we can understand something of the kaleidoscopic changes which have lately taken place in his native land. Now and then a tender note comes into the work of the story-teller reminding us that he felt for the suffering of his people. The reprint of "A Hazard of New Fortunes" shows William Dean Howells in some of his best qualities. The book has been called the most "important" of the author's works. In it Howells shows that he had foreseen, though dimly perhaps, some of the great social problems which our new democracy would soon have to face. Viewed in this light, the novel, though suffering from the limitations of its author, will prove interesting to those who like to study the problems of today in their earlier symptoms. Mr. Howells is undoubtedly a literary artist. He sees things clearly and makes his characters speak and act as we can imagine they would do in real life, without affectation or unnatural posing.

The December *Month,* which was slow to reach this country, opens with a most interesting article by Father Martindale on "St. John of the Cross," there are papers on the novels of Monsignori Bickerstaffe-Drew and Benson, and on the text "As Little Children," there is a Christmas poem, of which the first two stanzas are these:

And every year when Christ doth come:
  A little Babe from Heav'n above—
So helplessly in need of home,
  So innocently sure of love;
I think the silent child that sleeps
  In every soul—with some sweet mood
Of sympathy—awakes and leaps
  In answer to His Babyhood.

Then we would make a holy game
  Of all that happened long ago;
With cave and manger just the same,
  And cotton wool for winter snow;
And tinsel star, and paper hay,
  And kings and shepherds—all of them—
Surely to God who loves us so,
  We are as little ones at play,
Who take each other's hands and say:—
  "Oh! Let's pretend it's Bethlehem."

EDUCATION

The Management of Parochial Schools

IT is a more or less culpable defect in our present conception of the parochial-school system that we seem to consider inevitable the lack of schools in the smaller parishes whose financial resources are insufficient to permit the maintenance of a school.

Our practice is quite inconsistent with our principles. The parochial school system is founded on the principle that the parish school is necessary for the preservation of Catholic faith in the majority of the coming generation. Nevertheless, our practice today permits a large proportion of the children of Catholic parents to be deprived of the essential benefits of a Catholic school.

Not a Local Interest

STATISTICIANS warn us that approximately one-third of the children of Catholic parents in this country reside in districts where, under present requirements, it seems impossible for the local parish authorities to maintain a school. The resultant loss to the Faith is not merely a local loss, a loss to the parish only; it is a loss to the diocese, and to the universal Church, as well. Yet we continue to consider the school question in such parishes a purely local problem, and to visit the responsibility for its solution upon the hapless pastor, as though he alone were affected by the loss or gain of souls to the Faith in his vicinity. Our principles demand that this, to him, insuperable burden, be lifted from the conscience of the local pastor, and placed where it rightfully belongs, in the keeping of the diocese.

An Outworn Policy

OUR parochial-school system, in its present form, is an inheritance from the pioneer past. In the days of its origin, when all the nascent parishes had similar physical needs to be provided for out of approximately equal incomes, it was necessary and just that each parish should depend upon its own resources. The continuance of that policy today, operates to deprive the smaller parishes of schools, although physical conditions in the larger parishes warrant the adoption of a policy quite the reverse, and more in accordance with the beneficent principle of Christian unity upon which the whole Catholic edifice is reared.

Today organized co-operation takes the place of independent effort. In other fields, particularly in works of charity, diocesan organizations of more effective scope usurp the place and do the work of the old societies, whose activities were confined to their own parish limits. But the schools remain today, practically as they were in the beginning. There has been, indeed, a certain increase of diocesan supervision, but what we have erroneously called a "system" of schools continues to be only a series of sternly independent parochial units, limited in each case by all the limitations, financial, temperamental, and otherwise, of the pastor and his parish.

The many and grave handicaps in the cause of Catholic education, inherent in this state of affairs, indicate the wisdom of a change. If we are to realize to the full, the purpose of the parochial schools it is inevitable that the diocese shall adopt its many separate schools, embody them in a tangible, practicable system, under an authoritative head and assume, together with the direction of their educational activities, the responsibility for their finances.

Suggested Changes

THE essential outline of the executive organization that would be necessary under diocesan administration, is clearly visible in the forces that operate our schools today, while the personnel of the new organization could be made practically identical with that of the old. The burden of expense would continue to be borne by the parishes, but by all the parishes of the diocese without ex-

ception. The disbursement of funds, however, under the plan proposed, would become the province of the Bishop, or his representative School Board, rather than of the local pastors as at present. It would thus be possible for the diocese to provide funds not only for the maintenance of schools already existing, as it does in effect today, but also to establish schools in the smaller parishes where they are necessary, but under present conditions, altogether lacking. Other desired improvements in the school system would result automatically under diocesan administration. Probably increased expense would also result, but not in greater measure than our educational responsibilities warrant, and consequently, such expense should not prohibit the adoption of the plan suggested.

That difficulties exist in the way of its adoption cannot be gainsaid, but merely to propose a difficulty is no proof of impracticability. Indeed, it is safe to say that no objection to the plan can be proposed that cannot be satisfactorily answered. In the last analysis, it is nothing more than a wise application to the parochial-school system, by the diocese, of the methods used by the State in the support of the public-school system.

OWEN J. KIRBY.

SOCIOLOGY

Lying and Society

NOT so long ago the newspapers reported that a certain minister of the Gospel informed his congregation that, upon occasions, it is lawful to tell a lie. He seemed to think, for instance, that it would be justifiable to lie in order to save a woman's honor. Half the difficulties of life come from a misunderstanding; and more than half the misunderstandings come from the lack of a good definition. If the gentleman in question had taken the trouble to set down clearly what a lie is, and had further thought what the act of lying implies, he would hardly have made the statement attributed to him. Unless we begin with a definition, we can have no common starting point, no rendezvous where our arguments meet and compare merits. We may dispute with much ado, and at any length, but the result will be very like that of an orchestra when there is a divergence of opinion among the players as to the next number on the program.

WHAT IS A LIE?

NOW, as commonly, and indeed properly, understood, a lie is not the same as a false statement. Harold, let us say, has visited New York for the first time. In his account of the wonders he has seen, he places the Public Library on Fifth Avenue at Forty-Third Street, because he believes the building stands there. No one would accuse Harold of lying. None the less, he has made a false statement. But it was not wilfully false, and that makes all the difference in the world. We say Harold has made a mistake, not that he lied. He had not one thing in his mind, and another on his lips. His utterance does not contradict his thought. He is in like case with the novice in arithmetic who writes that $7 + 5 = 11$. It is simply a blunder. It is false, but not a lie.

A lie, then, is a statement which the speaker believes to be false, but which he deliberately utters as true. His intellect conceives the reality to be affirmative, yet he wilfully declares that his concept of the fact is negative, or vice versa. His intellect declares that the case is thus and so. His will commands a denial of what his intellect believes and inwardly asserts. There is a contradiction, therefore, between the inner word of the mind and the outward utterance of the lips; so that intellect and will are opposed, the one pitted against the other.

INTELLECT AND WILL

THE intellect may be termed the eye that guides man in his rational actions. And just as a man of ordinary prudence uses his eyes to direct his footsteps, and guard himself against unnecessary risks, so in matters of the mind does his intellect examine the move he would make, and conclude whether he may wisely start or continue. "Safety first" is a sound principle in every business. Is there a street to be crossed? The eye takes in the situation, the intellect decides "It is safe" or "It is unsafe." The will commands "Go ahead," or "Wait," as the case may be. Is it an investment to be made? The mind's eye, the intellect, reviews the market, reckons the capital on hand, the expenditure called for, the chances for profit or loss, and *sees* whether it is well to proceed or better to withhold action. The will then issues the *fiat,* "Buy," or "Sell," or "Stand Pat."

A PERVERSION OF NATURE

WHENCE it appears clearly enough that normally the intellect and will are intended to act together in concert; and that the opposite procedure is abnormal and directly opposed to the intent of nature itself. For we do not strive after knowledge merely for the sake of knowing but in order to attain some further end, to gratify some desire, to sate some yearning. The financier studies the stock market not merely to know what is going on, but that he may the better direct his own activities, and add to his gains. Even in matters of art, we wish to acquire knowledge of pictures and other art objects, in order to cultivate and gratify our esthetic sense. Once more, then, it is clear that our nature calls for unity of action between intellect and will; and that whatever perverts this order and hinders this cooperation is against the demands of our rational nature. This is one element in the sin of lying, the will denies what the intellect affirms. Faculties destined by nature to be helpmeets, are set one against the other. There is a perversion of our natural powers. It is the sin of dividing brethren of one household.

MAN'S SOCIAL NATURE

AN intelligent workman examines his tools, and considers the purpose for which each is intended and fitted. He will not try to turn screws with a highly tempered chisel, or to carve with a screwdriver. We must apply to speech the principle herein involved. All experience proves that man is forcefully drawn to live in company with his fellows. He needs their aid. He cannot properly develop his faculties alone. To get assistance from others, to cooperate with them, he must communicate his thoughts to them in some way; and the instrument which nature has given for this purpose is speech. If the purpose of speech were to conceal thought, words would become but a meaningless jumble of sounds, and nature would have made a sad and irremediable mistake. For everyone knows how hard it is to keep a secret, and how often and how easily one is betrayed by words, even while trying hardest at concealment. A ready example is had in the case of criminals who so often unwittingly confess what they are most anxious to hide. If nature intended that our thoughts should be concealed, it would have made us as dumb as stones.

A SIN AGAINST SOCIETY

FINALLY, admit the principle that lying is sometimes licit, and what will result? No one will implicitly believe another. The liar is always caught in the long run. Let a man be ever so reputable, if once convicted of lying, he loses caste. Admit that it is ever lawful to lie, and mutual trust and fidelity will go for nothing, because no one will be able to know when his neighbor will not say to himself: "In this case I am justified in telling a deliberate falsehood." It is true that there are secrets we are bound to keep, but that is a further question. Lying is always a poor, as well as an illicit, escape from a difficulty. Every lie is a sin against our rational nature, against the purpose for which the power of speech was given us, against society at large.

F. J. MCNIFF, S.J.

NOTE AND COMMENT

Decline of the Press

WRITING in the January *Atlantic* on "Press Tendencies and Dangers," Mr. Oswald Garrison Villard finds that "The decreasing number of newspapers in our large cities is due to the enormously increased cost of maintaining great dailies." He asserts that one New York paper cheerfully loses some $500,000 every year, calls attention to the fact that cities as big as Cleveland, Indianapolis, Detroit, St. Paul and New Orleans have only one morning paper each, and quotes "Ayer's Newspaper Directory" to prove that during the past three years 300 weeklies, semi-weeklies and tri-weeklies have discontinued publication, and that 76 dailies died peaceful deaths since January 1, 1917. Mr. Villard notes a growing tendency to group together a number of papers under one ownership, and an increasing distrust of the press on the part of the people, because the leading papers seem to set forth the views only of capitalists and the privileged classes. Certainly the results of the recent mayoralty contest in New York show that the power of the metropolitan press is not what it once was. Catholics should make it a religious duty to see that, owing to the lack of generous support, none of our diocesan weeklies ceases publication in these trying times.

Keep the Old Resolutions

STUDENTS of human nature have observed that most men pay but scant attention to the really important things of life but devote by far the greater part of their time, means and energy to what is of little moment. When it is considered how much of the average man's life is passed in amusement, in self-indulgence, in adorning and pampering his body, but what little pains he takes to train his mind, cultivate his taste, keep his heart clean and his soul strong, it is clear that the less-important things of life are his chief concern. While complaining of life's brevity we act as if we were to live here forever; while discanting on the necessity of dying well, we defer till the latest moment doing what will help us make a good end; we believe that faith, contrition, purity and lowliness are the warring Christian's best weapons, but we walk with eyes wide open into familiar temptations and rush all unarmed into well-known occasions of sin, where the enemy easily conquers our weak resistance. Most of AMERICA's readers have no doubt already made what seems to be an altogether fresh set of New Year's resolutions, which have actually lasted unbroken, perhaps, until now. But, on closer examination, these high resolves of 1918 will probably be found to be quite the same as those we took last year, the year before that and even the year before that. So we need only to realize that old weaknesses are with us still and to pray confidently for the grace to avoid, with more success during the coming year, the old occasions of sin.

Three Distinguished Educators

THE hand of the Lord has been heavy on the Maryland-New York Province of the Society of Jesus during the past few weeks. Three of its most distinguished members have been called from their earthly labors into their eternal rest. All three were well on in years, but their active service seemed to be far from finished. The Rev. John D. Whitney, S.J.; the Rev. Michael A. O'Kane, S.J., and the Rev. John Scully, S.J., the first named of whom died several weeks ago, and the other two on the same day, December 26, were all rectors of Jesuit colleges, all added or completed important groups to the buildings of the institutions they directed, and all lived to see them develop beyond their fondest expectations. Father O'Kane's memory is perpetuated at Holy Cross College by the O'Kane building; Father Scully, in the words of his successor, left the record of his presidency at Fordham written in monuments of stone. Father Whitney's life ran out, as was fitting in the case of an ex-naval officer and a native of Nantucket, with the ebb of the tide, and took place in New England, of which he was one of the most distinguished scions by reason both of lineage and achievement. Father Scully died in New York, his native State, where he gave the best years of his life to education and to the upbuilding of the Shrine at Auriesville. His death cut short his aspirations to go to France as a chaplain, a post for which his military character, his zeal and his knowledge of languages especially fitted him. Father O'Kane, also, died under the shadow of the great building which his own initiative and courage had raised, and his last words were uttered in the very city where the golden stream of his eloquence, known throughout the eastern States, first compelled attention. They were three typical Jesuits, pioneers in a sense, tirelessly zealous, strong, kindly, distinguished.

Jubilee of a Danish Bishop

ON September 8, 1917, the Rt. Rev. Johannes von Euch celebrated his silver jubilee as Bishop of Denmark, where from the year of his ordination, in 1860, he has exercised his exalted mission as a priest. Bishop von Euch, who is by birth a German and received ordination in Osnabrück, during his long residence in the capital of Denmark has become one of the most honored men in Copenhagen. A striking figure among the Catholic clergy of today, with eighty-three years behind him, his energy appears unabated and his care for his flock undiminished. When he arrived at Copenhagen fifty-three years ago, there were but two Catholic churches in the whole country; today there is scarcely a city without one. The secular priests are assisted in the diocesan work by a number of Orders, among them Jesuits, Franciscans, Redemptorists, Lazarists and others. Teaching Brothers assist the Fathers in the school work and seven congregations of Sisters are kept busy in the classrooms and in the hospitals, where their work is much appreciated and carries with it a notable percentage of conversions.

On his arrival he found a people, bitterly opposed to Catholicism. The entire Catholic population did not number over 800 souls, drawn mostly from the foreign embassies; and the bitterly fought war between Denmark and Germany, 1863-64, did not add to his comforts, but Father von Euch was a priest and not a politician, and as the years passed he grew in popularity. He was eminently fitted for his post, and, when Prince Waldemar of Denmark later married the Catholic Princess, Marie of the House of Bourbon, Father von Euch found a powerful ally, who, like himself, was armed with extraordinary personality and took the Danish hearts by storm. From that period on the success of the Catholic cause rapidly increased. As usual the Church, so wrongly accused of fostering crass ignorance, appealed to the intelligent classes, who found in Mgr. von Euch a man of singular attainment and rare talent; prominent laymen soon yielded him support, and one of his staunchest supporters is the Danish author, Johannes Jorgensen, well known to American Catholics through translations of some of his numerous works. In 1892 in recognition of the advancement of the Catholic Church in Denmark, chiefly owing to the efforts of Mgr. von Euch, the prefecture of Denmark was raised to a bishopric, and Johannes von Euch was consecrated at Osnabrück the first Bishop of the Danish See after a lapse of over 300 years.

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Chronicle

The War.—Along the lines from Ypres to Verdun there has been constant raiding and counter-raiding, but with one exception, the fighting has not been of a severe character nor productive of substantial gains to either side. South of Cambrai in the region of La Vacquerie the Germans carried out a series of attacks against the British lines. The British held the high ground west of the village and clung to it desperately, the heights changing hands several times. The initial thrust of the enemy had carried him into the British trenches, but toward the end of the week a realignment of the battle-front left both the defenders and the attacking troops practically in their original position.

Bulletin, Dec. 31, p.m.-Jan. 7, a.m.

In Italy, where the belated winter has begun in its full severity in some parts of the Carnic Alps, the Austro-Germans are meeting great obstacles on their lines of transportation. Fighting in the north is becoming more and more difficult for the Allies and their opponents alike. The most striking events were the French attacks on Monte Tomba, just south of Alana, and the Italian attack near Zenson and Fossalta on the lower Piave. The French attack was a surprise attack a little north of Monte Tomba which, because of its elevation, is considered one of the key positions between the Brenta and the Piave. The Italians have so far stubbornly resisted all attempts to take Monte Tomba, though the Austro-Germans have apparently approached to its lower slopes. In their movement forward the French took over 1,400 prisoners, some guns, and a vast supply of military stores. Along the lower Piave, the Italians stormed a "machine-gun nest" which the enemy had established and strongly entrenched at the only point at which they had reached the west bank of the stream. Like the French attack it was a surprise and accomplished its purpose. The west bank of the Piave has now been cleared and the Italian position is here intact. Several German air-raids on Padua have caused severe damage to its famous cathedral and to the shrine of St. Anthony. Against these raids the Holy Father has vigorously protested.

General Allenby's troops are making steady gains north of Jerusalem.

President Wilson addressed Congress in joint session on January 4. In his short speech he defined the Government's position in assuming control of the railroads and recommended legislation to finance the carriers and protect the stockholders during the period of the war. Shortly after the President's address the Administration bill, framed to carry out his recommendations, was introduced both in Senate and in House. The bill embodies the policies announced last week in the Presidential proclamation transferring the railroads to Federal control. The indications are that there will be no prolonged debate over the Administration bill unless it arises over the last section in the bill, which provides that "The Federal control of transportation systems herein and heretofore provided for shall continue for and during the period of the war and until Congress shall thereafter order otherwise." Republican members of the House think they see in this provision the beginning of a government-ownership policy.

Railroad Control Bill

The Russian demands at the Brest-Litovsk conference contained fifteen clauses. They proposed: The evacuation of all Russian territory occupied by Germany, autonomy for Poland, the Lithuanian and Lettish provinces and Turkish Armenia; settlement of the question of Alsace-Lorraine by plebiscite, with a guarantee of perfect freedom of vote; the restoration of Belgium, Serbia, and Montenegro, with indemnity provided out of an international fund; Serbia to have access to the Adriatic; Bosnia and Herzegovina to have complete autonomy; contested Balkan territories to have autonomy until a plebiscite is taken; Rumania to recover all territory within her previous frontiers, after promising to give autonomy to the Dobrudja and guaranteeing their rights to the Jews; autonomy for the regions of Trieste and the Trentino inhabited by Italians, until a plebiscite is taken; Germany to receive back her colonies; restoration of Persia and Greece; neutralization of all maritime straits leading to inland seas, including the Canals of Suez and Panama; torpedoing of commercial ships on the high seas to be forbidden by international agreement; belligerents to renounce war indem-

The Bolshevik Peace Terms

nities and commercial boycott after the war; peace conditions to be settled by a peace congress composed of delegates chosen by national, representative bodies; all secret diplomatic treaties to be declared null and void; gradual disarmament on land and sea, and the reestablishment of militia to replace standing armies.

By January 2, the chances of a separate peace between Russia and the Central Powers seemed to dwindle away because of what Russia considered Germany's unreasonable demands. Leon Trotzky, the Bolshevik Foreign Minister and his associates, maintained that the Baltic Provinces were in reality under military pressure as long as German troops were in control and that their votes on peace must be ignored since they are virtually German Provinces. On their return from Brest-Litovsk to Petrograd the Russian delegates laid Germany's demands before the Council of Commissioners. The Council did not favor their acceptance. Detailed elaboration of the German peace terms showed that the Germans held that Poland, Lithuania, Courland, Livonia and Esthonia had already "defined themselves nationally" within the meaning of the peace terms and insisted that they should not vote again. The Germans also explained, through General Hoffman, that Germany could not evacuate Riga, Libau and other occupied points, until certain that all Russia sanctioned peace. Otherwise Germany's enemies might assist the Ukraine or other disaffected sections in opposition to the Central Powers.

The second article of the German peace terms, over which the split occurred between the delegates of the Central Powers and the Russian Commissioners reads:

> The Russian Government having in accordance with its principles, proclaimed for all peoples, without exception, living within the Russian Empire, the right of self-determination, including complete reparation, takes cognizance of the decision expressing the will of people demanding a full state of dependence and separation from the Russian Empire for Poland, Lithuania, Courland, and portions of Esthonia and Livonia. The Russian Government recognizes that in the present circumstances these manifestations must be regarded as the expression of the will of the people, and is ready to draw conclusions therefrom. As in these districts to which the foregoing stipulations apply, the question of evacuation is not such as is provided for in Article I (in which Germany declared herself ready as soon as peace had been concluded and Russia had demobilized, to evacuate her present positions in occupied Russian territory, in so far as no differences resulted from Article II), a special commission shall discuss and fix the time and other details in conformity and in accordance with the Russian idea of the necessary ratification by plebiscite on broad lines and without any military pressure whatever of the already existing proclamation of separation.

The Bolshevik organ the *Izvestia,* denounced the German terms. For while these terms in principle admit no annexations, they declare that the provinces mentioned in Article II had already asserted their independence of Russia and that the Russian Government in accordance with its principles must recognize that fact, and that German troops would not therefore be withdrawn from those territories.

To the German proposals the Russians countered by a set of resolutions embodying the immediate evacuation of occupied territory pending a referendum, the evacuated districts to be governed by locally elected representatives of the people who are to be aided by the militia. The situation reached a crisis on January 4, when in the main committee of the Reichstag, the Imperial Chancellor Count von Hertling stated that the German Government must return a negative reply to the Russian proposal that the peace conference should be transferred from Brest-Litovsk to Stockholm. He also declared that Foreign Minister von Kuehlmann had been instructed to inform the Russian delegates at Brest-Litovsk that Germany could not accept their demand for the evacuation of the occupied provinces before a popular vote to decide their status was taken. On January 7 it was reported that for the present the peace pourparlers were temporarily suspended.

Great Britain's answer to the Czernin peace terms of the Central Powers as announced during the negotiations at Brest-Litovsk was delivered by Premier Lloyd George

The Lloyd George Terms

at the recent conference of the British Laborites. He declared that England and her allies were not fighting a war of aggression against the German people, and that the destruction or the disruption of the German people had never for a moment been their aim. "Our wish is not to destroy Germany's great position in the world but to turn her aside from schemes of military domination to devote her strength to beneficent tasks." Great Britain, he said, would stand by France to the death in the demand for the "reconsideration" of Alsace-Lorraine. Referring to the Austro-German peace proposals at the Brest-Litovsk conference, he said: "It is impossible that any permanent peace could be erected on such a foundation. Mere lip service to the formula of no annexations, no indemnity and self-determination is useless." He declared that an independent Poland comprising all genuinely Polish elements who desired to participate was an essential to peace. Great Britain and her allies were not fighting to destroy Austro-Hungary or to deprive Turkey of its capital or of the rich lands in Asia Minor and Thrace which are predominantly Turkish. "Our viewpoint," the Premier declared, "is that the adoption of a democratic government by Germany would be the most convincing evidence that the old spirit of military domination was dead, but that is a question for the German people to decide." He found it difficult to speak of Russia without suspension of judgment. Her only salvation, he thought, must come from her own people. The Dardanelles should be neutralized and internationalized. "Arabia, Armenia, Mesopotamia, Syria and Palestine are entitled to recognition and separate national conditions. The days of the treaty of Vienna are long past. We can no longer submit the future of European civilization to the arbitrary decision of a few negotiators." Government with the consent of the governed must be the basis of settlement.

Brazil.—Another nation has sent an official answer to the Pope's peace proposal. His Excellency, Don Carlo Magalhaes de Azevedo, the Minister of Brazil to the Holy See, on November 20 forwarded to the Cardinal Secretary of State his Government's reply to the Pontifical note. The delay in its publication is due to the fact that it was sent by a special courier, and that at the time when the note appeared Brazil was still neutral.

Reply to the Pope's Note

The President of Brazil declares that his country has entered the war from no motive of conquest, bound as it is by its republican Constitution to have recourse to arbitration for the settlement of disputes with foreign nations, and actuated by a desire to preserve amicable relations with other powers, and to extend hospitality to the strangers who seek its borders. Had Germany not extended to America its war of violent aggression and its interference with the commerce of neutral peoples, Brazil, the President declares, would have remained outside the conflict, in spite of the manifest sympathy of its people with the cause of the Allies. In entering the war Brazil had for its motive neither hatred nor profit, but the sole purpose of defending its flag and its fundamental rights. Being one of many nations menaced in their sovereignty, Brazil could not remain aloof, but has joined its forces with theirs in the interests of humanity.

Nevertheless there is not a single Brazilian heart which has not been profoundly moved by the eloquent appeal made in the name of God by his Holiness in behalf of peace. Although Brazil, under its present free Constitution, is not officially committed to any religion whatsoever, it cannot forget that it occupies the third place among the Catholic Latin nations. For a century, more or less, its relations with the Government of the Church have been marked by a constant, uninterrupted, conspicuous cordiality. This being the case, Brazil fully appreciates the generous motives which inspired the Sovereign Pontiff to address his appeal to the heads of the belligerent Powers.

The President gives a rapid resumé of the principal points insisted on by the Pope, but declares that it belongs to the peoples directly interested to decide whether or not their honor can be maintained and tranquillity assured.

While there exists a military and political organization which has everywhere violated the respect due to right, which has destroyed everything that the human mind had thought definitely established for the mitigation of the rigors of war, which has annihilated everything that Christian sentiment had made the inspiration of the society of nations, it is for the peoples to say whether or not, now that confidence can no longer be had in treaties and international good faith, there exists a force or rather a new spirit, capable of guaranteeing peace in such a manner, that out of the evils and miseries and sufferings of the war there can arise a better world, the fruit of reason and liberty itself.

Only under such conditions, concludes the President of Brazil, will it be possible to sign a lasting peace; only with such assurances can the nations great and small take their proper place in the world, and possessing the same rights, make an exchange of thoughts, works and productions, "under the ægis and protection of justice and equity." The communication ends with the graceful loyal compliments to the Holy Father which are usual in the dealings of Catholic countries with the Holy See.

France.—The Holy Father, in a letter sent by Cardinal Gasparri, has expressed his hearty commendation of the program of the French "Corporation of Christian Writers," who have pledged themselves to strive by all means in their power to defend the family, to secure the repeal of laws tending to loosen the marriage tie, to secure punishment for those who propagate iniquitous doctrines, to work for the cause of Catholic education, and to obtain for religious Congregations the right to teach. Commenting on the program and especially the part which refers to the rehabilitation of the religious, the *Irish Catholic* quotes a declaration which is making the rounds of the Catholic French press and is said to have been made by M. Clemenceau some months before his appointment to the Premiership of the French Republic:

Clemenceau's Declaration

It would be monstrous to drive out of the country once more persons to whose care we were happy to confide our too numerous wounded soldiers, who, very often without them, would have received none. The Separation law and the law on the religious Congregations, at least in their present form, constitute a heavy fault. The war may furnish opportunities to repair them. It would be iniquitous, and consequently impolitic, to let them slip.

The opinion with which the French Premier is credited is only one of the evidences of the growing recognition of the need France has of the religious, and of the crying injustice of depriving of their rights as citizens those who throughout the war have given an example of the highest type of self-sacrificing patriotism.

Rome.—The attempts made to involve the Holy Father in the Caillaux scandal, which have been given currency in certain sections of the French and the Italian press, have been effectually answered by the following authorized statement in the *Osservatore Romano:*

Caillaux and the Vatican

The Parisian correspondent of an evening newspaper telegraphs that it appears from the documents transmitted to the Commission that Madame Caillaux had an interview at Rome with Cardinal Gasparri, and that M. Caillaux had interviews with a certain number of prelates, in which he invited them to work for a separate peace for Italy. M. Caillaux promised in return the reestablishment of diplomatic relations between France and the Vatican. We are authorized to state in the most absolute manner that the Cardinal Secretary of State had no interview whatsoever with Madame Caillaux either at the Vatican or elsewhere. Similarly the alleged meetings of M. Caillaux with a certain number of prelates are wholly imaginary. The same correspondent also declares that M. Sembat states in the *Lanterne* that Cavallini presented the wife of a French deputy, M. Lebous, to the Holy Father. We are likewise authorized to say that this statement is quite without

foundation. The Holy See vigorously protests against this disloyal effort to involve it in the affair.

Catholics would do well to remember this emphatic denial of the rumors which are being circulated by the enemies of the Church with the object of discrediting the Pope and the Vatican. It is downright falsehood to declare that the Holy See had any part in the disgraceful intrigue.

Russia.—Reports keep coming of fighting in the South. The Ukrainians took the towns of Kharkov and Alexandrovsk from the Bolsheviki, disarming the garrisons. Revolutionary forces still occupy parts of the Don mining country but are unable to send coal to Petrograd. Late last week a Kieff dispatch reported that the Ukrainians had sent the Bolsheviki an ultimatum demanding that the latter's troops be withdrawn from the regions within twenty-four hours, and that they should state whether they consider themselves at peace or at war with the Ukraine. The Bolsheviki decided to negotiate with the Government of the Ukraine provided it does not hinder their military operations against General Kaledine. The entire population of the Don valley is said to be mobilized, all men of military age being under arms, women and youths being employed on the fighting line, and thousands of regular army officers having joined General Kaledine, whom the Cossacks have selected Hetman by a vote of 562 out of 638. Advices dated January 6 announced that the Bolsheviki and the Ukrainian legislative body have come to terms, the former expressing a readiness to withdraw their troops from the Ukraine and the latter agreeing to cease supporting Kalendine and his Cossacks.

The Civil War's Progress

On December 27 the Red Guard, acting under the orders of Finance Commissioner Menshinsky, seized the private banks in Petrograd including the branch of the National City Bank of New York, the manager of which was arrested for a time because he refused to give up his keys. In most cases no resistance was offered the Commissioner's agents. He asserts that his high-handed action was necessary, because the banks were sending in false reports to the Government of their business activities. The banks are to be permitted to open again after their books are inspected. The Workmen's and Soldiers' Delegates have approved a decree nationalizing all private banks and making banking a State monopoly. The authorities are empowered to examine the contents of safes and to seize all gold and bullion. The Government appears to be practically bankrupt, as all its sources of revenue are cut off, and the capital is suffering from a grave shortage of money.

Further Revolutionary Measures

The Constitutional Assembly, it has been announced, will open on January 18 provided a quorum of 400 is present. The Bolsheviki, it seems, are not opposed to the Assembly's gathering, but as yet there have not been enough accredited delegates in the capital to begin deliberations. The Petrograd correspondent of the London *Daily News* writes that "The Bolshevik Government is extremely efficient, energetic and decisive, though faced by noisy opposition from the privileged classes, who are doing all they can to check it by sabotage and libel. The people may not like the Bolsheviki, but they obey them with startling alacrity, and the Government is based on real force."

Mr. John F. Stevens, Chief of the American Railway Commission to Russia, arrived at Nagasaki, Japan, on December 19 from Vladivostok, and after announcing that he intended to return to Russia soon he made the following statement:

Mr. Stevens' Report

Russia at present presents a completely chaotic condition, permeated by the most clever German propaganda in every way and everywhere among all classes of the people. Nevertheless, I believe the better judgment of the mass of the people will be asserted, and Germany will not succeed in forcing a separate peace. Such a peace cannot be concluded if the Allies promptly give their help and suggestions.

The Maximalists, now in control, are much stronger than generally credited. In any future reorganization or attempts at a stable government the Maximalists must be considered and handled rightly.

The chaos is most evident in the manufacturies and railway shops, where the Workmen's and Soldiers' Delegates are in absolute control. They work or not, as they please, and everywhere may be seen workmen loafing. Women are doing much of the work in the shops, along the railway tracks, and in the fields, and even acting as brakemen. Where one woman is working 500 men are loafing.

A hundred thousand soldiers are crowding the stations, attempting the management of the trains and supporting themselves on a small daily allowance, to which they add by thievery and smuggling.

The railways and all other industries are operating at only 20 per cent of their effective powers. Food is plenty, but is not being distributed. The peasants are holding a three years' stock of wheat and other staples, but refuse to sell because the ruble has greatly depreciated in value or is regarded by them with suspicion.

The Government evidently is unable to commandeer food and a famine threatens, for which the peasants are largely responsible. There is also a coal famine and the production is only one-third of the normal because the miners are refusing to work.

At Vladivostok supplies of all kinds are carefully guarded. The port authorities have erected large warehouses and there is not much deterioration in the supplies. The Bolsheviki are in possession and the soldiers maintain order, but laborers are uneasy at the prospect that the continuation of the good condition is uncertain.

Siberia is not so much disturbed as Russia, and it is the people's desire to support any Government appearing to be stable. The uncertainty in Russia rests in the vast preponderance of the 130,000,000 persons in the peasant class. If Germany is allowed to finance and advise them the situation is lost.

Mr. Stevens stated that everywhere he went he found the Russian people well-disposed toward the United States and he thinks our influence in the country is stronger than that of the other Allies.

Economic Freedom and Industrial Democracy

EDWIN V. O'HARA, LL.D.

IT is obvious that there can be no hope of industrial peace until labor is possessed of a sufficiency of material income to maintain its home life in decent comfort from day to day, and is moreover secured against the economic risks incident to birth and death, old age and sickness. Many who have grudgingly assented to these fundamental demands will now assert the conviction that with the granting of these requests, enough has been demanded and enough has been granted. With sufficiency and security let labor be content. But it will not be so. Sufficiency and security, as Mr. Belloc has pointed out in a brilliant essay, are quite compatible with industrial slavery and serfdom. A civilization like our own, with its Christian traditions and its general diffusion of education, will not be content with a servile State. There is no reasonable doubt that even if men were well fed they would still struggle to be free. Mr. Justice Brandeis testified in this sense before the Federal Commission on Industrial Relations:

> Unrest, in my mind, never can be removed, and *fortunately* never can be removed by mere improvement of the material and physical condition of the workingmen. If it were we should run great risk of improving their material condition and reducing their manhood.

What greater freedom can be desired than that which is guaranteed to every American citizen? Is it alleged that political democracy with its constitutional safeguards fails to provide adequately for the liberty of the individual? It is not a question of political, but of economic freedom. On the one hand are the small number of capitalists owning and controlling the greater part of the means of production; on the other, the multitude of dispossessed proletariat owning nothing but their labor power. This is their sole economic possession, and as labor can produce nothing to satisfy the wants of its owner except by its application to land and capital in the means of production, it has come to pass that the great multitude of workers are the economic dependents of those few who own the capital. It will be said that the laborer is free to contract the sale of his labor power in return for wages which he receives. It is true that he is legally free. But, as Dr. John A. Ryan remarks in this connection, there are other hindrances to freedom besides legal and political restrictions. Freedom does not consist in an abstract right, but in the active power to secure the possession or enjoyment of that to which one has a right. The essence of freedom of contract is the ability *not* to contract. The owner of capital has this power because he has a reserve of wealth and can exist comfortably for a considerable time even if no wheel should move in his factories. Moreover, he can refuse to contract with any particular workman because he has generally a choice of workers in the labor market. But the laborer who has nothing but his labor cannot refuse to contract; he cannot hesitate long to accept the terms that are offered him.

"The power of the employer to withhold bread is a much more powerful weapon than that of the employee to withhold his labor. Low wages are bad in the worker's eyes but unemployment with starvation in the background is much worse." The fact is, therefore, outstanding that in the present arrangement of society, the laborer is not free but is in a state of economic dependence on the capitalist.

Moreover, the only remedy possible to the laborer, as long as he remains dispossessed of ownership in the means of production, is very largely denied him through the combined efforts of the employing class, namely, the right of dealing with the employer through labor organization, collectively with his fellows. The laboring man had hoped by pooling his strength with others of his class to deal collectively where he could not successfully deal as an individual. And while he has been successful to a limited degree, he has hitherto largely failed through the determination of great combinations of capital to "manage their own business" and not to be dictated to by the employee.

Of course this is the crux of the whole matter, whether industry is to be managed despotically or whether some element of democratic control is to be introduced. Employers who refuse to deal with organized labor tell how freely they welcome individual workmen with grievances. In this they resemble the benevolent despot who in olden times on stated days graciously "granted audiences to which his faithful subjects might bring their complaints against his officers or agents."

Again, the legal principles invoked in contemporary economic controversy were laid down at a time when the wide diffusion of private ownership of property was considered, and rightly considered, the solid foundation of personal liberty. In that condition the safeguarding of private property rights was equivalent to safeguarding human rights and on that theory the guarantees were created. Today that condition has passed. Private property is no longer diffused among the body of citizens but is concentrated in the hands of the few, whereas the many have been dispossessed of everything except their bare labor power. Still the main business of our courts of law is the defense of private property rights, even to the disadvantage of human rights.

Not only so. The Fourteenth Amendment to the Federal Constitution has been practically appropriated by the corporations. This amendment was written as a humanitarian measure prohibiting any law which would "abridge

the privileges of citizens," or "deprive citizens of life, liberty or property without due process of law." It was intended primarily to safeguard the newly enfranchised negroes. It was, says a competent authority,

> aimed at restraining and checking the powers of wealth and privilege. It was to be a charter of liberty for human rights against property rights. The transformation has been rapid and complete. It operates today to protect the rights of property to the detriment of the rights of man. It has become the Magna Charta of accumulated and organized capital.

Practically every important law enacted in the United States for the amelioration of the condition of labor has been attacked in the courts as being in contravention of the Fourteenth Amendment to the Constitution. By this means laws for the protection of child labor, for the welfare of women workers, for the protection of men in hazardous occupations, have been annulled or retarded for a decade, a melancholy story of the greed of employers and of lack of vision in courts of law.

"Most important of all," says Belloc truly, "is the fact that livelihood is at the will of the possessors." It can be granted by the possessors to the non-possessors or it can be withheld. The real sanction in our society for the arrangement by which it is conducted, is not punishment enforceable by the courts but the withholding of livelihood from the dispossessed by the possessors. Most men now fear the loss of employment more than they fear legal punishment.

What is to be the remedy? How is economic liberty to be secured? By Socialism? No, for the experience of the great war has revealed even to the workers that they would have less freedom under a bureaucratic State control than under a great corporation; even the freedom to strike would be taken from them.

Nor will the remedy lie in profit-sharing or pension systems, which may indeed improve the material condition of the employee but which operate largely, and are largely so intended, to bind him to a particular employment. There must be a division of responsibilities as well as of profits. The remedy will be found in the general recognition of the principle of collective bargaining, and in every device, legal and social, which will encourage more extensive distribution of private ownership and co-operative control of industry.

The same arguments avail for the autocratic control of business that avail for political autocracy. The same arguments and no others. There was a time when governments were considered by many to exist for the benefit of the governing class, and the incapacity of the people to conduct their political affairs has been the subject of many a learned disquisition. But while the leavening influence of Christianity with its doctrine of the dignity of the human person, and with the general diffusion of education, encouraging experiments have been made in the direction of political democracy; for example, the American commonwealth. These experiments have not been ideally successful, but few who hold Christian principles will question that they are fundamentally in harmony with Christian aspirations. These aspirations will be canalized in the future no less by industrial democracy than by political democracy.

The argument is all away from Socialism, towards a wider diffusion of privately owned property among the working classes, an ownership of stock in corporations which will entitle them to an effective voice on the boards of directors; in any case, an ownership of productive private property which alone will make them economically free. It is only on this basis of the "ownership of lucrative property" by the head of the family, that Pope Leo XIII finds adequate provision that the members of the family may "keep themselves honorably from want and misery amid the uncertainties of this mortal life." That is the workingman's clear right.

Only in the progressive democratization of industry, in the steady growth of the cooperative ownership and control of the means of production by the workers themselves, will be found the balance-wheel which will preserve society between the extremes of individualism and Socialism, which will harmonize the demands for social stability and social progress.

Laymen and Canon Law

JOHN T. CREAGH, J.U.D., S.T.L.

THE layman who regards the new code of canon law sees in it a body of law regulating the life of the great spiritual society of which he finds himself a citizen. In this view, every title and every canon of the new legislation have an importance for him, providing as they do for his spiritual well-being. It is for his sake that Pope and bishops and priests discharge their functions, that the Roman Curia energizes in its manifold departments, that duties are imposed and rights defined and offenses penalized and laws of procedure established. For what is more or less true of some other societies, is unquestionably and fully true of the Church:—"*Salus populi suprema lex.*" This being understood, we may attempt—what without this understanding would be apt to convey a wrong impression of the relation of the laity to the code—to direct attention to some provisions in which the layman may be supposed to have a more immediate and particular interest.

Citizenship in the Church is acquired through Baptism. Baptism supposed, a person becomes a citizen of a diocese or of a parish in two ways, either by fixing his

domicile there permanently, or by what is known as quasi-domicile, which supposes actual residence in a locality with the intention of remaining there more than six months. A married woman necessarily has the domicile of her husband, and the domicile of a minor is identified with that of his parent or guardian; but it is possible for a wife or for a child over seven years old to acquire a quasi-domicile distinct from the residence of husband or parent. All these provisions have a serious practical importance in relation to rights and duties, and furnish the means of determining who is one's bishop or one's parish priest.

Good citizenship in the Church evidently means, first of all, good Catholicism. Hence the law that care must be taken to avoid not only what is clearly heretical but all errors as well that approximate more or less closely to heresy. To this end, it is the duty of a Catholic to observe, in addition to the dogmatic definitions of the Church, those rulings and decrees of the Holy See in which erroneous tendencies are proscribed. A Catholic must moreover avoid any conduct that would endanger his faith or proclaim its weakness. He is not allowed to participate in non-Catholic religious services, although the law tolerates, for grave reason, a merely passive assistance at funerals, marriages and like functions. Even in these latter cases, if there is any doubt about the sufficiency of the reason alleged, the matter must be referred to higher authority so that attendance may become lawful. He may not marry a non-Catholic or a member of a condemned society. He must provide his children with a Catholic education. He has the duty of frequently hearing sermons and catechetical instructions and of seeing that his children and servants do likewise. Even as to the books and papers he reads he must be guided by general principles of religion and by the specific rules of the Index.

But the Church makes it clear in her code that uncompromising Catholicism does not connote hostility to members of other churches. No one is to be constrained to become a Catholic. All priests are explicitly charged with a special solicitude for the non-Catholics resident in their parishes. The blessings of the Church may be given to those who are not of the household of the Faith, to obtain for them either the light of faith, or, jointly with this, bodily health. More significant, Mass may be said for any living person whatsoever or for any soul in purgatory. Even for an excommunicated person a priest may privately say Mass, the only restriction being that if the excommunication has been officially published by Rome with an intimation that all must shun the offender, the Mass must be for conversion.

Because the vigor of Catholic life depends largely on the extent to which the Faithful avail themselves of what is so distinctively a trait of the Church, its Sacramental system, a considerable section of the code is devoted to the Sacraments. Baptism must be administered to infants as soon as possible, and the clergy are commanded frequently to admonish the Faithful of this grave obligation. The name given at Baptism must be the name of a saint, and if the parents refuse to comply with this law, the minister of the Sacrament must add a saint's name. Ordinarily no one may act as god-parent who has not reached his fourteenth year; and in both Baptism and Confirmation sponsors assume a real obligation of watching over the religious well-being and Catholic education of their god-children.

The old rule requiring as a minimum the reception of the Sacrament of Penance at least once a year is reaffirmed. Freedom in the choice of a confessor is strikingly emphasized in the provision which authorizes confession to any approved priest, even if he be of a rite different from that of the penitent. A parish priest is empowered to absolve his parishioners anywhere, even in another diocese. Confession within eight days before or within eight days after a feast to which an indulgence is attached, suffices to fulfil the requirement of confession for that indulgence, and a further concession is made to those who are accustomed to confess at least twice a month, inasmuch as these customary confessions will contribute to the gaining of any indulgence except a jubilee.

The code enacts that the period for Easter Communion shall run from Palm Sunday to Low Sunday, and at the same time gives to bishops the right to extend this time, if they see fit, so that it shall begin on the fourth Sunday of Lent and terminate on Trinity Sunday. However, as the code also allows indults previously granted to remain in force, and as the United States enjoys an indult which fixes the two limits as the first Sunday of Lent and Trinity Sunday, our discipline in this regard probably will remain unchanged, especially as the reasons for the indult still exist in many places. But we are affected by the canon which directs that all should be persuaded to receive their Paschal Communion in their own parish churches, and obliges those who communicate elsewhere to inform their parish priest of that fact. For reasons simply of devotion or piety a Latin Catholic may receive Holy Communion, but not the Paschal Communion, in another rite. Of more practical importance than most laymen probably would believe is the article of the new law giving to persons unable to fast and confined by illness to their homes for a month the right to receive Holy Communion once or twice a week even when the Eucharistic fast has been broken by taking nourishment in liquid form. Both laity and clergy are affected by the requirement that priests shall strive to excite devotion toward the Sacrament of the Altar, shall exhort the members of their flock to assist at daily Mass and to visit the Blessed Sacrament, and shall encourage the practice of daily Communion.

Of interest to some will be the knowledge that the law of the Church expressly declares it a crime for any

reason or in any manner to force a youth to become a priest or to hinder one called to that state of life from following his vocation. Of more universal interest is the canon condemning neglect of the Sacrament of Extreme Unction and urging the greatest care in summoning a priest before the dying person has become unconscious.

The important section devoted to marriage contains much that is familiar—like the declaration that any conditional agreement frustrating the primary end of matrimony, the procreation of children, renders the contract null and void—but it is especially interesting because of the innovations it contains, only the more important of which may be noted here. The impediment of consanguinity has been restricted to the third degree, reckoning canonically, which means that henceforth marriages between third cousins will be lawful, but not between second cousins. The impediment of disparity of worship which formerly nullified marriage between an unbaptized person and one validly baptized in any church, now applies only when the baptized person is a Catholic, by baptism or conversion, at the time of the marriage. The age for valid marriage has been raised to sixteen years completed for males and fourteen years completed for females, though the clergy are instructed to discountenance the marriage of persons who have not reached the age approved by local custom. Spiritual relationship arises only from the Sacrament of Baptism and exists only between the baptizer and the baptized and between the sponsor and his or her godchild. Children who have not completed their twenty-first year may not be married without the knowledge of their parents or against their parents' just dissent, unless the Bishop, on the case being referred to him, judge that a sufficiently grave reason makes the union advisable. Marriage may be contracted at any time of the year, but marriage at a Nuptial Mass, unless the consent of the Bishop be secured, is forbidden from the first Sunday of Advent to Christmas Day inclusively, and from Ash Wednesday to Easter Sunday inclusively. Catholics should be married in the parish church and with a Mass, and if for any reason this latter provision of the law is not observed, the parish priest should see to it that the Mass is said later and the nuptial blessing given. As a rule marriage should not be permitted earlier than three days after the last publication of the banns.

The new law on fast and abstinence allows the use of fish and flesh at a meal, thus removing the reason for some interesting subterfuges employed by the laity in the past. Also, the law distinguishes between days of abstinence, days of fast and abstinence, and days of fast, a distinction that will be of importance in the comparatively few cases in which our many indults and more numerous dispensations make its application necessary for us. Lent ends at noon on Easter Saturday. Catholics are bound by the law of abstinence once they have reached the age of seven years. The obligation of fasting begins with the completion of the twenty-first year and ceases for both men and women when they enter on their sixtieth year. Though the code as a whole is effective only from Pentecost of 1918, the section on fast and abstinence has already been made operative.

The limitations necessarily put upon an article such as this which we now bring to a close force us to be content with the foregoing summary of certain notable features of the code. Anyone who will have the curiosity to read for himself the new law will realize how incomplete this summary is. However, a book and not an article would be required if one were to attempt even a measure of completeness. Especially is this true since what has been left unremarked is, much of it, as noteworthy as the rule which requires that contracts coming before the ecclesiastical courts shall be adjudicated according to the civil law of the locality in which the contract was made; or as interesting and suggestive as another canon which obliges all employers to pay a just wage, to burden the employed with no tasks that are incompatible with their age or sex, and to see that workmen have leisure for the performance of their religious duties and the proper care of their families. But even an imperfect summary can, let us hope, serve the useful purpose of enabling the reader to form at least a general idea of the nature and content of this extraordinary law-book.

The Dream of Immortality

DANIEL A. LORD, S.J.

THE mad anxiety of certain modern philosophers to run away from the idea of immortality is what Hardy would call one of life's little ironies. Toward the beginning of the war, Haeckel took occasion from the carnage of the battlefield to remark pityingly that after all immortality is a dream, a beautiful dream, but a dream none the less. Whereat, sundry reviews nodded solemnly assenting heads.

It takes a man with the calm assurance of Haeckel to stigmatize all mankind, save himself, a small coterie of materialists in our day, and an insignificant scattering of ancients, as deluded dreamers. The acquaintance of a high-school student with the literature of Greece and Rome, the most casual dipping into Egyptian archeology, any slight knowledge of Hindu or Chinese beliefs, the burial rites of the Mound Builders, or the traditional beliefs of the American Indians show that pagan nations were scarcely a pace behind the Hebrews and the peoples of Christian Europe in their belief in immortality. But of course they were all sound asleep. How fortunate for our generation that we possess a human alarm-clock to wake us from our dream, beautiful though it be. Is not unbelief astoundingly modest?

To begin with, I freely admit that if there are no souls,

there is, of course, no immortality. We are only too grimly aware of the death of the body and its consequent decay. But former essays in armchair philosophy have been love's labor lost if their readers have not been confirmed in their belief that they have souls distinct from their bodies and performing intellectual acts and free acts of the will which no mere body could perform. Naturally, though, as Haeckel does not own a soul of his own but believes himself to be blood-brother, or at least first cousin, of the bull and the chamois and that most fashionable relative, the ape, it would be simply nonsense for him to expect immortality. A plump turkey at Thanksgiving-time would have a far better chance.

But you, faithful reader, in your armchair and I in mine know that we have a soul, a something more than our shifting, changing body. We know too that that soul can understand right and justice and abstract physical and moral laws, that it can form an idea of God and of other souls, all of which no sense of our bodies ever experienced, for the simple reason that they are not material objects. One wonders, by the way, how Haeckel can talk of immortality if he had no soul, for he never saw anything immortal, and he is a thousand miles from having heard or felt the abstract thing we call immortality. We know as well that we have a free will, while our bodies are bound by the laws of physics and chemistry. So we at least have within us something which performs actions essentially higher than any action performed by our bodies. Such a soul might conceivably be immortal.

Our own experience too has shown that the destruction of the body does not necessarily mean the soul's destruction. For you will recall that every seven years the body is completely destroyed and rebuilt, while the soul remains essentially unaltered, binding in a unity of personality the man tottering to his grave and the child toddling to his mother's knee. At least during life our souls are not destroyed with the destruction of our bodies.

One infallible recipe for the making of a successful materialist is carefully to ignore or condescendingly to pity the higher beliefs and aspirations of man. If Haeckel instead of pitying his poor dreamers had given a glance at their dream, he might have felt some slight fear that his pity was misplaced. For, oddly enough, it is as impossible for a man to be absolutely original in his dreams as it is in his poetry. Dreams, much like poetry, are the fragmentary and often inconsequent reproductions of real convictions and passionate aspirations. The stuff of dreams are the things we know and the things we crave in our waking life.

Supposing then that immortality is a dream, it is a dream based on an aspiration as firmly embedded in human nature as is hunger for food or a craving for love. It is a dream which has for its basis in man's waking life a continuous, unconquerable craving for perfect happiness. May it not be that the Designer of the universe when He gave man that craving intended at some future time to gratify it?

If man is, as Haeckel would maintain, just a step higher than the beast, it is remarkable that his horizon is not bounded by a soft bed of straw and a bit of juicy meat. Instead we have a craving for a happiness greater than any that life can give us. The most terrible pain does not come from diseased limbs and an aching brain; it comes from the failure of our constant striving after happiness. Like Nevill Fanning in "Initiation," men build their dreams of happiness on love of woman or love of nature, and dream after dream fades, while the insatiable, almost maddening craving for happiness remains.

It has become part of a philosophical creed since the days of Schopenhauer to sneer at the place of happiness in the world's economy. Yet strike happiness from man's life and we would have a race of galley slaves, ambitionlessly inert save under the lash of hunger or lust; put the desire for happiness back, and you energize the world. As at the kiss of Prince Charming, the sleeping world awakes; poets write; explorers plunge through the frozen entanglements of the poles; merchants pile up fortunes; scholars add knowledge to knowledge; and soldiers seek glory at the cannon's mouth. Even the poor fool whose guiding star is a flickering red light is lured on by an insatiable craving for happiness. Every cocktail that is mixed, every hypodermic that is filled, every cabaret that makes hideous the night, is a sop thrown to man's hunger for happiness.

If in all this broad world any man at any time has found the secret of perfect happiness, he has hidden it more effectively than its inhabitants hid the fabulous city of the Cæsars. Surely experience, that safest and most expensive of teachers, should by this time have convinced men that their dream of perfect happiness is a dream indeed, if they seek it in this world. For history and the daily papers keep maddeningly dinning into our unwilling ears the fact that happiness cannot be measured in terms of stocks and bonds, nor in languages learned, nor pictures painted, nor titles conferred, nor even in souls saved. Like so much salt water, all the possessions one can heap up merely render more insupportable our thirst for happiness, for as long as men shall live, at the moment of their greatest power they will weep in tiresome imitation of Alexander, for further worlds to conquer.

Recall the fable of the fisherman and the enchanted fish; like all fables it is truth crystalized: men ask first for a cottage, then for a palace, then for a patent of nobility, and at last for the sun and moon for their playthings. Vast knowledge whets the appetite for more; the controller of a factory aims to control the whole industry; and the emperor with dominion over the earth would dream by night of an airship expedition against Mars. Even should we possess the earth for our throne

and the heavens for our canopy, our ultimate and fearfully anticipated possession is a mound, deep and dark and shunned by even our best-beloved. That terrible realization is enough to turn to wormwood any pleasure that time can offer us.

Jove, said the old mythology, tortured Tantalus by creating in him a devouring thirst and yet keeping the water just out of reach of his parched lips. Jove had a small boy's love of pulling a live beetle to pieces. Yet if the Creator of the universe planted in the soul of man an unconquerable thirst for perfect happiness and made it impossible for man ever to quench that thirst, Jove would have been by comparison a merciful, beneficent deity. For Jove tortured one guilty mortal; God would be torturing the whole human race.

It is strange that persons who pride themselves on their own superlative virtues and think most kindly of their friends, will talk as if the world's Creator had neither common-sense nor common justice. We at least must grant the Person which put order into this universe the virtues we would not deny a chance acquaintance.

Yet there is no justice in God unless the soul with its intellect and will is immortal. In the heart of every man in every age and people has been that passionate craving for perfect happiness, and it has been consistently and inevitably denied fulfilment in this life. We have but two alternatives: either God has been using men for His sport, driving them on blindly, irresistibly after a phantom that fled as they approached it, or He has put perfect happiness in the power of man in a world beyond. In the first supposition, God would not be God but a brutal tyrant worse than those Oriental monarchs who chained their starving prisoners close to their own banqueting boards. Worst of all, He would have allowed all men to dream their beautiful dream of immortality while all the while He laughed them to scorn.

In the second alternative, perfect happiness inevitably means immortality. For no happiness can be perfect unless its possessor be sure that it will never end; the mature happiness of a devoted husband and wife fails just in this, that it will end. If God in common justice means to make possible the satisfaction of the thirst which He has created, He must have granted to human souls the gift of immortality.

God too has given us an intellect which no man has begun to plumb to its depth, and He has allowed us a few brief years on earth in which to fill its limitless bounds. Is that the sort of common-sense we should expect of the Designer of the universe? That would be like the act of man who, to store the grain crop of a single summer, built an elevator which covered the western continent, and when summer was over leveled the immense structure to the ground. At the end of the longest and most studious life, man has stowed away a few tiny grains of knowledge in his vast intellect, just enough to make him crave for more. It is an insult to God's intelligence to suppose that He created these gigantic intellects to end with their work but just begun.

If we are not immortal, then the lot of the snake in the grass is happier than ours; it at least has neither intellect which craves for knowledge nor will which thirsts after perfect happiness. But we cannot suppose that the God in whose universe such wonderful order reigns would raise man above the beast by his intellect and will only to use that intellect and will in making him more miserable than the lowest reptile. On the contrary, we are certain with a Divine certainty that while there is a God in the universe and while in man's heart throbs that insuperable craving for happiness, the dream of immortality shall not have been dreamed in vain.

The Quebec Problem

J. C. WALSH

THE motion introduced into the Quebec legislature concerning a possible secession of that Province from the Canadian Confederation need not be taken as indicating an approaching dissolution of the Dominion. It was presented by way of entering a protest against the violence with which Quebec was assailed during the election campaign. It goes no further than to affirm Quebec's willingness to leave Confederation if her continuance is considered by the rest of Canada as an obstacle to progress. The debate upon it may be expected to produce little more than a somewhat emphatic expression of the mind of the Province about several matters concerning which feeling runs strong.

It is true enough that the elections resulted in a curious situation. The country west of Quebec went solidly one way. Quebec went just as solidly the other. East of Quebec there was a division, and if the balance in the Maritime Provinces inclined toward the Quebec side it is to be remembered that they have a large French population, of the same origin as that of Quebec, which made its voting power felt. Will it surprise anyone familiar with the ways of politics to learn that, whereas before the election the welkin rang with denunciation of Quebec, the day after the election the victors began to inquire in what manner Quebec could be conciliated? That is what has happened. True, concern is shown by those only who have a serious regard for the future, who take the long view. True again, even amongst these there are some who advocate the methods of the strong hand. Nevertheless, the question who is to rule Canada for the immediate future having been settled, those to whom the task is delivered are very naturally seeking to make their road as easy as they can.

Before the election the language held toward Quebec was of this sort: "Close your ranks, English Canadians! Quebec declares that that Province shall hold the balance of power and swing the destinies of this British Dominion to suit its own parochial vision and its own ecstatic whims. Close your ranks! If Quebec wants to play the dangerous game of One Province Over Eight, it will find that men of British blood are not to be trodden under foot." It is interesting to note the reaction. We see it, of course, in the return of sixty-two Oppositionists out of sixty-five members, but even that does not tell the tale. In the Quebec country-districts people love party politics, the political oration in the open air after Mass being as much a part of the normal life as the Mass itself. They take sides, these serious, God-fearing farmers, and they stand fast. Election after election, unto the third and fourth generation, a parish may vote *rouge* or it may vote *bleu,* but whichever way the majority lies there is always a stalwart group on the other

:side. This time, in one of the oldest counties and one of the most famous political battlefields in all Quebec, the returns ran 165 to 0; 138 to 0; 134 to 0; 410 to 1; 379 to 2; and so on, the aggregates being 2,643 to 36. In another county, the returns ran 485 to 0; 340 to 0; 416 to 3; 940 to 10; in all 5,218 to 77. One might suspect that the 36 and the 77 were strangers in the counties, or at the least outsiders to the population. Those who wanted to isolate Quebec certainly had their way as far as Quebec's own response went. It was perfectly willing to be isolated from those who proclaimed themselves its enemies and who said it must be isolated.

Two days after the election newspapers friendly to the Government, now safe again, began to take a new line about Quebec. The isolation policy had worked too well. The situation, one paper said, might easily become embarrassing. Here were sixty-five to seventy members, counting those elected by French votes outside Quebec, who by quietly watching their chance could upset ministries as easily as it was done from time to time in France. This situation was all wrong, and must be changed as soon as possible. This expression was from the Conservative side of the Union-Government support. From the Liberal side came the sage observation that there was no use trying to settle the main issue between Quebec and the rest of the Dominion by speeches which ignore the voting power of 2,000,000 people. A permanent separation being unthinkable, an attempt to reach an understanding became necessary. And so, while yesterday the part of French Canadians was to do what English Canadians told them, now the majority are conjured to show both sympathy and good sense. Yesterday the aggressive purpose was to conscript Quebec, now the desire is to reach an agreement on the quite other issue, whether Canada is a bi-lingual country or whether Canada is a country with one bi-lingual Province, namely Quebec. What is one to think of all this?

What it means is that there are some permanent problems confronting Canadian statesmen, and that while it is convenient enough in some cases to isolate Quebec, in others that is the last thing to be desired.

French Canada is Catholic, and there are elements in the Canadian population which are aggressively anti-Catholic. Their preference is to be against Quebec; but it has happened in past times that their interest has required that Quebec be with them, and in such instances they know how to be neighborly. People whose ancestors never spoke anything but French cherish the desire to have their children taught French. In Quebec English-speaking people think this natural enough for they, whose ancestors spoke only English, want their children taught English, and though they are in a very small minority their wish is honored. But in the other Provinces, when French families go there, it is found that this reciprocal principle only applies to Quebec. For their good they must be content with English, but they are not content.

In the third place, there is a difference in outlook upon the group of issues brought to the fore by the politics of British imperial reorganization. The French Canadian has been 300 years out of Europe and has no desire to be drawn back into European currents. His dislike is turned into obstinacy when those who are for dragging him unwillingly into imperialist schemes vary the proceeding by abusing him for being a Catholic and by treating him as a criminal for speaking his own language.

Finally, there are domestic questions, some of them closely related, however, to the imperialist group, as to which other sections of the community may divide according to manifest interest, and as to which Quebec, with its splendid admixture of agriculture, industry and commerce, is not bound to one side or the other. There is a Free-Trade party in the West and a Protectionist party in the East; there is a Pro-American party (in trade matters) in the West and an Anti-American party in the East; there is a Government-Ownership party, and a party against it; there are the advocates of numerous economic and other panaceas, and there are the natural, because interested, opponents of each of them. In the new Government the opposing groups on any and all of these subjects are all represented, and in Parliament their supporters are almost equally divided. Only Quebec is outside, with a block of votes big enough to be determinative if present friends became enemies, big enough, again, to keep either side from pressing its views too far for fear Quebec might favor the other. That is why a newspaper on one side of politics pleads that Quebec's isolation has gone altogether too far; why a newspaper on the other side is purring in the most friendly way; and why the usual temptations are already being put in the way of public men who, a month ago, were denounced as public enemies.

It is fair to conclude from all this that Quebec is not likely to adopt violent measures before she has been driven to have recourse to them; and also that the disposition so to drive her is apt rather to abate than to increase. The language, the religion and the institutions she cherishes she will continue to guard. She did so when all were joined together to denounce her, and she will go on doing so when they fall apart to court her. Quebec is a great static fact, and it will have to be a mighty upheaval indeed that will budge her from the rock on which she rests.

Midnight Mass in Camp

J. A. Carey, U. S. A.

TAPS had sounded more than an hour before, and sleep comes quick to the tired soldier; "lights out," and darkness reigned; traffic had ceased through the camp street and stillness prevailed; the indistinct forms of the sentries walking their posts seemed to intensify the darkness and the stillness. The vast city of tents slept in silence under the stars.

Just before midnight the soldier-boys were awakened from their slumbers and as they sat up in their bunks listening to the regimental band marching through the company streets they cried one to another: "What does it all mean?" "Listen! It's the *Adeste Fideles.*" The Catholic boys knew. It is Christmas Eve and tonight we are to have midnight Mass. And what would Christmas be without the Mass? And how the *Adeste Fideles* brings back the scenes of home and childhood and a long chain of Christmas days! Henceforth for these soldier-boys it will recall for evermore Christmas Eve and a military Field Mass at midnight in a United States army camp in North Carolina.

Out from their tents they come, down the company streets to a field beyond the drill ground. "Look!" they cry again. A vision of glory appears in the sky. No, it is not the choirs of angels, but a huge illuminated Christmas tree, sparkling with hundreds of colored electric lights, and at its summit, set against the sky, gleams the Star of Bethlehem. At the base of the tree is a stage, all outlined in lights, whereon is erected an altar for the midnight Mass.

How mild and clear and still is the night as the Mass begins at the foot of the tree. The light streams down upon the vested form of the priest, and is reflected on the great crowd assembled round the altar. The regimental band begins the *Adeste Fideles,* and then bursts forth from the heart and throat of these Catholic boys, now indeed, *"laeti triumphantes,"* and goes swelling and sweeping from camp to camp. Ah! how it is making their hearts beat and stirring the soul and lifting them to some higher plane! They could cry for joy. They are thrilled with a holy happiness. It is the realism of it all. For was it not in the darkness of night, at such an hour, and in

such a field that the shepherds were awakened and summoned to come and adore the God made man?

Without any straining or striving for effect, how natural is the supernaturalism of the Church? To these bright, clean, manly Catholic boys, who from the purest patriotic motives are offering their lives for their country, it is all as real as the first Christmas night and with a faith as clear as the beholding of the shepherds they realize His presence and like the shepherds they mingle with angels, and bow down and adore the glory of God—the peace of man.

"Angels we have heard on high,
Sweetly singing o'er the plain."

But more sweetly than the singing of angels seemed the singing of these American soldier-boys, their hearts bounding, as out there in the field at midnight Mass they sang, "*Gloria in Excelsis Deo.*"

Then the chaplain, elevated above the throng, read the Gospel story of the shepherds, and of the angels, and Mary and Joseph, and the birth of the Saviour of the world, that story at once too simple and too sublime to be the invention or the conception of man, and under the spell of the scene, and under the charm of the Gospel story told there in the night, the men listened with bated breath and moistened eye. How real and natural and true it all seemed out there in the field at midnight! How straight from eternity, out from the heart of God came the tidings of great joy, and how it all fitted into the heart of man.

No, there is nothing paradoxical in adoring the Prince of Peace in this camp of war. "Peace to men of good-will" the Angels sang. Those who will it, have it, and for those who have it not, it is because they will it not. And these young soldiers are men of peace and good-will. There is no hate in their heart, no vengeance or bloodthirstiness. They are not brawlers and strife-seekers. They are of a peaceful nation and people and are fighting only for peace and are willing to pay the supreme price for it even as Christ paid the supreme price. And as they kneel round the altar, which is His Manger, their heart's desire, their crying prayer is for peace and good-will among men. They have weighed all with calm deliberation; they have counted the cost and accepted all that is involved in the sacrifice. Deliberately they reached their decision and came to their high resolve. Even before they have seen action they have given up freedom in order that others might be free, and in the thousand little things that are greater than the big things, and in a thousand ways that are harder than death, they are even now suffering in order that others may not suffer. And when the hour comes, if come it must, unafraid they will make the great sacrifice, and unafraid they pray for peace.

Now there rings out the old French *Cantique de Noël.* "*Minuet, Chrétiens!—Voici le Rédempteur,*" and in the silence the tinkling of a little bell, and lo! He comes. "*Dum medium silentium tenercnt omnia et nox in suo cursu medium iter perageret omnipotens sermo tuus, Domine, a regalibus sedibus venit.*" Aye, and into loyal hearts He comes as the long line of communicants approach the altar, and give Him the room He could not find in Bethlehem town and with Him comes joy into their hearts and peace into their soul and the light and blessing of God encompasses them.

Yes, the *Adeste Fideles* will evermore bring forth a memorable scene for these soldier-boys: the midnight Mass out there in the field on Christmas Eve; and mayhap on other nights they will have to pass and in the fields on some foreign soil, under the stars they will recall this night they spent with Him and drank deep of His peace and strength.

This midnight Mass was the thought and the suggestion of the Colonel of the Regiment, a non-Catholic, who assisted thereat with most of his officers and men. In this vast cantonment of thirty thousand men at Camp Greene, the First Marine Regiment of heavy field artillery, were to be in quarantine Christmas, and the Colonel thought that the midnight Mass would dispel some of the gloom occasioned by the quarantine; and so it did.

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

The St. Vincent de Paul Society

To the Editor of AMERICA:

A letter in your issue of December 8, "The St. Vincent de Paul Society," signed "L. E.," is evident proof that L. E. is laboring under a serious misapprehension in reference to present-day tendencies in Vincentian work. The terms "adequate relief," "full and complete records," "social service exchange," are not mere words, but denote definite milestones in the march of social progress. For what is "adequate relief"? It is relief given to a family after a full and complete understanding of a situation, with the purpose of restoring that family to economic and spiritual independence at the earliest possible moment. A mere dole or niggardly relief will never effect this result. Our definition of adequate relief carries with it the necessity for full and complete investigation. Cases often recur where, if the first investigation has been made a matter of record, needless discomfiture to the family is avoided. Again, for one reason or another, the family may not improve, and records offer the opportunity for a complete review.

The family moves. A new conference is called to take up the work of the first conference. Unless the conferences have a mutual understanding by which they exchange confidential records, the work of rebuilding that family is delayed, and oftentimes destroyed. Hence an exchange where but the names are registered offers a ready means of avoiding this pitfall. L. E. has failed to distinguish between principles and methods. For it is not principles that the social worker of today would change, but methods. In the article which we are discussing, appear citations of the Widows' Pension and Workmen's Compensation laws, two out of the many remedies designed to aid social progress. These remedies are new, and it would seem that we require new methods to bring them into operation.

In the note appended to Article I of the Rules of the Society of St. Vincent de Paul, the following may be read: "The Society of St. Vincent de Paul has been founded by young men, and for young men." Is it altogether the fault of the younger men that they are not members of the St. Vincent de Paul Society? Has the young man who joins a Conference any opportunity to voice his ideas concerning the administration of relief? If his ideas perchance were accorded the courtesy of a hearing would the older members of the Conference ever allow them to be translated into action?

A young man's ideas were given the courtesy of a hearing, were translated into action, in one Conference to the writer's knowledge, with the result that a gentleman, a Vincentian for over forty years, and a President of a Conference for twenty, said to me:

> The first six months you were in the Conference, I did not appreciate your viewpoint or understand the basis of your criticism. I felt that you did not fully subscribe to Vincentian principles. Today this Conference, using up-to-date methods in social work and sacrificing not one iota of the revered principles of St. Vincent de Paul, is doing more and better work, with the expenditure of less money than ever before in its history.

All honor and praise to the noble sons of St. Vincent de Paul who follow so devotedly the ideals of Catholic charity even to the humblest hovel of this great city. Not one of them would be content to hide inefficiency under the mantle of spirituality. Their aim is the nearest possible approach to perfection in God's work.

New York. K. B.

Father Dunne's Newsboys' Journal

To the Editor of AMERICA:

On Sunday, September 1, 1906, *Father Dunne's Newsboys' Journal* of St. Louis first began life. For weeks there had been notices in the papers telling of the future journal. The editor was exultant over the atmosphere that the advertisements in the papers were creating amongst the Catholics of the city. On Saturday, August 31, the new printing office turned out 5,000 copies. The boys of the Home, and Father Dunne too, were nervous, for it was the eve of the great day. Forty of the sturdiest were to go to the different churches of the city; ten others were to remain immediately inside the printing-office door, and hand out packs as the boys hurried back for more. Another ten were to move the packs near the door. All retired early. At 3:55 a. m. all arose. Early Mass, early breakfast. Then the forty boys with packs sallied forth into the starlight morning. The hours dragged away, and no news from the "front." The sentinels at the office concluded that the others had sold out and "skipped." However, humor soon vanished. All, save the editor, despaired.

Father Dunne boarded a street-car for one of the largest churches. Midst the droves of people coming out from the nine o'clock Mass, a hoarse newsboy was shouting, "Paper, Paper." Father Dunne approached the boy. "How many have you sold?" "None," the boy replied. The priest went to another church. Yes, there was the newsboy in the midst of the multitude. He waited till the crowd dwindled away and then went near the boy who shouted, "Paper, mister?" and then, laughing, dropped his pack to the sidewalk. "How many have you left?" "Have 'em all, Father, every one of 'em." Father Dunne went home. At noon the forty returned to the Home. Not one paper sold. After lunch out went the forty packs again, and in the evening there was the same story. The forty packs were minus three papers, and a certain priest had ordered one of the boys away from his church-door.

The following week business was at a standstill at the Home. No one inquired about the journal. Father Dunne devised a scheme, or thought he did, of getting rid of the 5,000 copies on hand. On the following Sunday morning the same program was arranged, the one modification being that the papers were to be given away. But from the first morning-hour, the boys again saw failure; for many business men rushing out from early Mass and fumbling for a nickel to purchase the *Globe-Democrat,* said impatiently to the boy with the new journal, "Come, come, kid, get out of the way." The same priest gave peremptory command that the boy with the new journal must not give papers away on the sidewalk opposite the church-front, and warned him that if he returned the following Sunday a policeman would be there to take him away. This day, not one paper changed hands.

The next day, Father Dunne took a city directory, and mailed the 4,997 copies to the people of the city. Then he waited. At the termination of the third day, the editor and the boys began to experience great consolation, for the papers did not come back. Father Dunne grew bold. He visited several priests and requested them to mention the journal from the pulpit, which request was regarded coldly, for Father Dunne, at this time, was regarded by the people at large as a kind of visionary with his "Newsboys' Home," his *Newsboys' Journal* and his "gutter-rats." However, a few priests did mention the journal and at the end of three months there were 100 subscribers; at the end of one year there were 1,000, and now, at the termination of the eleventh year, besides the many thousands which the boys sell each Sunday, there are more than 5,000 regular subscribers. Father Dunne, like every one who has achieved any success, has had his Marne, in which he stopped and turned back that arch-enemy, discouragement.

St. Louis. T. J. M.

The Matter with France

To the Editor of AMERICA:

The discussion in recent numbers of AMERICA growing out of the query, "Is France Catholic?" is both interesting and suggestive. It will be noted, however, that the inquiry relates to the France of today and not the France of history; to the France whose accredited and responsible legislative and executive leaders for upwards of a generation have been chosen from amongst those not only conspicuously hostile to the Church, but whose publicly avowed purpose it is to "conduct God, with honor, to the frontier, thanking Him for His provisional services." If France be indeed fundamentally Catholic, how account for the paradox? Whether or not "Catholic" may be predicated of the major part of the population of France is a question of fact. The presumption will hardly be said to be in their favor. The burden, therefore, is on those who assert the affirmative. Under the conceded facts, are there parallels or historic precedents of a defensive character that may be pleaded by way of demurrer to an indictment against France on this ground?

Was not Italy Catholic when she suffered Pope Gregory VII, who loved justice and hated iniquity, to die in exile? Is not Italy fundamentally Catholic today, even though her temporal rulers have been permitted to despoil the Church of her ancient temporal possessions? Was not England fundamentally Catholic when she suffered the grand larceny of her traditional Faith in the reign of Henry VIII? Or when, in the "Church, by law established," there was first preached in Merry England "a Gospel besides that which" Paul preached? Is not Mexico fundamentally Catholic even though her priests and bishops and religious have been assassinated with impunity and her temporal possessions looted, destroyed or confiscated? If conditions such as these are not incompatible with fundamental Catholicism, and exist, or have existed, elsewhere, can the evidence against France be declared to be conclusive of the incriminating fact? Yet somehow the evidential force of the facts, as a whole, falls short of conviction. It is difficult to shake off the feeling that the eldest daughter of the Church, like Caesar's wife, should be above suspicion.

The question, however, as put, appears to be somewhat academic. The important inquiry would appear to be: What is the matter with France? A sound diagnosis might bestir a practical interest in the prognosis. Judging France by her symptoms, a diagnostician might declare that she is not functioning spiritually. As a nation France is not responsive to the impulses of her history, her traditions, her Catholic ideals and heritage. The prognosis is not unfavorable; the treatment, clearly indicated. There must be a readjustment of her spiritual frontiers after the war. Are there grounds to hope that when the din of world-conflict shall have died away, a renascent and purged France will take her stand at a spiritual Marne beyond which the forces of materialism and infidelity "shall not pass"? Will the truth have been seared into her troubled soul that eternal vigilance is the price of religion no less than of liberty?

That the tides of religion are rising in war-racked Europe, crimsoned though they be with the heart's blood of the nations, may not be doubted. Will not their ever-increasing flow gather impetus and force to sweep from the channel of France's national and political life the sand-bars of infidelity and indifferentism that have obstructed or diverted the stream of her traditional faith? Evidences multiply that France is finding herself spiritually and that she is about to receive, under God, a new birth of religion. Even though she may have stumbled at times and, like Peter, thrice before cockcrow, denied her Lord, nevertheless her soul, we like to believe, will abide with the Saints.

Franklin, Pa. G. G. M.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Molders of Public Opinion

"NEWSPAPERS are influential in three ways," wrote Lord Bryce of the American press, as he knew it thirty years ago, "as narrators, as advocates, and as weathercocks." If this be true, the New York press qualifies for influence in one department, possibly, but no more. The District Attorney has of late discovered that more than one canny newspaper reporter was registered on the payroll of a political party, rich in financial resources, and in little else. The discovery confirms a fairly wide suspicion, which grew apace during the alleged "investigation" of the private charities in 1916, that the New York press cannot be trusted to report with accuracy so common an event as the running down of a small child by an automobile. Of course the newspapers are sometimes "right," but not so often as a stopped clock, which is correct twice in every twenty-four hours. Nor as advocates do they merit a larger faith or trust. The last elections show that in this capacity, they are as likely to succeed as a salesman peddling his ineffectual electric fans at the North Pole. Their united support would be viewed by any candidate, as an unmixed calamity and sure presage of defeat. Only one department, therefore, remains unfulfilled. With a few exceptions, the New York newspapers may serve as weathercocks. That is, if they register southerly breezes, it may be that a strong wind has set in from the north.

This deplorable state of the metropolitan press has not escaped the notice of newspapers in other cities. "Why," asks the Milwaukee *Free Press,*

> have the *Post,* the *World, Times* . . . waited until the exposure to express their indignation over the unparalleled "slush fund"? That the campaign committee was spending money like drunken sailors, became evident as early as September. By the middle of October, the fact was notorious. . . . But the press had deaf ears. . . . They tolerated a financial orgy which Tammany could not have dreamed of. Such riotous expenditure of wealth . . . laid New York open to the suspicion that it was a purchasable city. As it is, the much maligned metropolis emerges from the election with flying colors.

The New York newspapers, on the other hand, emerge with a further depreciation of their already microscopically small influence. That many of these publications have a large circulation, seems to prove that the public patronizes them either for the advertisements, the weather bulletins, or the joke columns, not the least amusing of which are their loud and virtuous protestations of "independence."

A Sale of Souls?

MORE than a year ago a correspondent in AMERICA called attention to the fact that money was being solicited for the education of the French children whose fathers had fallen in the war. The appeal had the semblance of purest charity and many of our people, Catholics as well as others, were beguiled into contributing generously. The writer in AMERICA, however, pointed out that in reality the scheme was a subtle attack on religion. The reasons he adduced to prove his contention were convincing. The personnel of the organization was distinctly Masonic, which in France is synonymous with being antagonistic to the Church; the champions of it were professed enemies of religion; the French Bishops had warned their people to have nothing to do with the fund; and it was extremely likely that any contributions made to it would be used to rob French children of the Faith. Catholics were told to put no trust in assurances that the religious belief of the beneficiaries would be respected. Exception was taken to the letter, but events have proved that the writer was correct.

The organization, having completed its collecting, is now actively at work. The money, which was contributed under the promise that the children would be brought up in the religion of the father, is being used as a bait to lure them into the *école laïque,* the character of which was well described in the words of the French Academician when he said that one enters the *école laïque* a Christian, but leaves it an atheist. Aid is offered destitute French mothers, but on the condition that they withdraw their children from the schools where they are being instructed and trained in the knowledge and practice of the Faith, and enter them in the *école laïque.* When the mothers protest, the sum of 120 francs a year is dangled before their eyes, and not all of them have the courage to resist. Those who wish to see how the details of the system are worked out need but consult *La Croix,* of Paris, for December 15.

The mask of philanthropy is odious enough when it is assumed to make personal profit out of public calamities; we are not unfamiliar with such abominations in the United States. But the abomination is the more detestable when it is made the cover for religious persecution, nor does the subtlety of the methods employed mitigate any of its hideousness. Catholics who would not be warned, must face the fact that they have contributed toward a scheme of robbing French children of their faith. It is to be hoped that they will no longer be misled by the sheep's clothing, but will recognize the French Freemason for the wolf he undoubtedly is.

Casual Fathers

"IF I catch you about that school, I'll tan you good," said the elder Finn, to his young hopeless, Huck. "First thing you know, you'll get religion too. I never see such a son." Father's place in the family has little of the glamour that has clung to "home and mother." Few poets have striven to immortalize him in dactyls and iambics; not many novelists have written his panegyric. As for the artists, who has ever lifted a brush to depict his benign features? This neglect may be the fate that oft-times attaches to virtue, as genuine as it is unobtrusive and unappreciated, and again, some other reason, far more pertinent, may be adduced. It is just possible that fathers, as a class, have been such, that a pitying silence touching their ways and needs, has been properly deemed the truest charity applicable to the case. With the advent of compulsory education laws and zealous commissioners of correction, individuals like "old man Finn," have become rare, as a species existing outside of county jails. But he still survives here and there; and in a modified type, the father who has little interest in the mental and moral progress of his children, "leaving all that to mother," he is altogether too common.

That clever lady from Montana, Miss Jeanette Rankin, who represents a district in her State in the lower House, has recently remarked that "the father is only a casual parent." Abstracting from any biological connotation which the learned may discern, the observation has a limited field of accuracy, if taken to refer to fathers "without design," fathers wholly without a fit appreciation of their place in the family, and the grave responsibilities of their office. Usually it is the slatternly mother who has been held up in our juvenile courts as the "cause" of childish delinquency, and little blame is attributed to the father who considers his duty excellently fulfilled after he has divided his wages between the tobacconist, the grog-shop, and his family. He is not a wastrel, and has never seen the inside of a jail; but "The guilty party you've got to look for in this case," observes that excellent interpreter of social data, O. Henry, "is a red-haired, unshaven, untidy man, sitting by the window reading, in his stocking feet, while his children play in the street."

Mother is almost omnipotent, but after all, there are limits to the endurance, even of a mother. Father need not be required to wash the dishes or to patch the family wardrobe, but it does not seem to be beneath the dignity of the head of the family, to take some interest in his children as social beings. A Chicago judge once remarked, that he never feared to see in his court any boy who usually went out walking with his father on Sunday afternoon. Perhaps it is time for our preachers and our moralists, not to stop talking about the duty of a mother to her children, for that is nearly the most important thing in life, but to expound the text, that few homes are worth much without a father.

Why Foment Domestic Discord?

THE paternal solicitude of the Holy Father for the welfare of the nations of the earth has apparently aroused in a section of the Protestant press an animosity that would be amusing, if its consequences were not so serious. Thus the mere newspaper rumor that "it has been suggested to the Vatican" to establish a wireless station on the dome of St. Peter's calls forth remarks like the following from the Methodist *Christian Advocate:*

> Italy is a democracy, but over against the palace of its citizen King is the Vatican court, the abode of the most anti-democratic power in the world, which, in the name of religion, seeks the same dominion which the German autocracy demands in the name of commerce. Self-aggrandizement is the object of both. One uses force to spread its Kultur, the other craft. Both hoped, and perhaps still hope, to be the gainers by this world-disturbance. One has no more sympathy with democracy than the other. What messages can it be that the so-called "Vicar of Christ" is sending, that cannot be trusted to any honest man to read? Would not the Christ, who is so misrepresented at Rome, be moved with indignation if He should surprise His scheming "Vicar" at his pious plots, and overturn his wireless apparatus, as He did the tables of the money-changers in another house which was dedicated to the worship of His Father, but which, in His opinion, had been degraded to base uses?

It is needless to quote further. The same objections, that have so frequently and authoritatively been answered, are again rehearsed and the same unfounded insinuations thrown out, as if Italy, France and Belgium, with their overwhelmingly Catholic populations, were less dear to the Holy Father's heart than any of the Central Powers, not to specify Protestant Prussia or Mohammedan Turkey. So, too, in defiance of all modern history, Austria is spoken of as a "vassal" of Rome. What if American Catholics were to pursue the same methods and on their part add fuel to the fires of domestic discord by throwing suspicion upon Protestant patriotism because the Reformation was "made in Germany"?

At all times, but at the present moment especially, should charity, or at least common-sense, confine religious controversy to doctrinal issues, justly stated by both parties. There are no interests at the heart of the Holy Father except the spiritual and temporal welfare of all mankind. The eagerness with which American Catholics volunteered at the first call of democracy should make it clear for all time how absurd is the imputation that in giving their spiritual allegiance to Christ's Vicar they become adherents of "the most anti-democratic power in the world."

In Praise of Cider

"AS long as there is a single apple-tree left, New England can never be made bone-dry," is the comforting assurance that Joseph Henry Curtis avers he has received from his friend "a wise old apple." To prove his thesis the author makes a historical survey of that fruit's useful career in this country, noting that

"The first planting of the apple by the colonists of Massachusetts Bay was the orchard of Governor Endicott, of Salem, in 1628," and states that "from the early days down to 1840 every farm had its cider-mill," and then deplores

> The non-use of Cider by the people of New England of the present day, and the substitution, in country districts, of secret drinking of crude hard liquors and patent medicines rich in the vilest forms of alcohol, and in the Cities the Saloons, where the wholesome malt-liquors are tangled up with cheap alcoholic poisons, mostly whisky.

Finally, to clinch his argument Mr. Curtis quotes as follows from the renowned "Treatise on Cider," written in 1691 by J. Worlidge, Gent:

> The constant use of this Liquor [cider] either simple or diluted, hath been found by long experience, to avail much to health and long life; preserving the Drinkers of it in their full strength and vigor even to very old Age; witness that Famous History in My Lord Bacon's "History of Life and Death" of eight men that a little before his time danced a Morris-dance, whose Age computed together made 800 years; they were constant Cider drinkers. Its agreeing with our nature adds much to its salubrity, because of its innocency. There is not any Drink known to us so generally palatable as Cider; for you may make it suit almost with any Drinker. . . . For its specific Virtues, there is not any drink more effectual against the Scurvy. It is also prevalent against the Stone, and by its mundifying qualities, is good against the diseases of the Spleen, and is esteemed excellent against Melancholy.

In those last few words to what a noble climax this encomiast of cider's virtues rises! "Excellent against Melancholy" in good sooth, provided the beverage taken is cider indeed. For the art of making real cider seems to have been lost, for we are told that nowadays few Americans ever taste a perfect cider. Tradesmen sell a liquid they call cider, but in many cases it has "no trace of the apple, the stuff sold being a villainous compound of vinegar, glucose, whisky and pepper."

Perhaps the spread of bone-dry legislation will hasten the restoration of unadulterated cider, "because of its innocency," to its former place of honor on the domestic board. Though "hard cider," it must be owned, does not enjoy an unblemished reputation, apple-juice that can be made to keep all the year the palatable tang it has about Thanksgiving time ought to become so wholesome and harmless a beverage that in this country cider will again become as widely used as it was in the middle of the last century.

"Every Man a King"

"THE New Thought movement" and the names of its promoters, such as Mrs. Elizabeth Towne, Mr. Ralph Waldo Trine, Mrs. Ursula Grestfeld and their associates are familiar to our readers. The object of the movement itself according to one of its exponents, Gerda Linde, is "to develop the latent possibilities in man that he may through the concentration and the Silence (*sic*) bring Health, Wealth and Happiness into his life. New Thought is neither a sect nor a creed, it simply stands for understanding and inclusion." The definition of the new movement is not very clear, nor are the ends it seeks to obtain of the highest. The "inclusion" which it boasts of does not seem to be so broad as it pretends to be. For though New Thought summons under its banner all classes and creeds, and professes to attack no man's religion, a large part of its literature is filled with outspoken condemnations of the beliefs and the creeds accepted for centuries by the greater part of Christendom.

In pursuance of the campaign of propaganda which they carry on so persistently in favor of their materialistic and pantheistic views of life, the promoters of the movement have issued a book entitled "Every Man a King." We thank them for that word. But if man is a king, he has not earned that noble title through the doctrines or the influence of the new philosophy. New Thought has no commission to make man a king. Man's kingship comes from another source, far nobler than any thought of in the commonplace philosophy of the new teachers. Every man is king by the seal of kingship stamped upon him by his Creator and through that sonship in virtue of which he aspires to a kingly inheritance. He is king of the wide domain of nature. He is destined to rule as a king over the still nobler empire of his own mind and heart. The poorest beggar may here exercise a royal sway worthy of the mightiest potentates. It was with the truest insight into his own nature and its dignity that the poet sang "My mind to me a kingdom is." Here the humblest toiler is master. The prisoner in his cell, the galley-slave chained to his oar or his iron ball here reigns without a rival. That territory may not be invaded by the foe, that sacred temple no hand can profane. God placed upon man's brow the diadem of thought, and bade him act like a king, in all the majesty of self-control. "Every Man a King." The title is well chosen. But no man can become a king over the empire of his own soul and mind in the true sense through the vague and elusive tenets of the new movement which in the wake of that other delusion, Christian Science, is gaining so many adherents.

The exponents of New Thought pretend to be tolerant of all creeds and religious beliefs. Yet they tell us that Christians and Catholics will soon outgrow their childish belief in the Redemption, just as the savage gradually outgrows, under the influence of advancing civilization, the worship of his fetish. It is condescending of these new teachers to assure us of this happy consummation. But when that great central mystery of the Christian Faith will no longer energize as a living influence in the world, the royal dignity of our birth will be soon forgotten. The kingly virtues that grace the heart of humanity are but the faint reflex of the glories of our nature assumed by the Son of God and by Him exalted to the highest pinnacle to which created nature can aspire. It is only when the lessons taught by our Divine Ruler reign in our hearts, that we can really call ourselves kings.

Literature

A RECENT VOLUME ON NEWMAN

"YOU have got my copy of the Oriel Statutes," wrote Newman in 1842 to J. R. Hope, "which I suppose you can't want by this time—not that I want it myself." Only a genius could thus jog the memory of a beloved friend who chanced to be a dilatory returner of borrowed goods. "There is something else I had to say, but I have forgotten it," he continues, just as you would or I; "Tell me how you are." "Copeland," he reports to Keble, "has been preaching some very fine Sermons. They want curtailing, however." It is glimpses of this kind, and little familiar touches, that make "The Correspondence of John Henry Newman with John Keble and Others: 1839-1845," recently edited at the Birmingham Oratory, and published by Longmans, a welcome book to all who have ever fallen under the spell of Newman.

The charm with which Newman invested everything that he touched, is well reflected in this handsome volume, but its value to the historian is small. It is a chronicle of minor events in his life at Oriel and Littlemore: of the workings of his mind in that heart-searching period which at the last wrung from him the cry, "I come, mighty Mother! I come, but I am far from home," it has nothing new to tell. Two letters written to Dr. Wiseman in 1841, and five or six to Archdeacon Manning in 1843, supplement the "Apologia" in witnessing to his "increasing difficulty" in supporting the Anglican claim "to be a branch of the Catholic Church," but even these relate little that is not already familiar to Newmanites. The value of this collection is found in the light which it throws, not upon the protagonist himself, or upon those most nearly connected with him, Froude, Keble, Hope, Bowden, and Pusey, but upon three powerful, yet comparatively unrecorded, influences which shaped the life of Newman.

In the background of the great canvas of the "Apologia," are three figures, Thomas Scott of Aston Sandford, "to whom (humanly speaking) I almost owe my soul," the Rev. Walter Mayers, and Dr. Russell of Maynooth. Scott, who was born in 1747 and lived until 1821, had been converted from Socinianism by Newton, the spiritual guide of the poet Cowper. He was that odd thing among Calvinists of that time, a preacher who said little of Predestination and Justification by Faith Alone, and much on the necessity of good works. Writing Keble in 1844, Newman relates how "when I was a boy of fifteen, and living a life of sin, with a very dark conscience and a very profane spirit, He mercifully touched my heart." To Scott's writings, thoroughly supernatural and intensely practical, he attributed his early turning from the world. "I deeply felt his influence," he wrote in the "Apologia," "and for years I used almost as proverbs what I considered to be the scope and issue of his doctrine, *Holiness rather than peace,* and *Growth, the evidence of life.*" These two maxims, as the editors observe, may be said to sum up the religious spirit of the Oxford movement, nor was their influence weakened in his life as a Catholic.

Less militant than Scott, but more charming perhaps, to readers of the "Apologia" is "that excellent man, the Rev. Walter Mayers, of Pembroke College, Oxford, who was the human means of this beginning of divine faith in me." Filled with zeal for the salvation of souls, this truly good man, "not without scruples of conscience" was obliged by straitened circumstances "to devote a large portion of his time to teaching." He became a tutor in classics at Ealing School, where Newman was one of his pupils. Deprived of the work for his Master which he most loved, he endeavored to awaken in the hearts of his scholars, a sense of the supernatural, and a tender, personal love of Jesus Christ. Although he seems to have received no great encouragement either from the boys or from his fellow-masters, "he had, however, reason subsequently to rejoice in the fruit of his labors." Certainly, he could have been no ordinary man of whom Newman wrote: "His was a life of prayer. The works and ways of God, the mercies of Christ, the real purposes and uses of life, the unseen things of the spiritual world, were always uppermost in his mind."

More direct was an influence that came from Maynooth, and the editors have done well to include the correspondence with Dr. Russell, who "had, perhaps, more to do with my conversion than any one else." One notes, almost with amusement, Newman's smug sense, in 1841, of "England always and inevitably right on the Irish question," against which, even in the later days when he had grown to love the persecuted faithful Irish people, he had to contend, not always successfully. But the upright, truth-seeking soul of the Oriel leader could not be closed to the learning, the charity, and above all, to the sweet and disarming humility of the young Irish priest. "Nothing can be kinder or more considerate than the tone of your letter," wrote Newman, in reply to Dr. Russell's first communication, but felt himself obliged to add in closing, "and as to our own country, O that, abandoning your connection with a political party, you would as a body, 'lead quiet and peaceable lives in all godliness and honesty.'" And this to poor downtrodden Ireland, whose chief offense, after centuries under the scourge of English tyranny, was that she had kept alive in the hearts of her people, an undying devotion to the Church and to the principles of liberty!

Intimate revelations here and there of the faithful tender-hearted Keble, to whom Jesus Christ was never an abstraction but always a dearly loved and ever-present Friend, and of the sturdy Pusey, in whom Tennyson's lines, written of Ward, were so fully verified, "So loyal in the service of his Lord," indicate how the Holy Spirit, in ways unseen of human eyes, reveals Himself to hearts that truly seek Him. The bulk of the letters in this collection, however, deal with the perplexities felt by Newman's followers, during his last years in the Establishment. Some are not without a touch of unconscious humor. Faber, for instance, writes in November, 1844, to ask that the prohibition, laid upon him of not directly invoking the Saints in the Litany, be lifted. "*Oret* has become almost intolerable," he complains, even as he expresses his willingness to abide by Newman's decision. "Obedience will do me more good than invocation." "I can understand, certainly," replies Newman, "that *Oret* may be intolerably cold," and continues on the general thesis that he does not like to mix religions or systems. That means eclecticism, and is the glorification of subjectivism in religion. Observances which may be "very right in Saints, or in a Church which creates Saints," may be very dangerous "in a communion which has them not." "I do not like decanting Rome into England," he wisely remarks, "the bottles may break," a judgment which may be heartily commended to our modern Anglo-Catholics. He ends by saying that he is far too perplexed himself "to feel it pleasant to give advice at all." Three years before, he had written Dr. Wiseman, that it was best "in all charity and meekness to state our convictions, not to stifle them." That policy was swiftly bringing him to a decision which, even in the perplexities of 1844, he could regard with nothing but repugnance. Before a twelvemonth this great soul, "one whose long-continued petition had been that the Most Merciful would not despise the work of His own Hands, nor leave him to himself," had been led to the threshhold of the "Blessed Vision of Peace."

PAUL L. BLAKELY, S.J.

REVIEWS

The Life and Letters of Edward Everett Hale. By EDWARD E. HALE, JR. Two Volumes. With Illustrations. Boston: Little, Brown & Co. $5.00.

The men who really deserve a two-volume biography are very few and the Rev. Edward Everett Hale does not appear to be one of them. His fame rests chiefly on the fact that he was the author of "The Man Without a Country," a short story that has enjoyed a wide vogue, and on what he has done to promote among non-Catholics the "religion of service." Though the biography is of course largely a filial tribute, and with such works reviewers naturally are indulgent, still the book would have gained by being compressed into one volume. Edward Everett Hale was born April 3, 1822, and entered Harvard College at thirteen, not an unusual age in those days, for boys were not expected to have a knowledge of as many things as is required of lads going to college nowadays. It is worthy of note that young Hale decided to become a Unitarian minister because that career offered "an interesting life of literary occupation and social enjoyment." So his "vocation" does not seem to have been a highly "apostolic" one. Regarding the value of his "message" Dr. Hale solemnly asserted on one occasion that "The Unitarian Church, naturally recognizing Jesus Christ as Leader and Lord of the whole Church, makes him the most real being in history, while the church of the dark ages has succeeded in making him the most unreal." What could be done with a person who sincerely believed that? Hale's religion "dissolved Christ" indeed, and it was quite consistent for him to print in "lower case" the initial letter of the pronoun in the foregoing quotation. Being the son of the Boston *Daily Advertiser's* editor and owner, Dr. Hale grew up in an atmosphere of proofs and copy and always wrote easily and abundantly; too much so, indeed, to win a great name as a literary man. He died full of days in 1909.

W. D.

The Evolution of the Hebrew People and Their Influence on Civilization. By LAURA H. WILD. New York: Charles Scribner's Sons. $1.50.

Professor Wild, of Mount Holyoke College, finds that girls go to college "with no adequate conception of what the Bible stands for." She proceeds to tell them that it stands for nothing supernatural. Her book is "designed for beginners, to help them get their bearings." If any Catholic girls at Mount Holyoke College follow the bearings of Miss Wild, they are making abeam for the Scylla of infidelity, and only the strongest of outside Catholic influences will prevent their faith from foundering by shipwreck. We summarize a few of the absurdities that Miss Wild gravely puts down as facts: The Bible stands for nothing as a history of the human race and of the revelations of God to that race. Man was in an half-animal state more than 100,000 years ago. Somehow or other, we cannot just tell how, the cave-man, during the days of his neolithic snarls was attracted by life, assumed life even in inanimate things, and a "something" behind all this life. Thus his religious belief began. He was astonished by his shadow. It followed him everywhere! And so he came to believe in the immortality of his shade! He advanced to the worship of fetiches, of ancestors, of gods. Even Abraham was polytheistic; and it is not clear, "just how soon he or his descendants completely broke loose from such a philosophy (*sic*)." The triumph of Christianity was not that of a dynamic divinely established by Christ. No; it was, in the end, the spread of the ethical truths "that were being evolved during two thousand years of racial history." And that is the poison which Catholic parents at times oblige their children to drink in by education at such a school as Mount Holyoke College!

W. F. D.

Portraits and Backgrounds. By EVANGELINE WILBOUR BLASHFIELD. New York: Charles Scribner's Sons. $2.50.

The Little Grandmother of the Russian Revolution. Reminiscences and Letters of CATHARINE BRESHKOVSKY. Edited by ALICE STONE BLACKWELL. Boston: Little Brown & Co. $2.00.

Here are two interesting biographical works about women by women authors. Hrotsvitha, the gifted abbess of Gandersheim, Aphra Behn, the seventeenth-century woman of letters, Charlotte Aïssé, the Turkish maiden who was transplanted to eighteenth-century Paris, and Rosalba Carriera, the renowned Venetian miniature-painter, are the subjects of Mrs. Blashfield's four historical essays. The author's wide reading and attractive style enable her to give a vivid picture of the life and times of the four remarkable women she writes about. There are good critical pages, with abundant quotations, on the Latin plays which the German Benedictine nun of the tenth century wrote, and the description of the England of the Restoration period is particularly colorful. But the author seems to feel a mild regret that Aïssé had the grace of a death-bed repentance, and Mrs. Blashfield's opinion that Christianity "crippled woman socially by its ascetic depreciation of marriage," and that the Jesuits' teaching "emasculated the moral vigor and enfeebled the will," shows that she is quite ready to pass along historical misstatements that have been refuted a thousand times. The author has filled her pages with so many striking figures from the historical pageantry of France and Italy in the eighteenth century and tells so many anecdotes and incidents to illustrate the manners and morals of those days, that cautious readers will wonder if some of the author's assertions are not as inaccurate as the foregoing statements about the Church and the Society. Owing to its subject-matter and its graces of style, "Portraits and Backgrounds" is a good book to give those who are trying to break themselves of the "best-seller" habit.

"We may die in exile, and our children may die in exile, and our children's children may die in exile, but something will come of it at last," was the hope that gave "The Little Grandmother of the Russian Revolution" the courage to endure years and years of exile in Siberia or of detention in Petrograd prisons. Though belonging to the nobility, she is a radical Socialist who has devoted her life to fomenting revolutions and in trying to improve the condition of the Russian peasantry. When Kerensky's Government was in the ascendency last fall Madame Breshkovsky returned from Siberia and was received in the capital with wild enthusiasm, being made temporary chairman of the Preliminary Parliament. The account she gives of the hardships and sufferings she has borne during her seventy-three years of life is distressing reading, but "Baboushka" does not appear to be at all broken-spirited or embittered by what she went through. In 1904 Madame Breshkovsky visited this country and was made much of by "uplifters" who mention even Emma Goldman with respect. The material in the book is carelessly put together.

W. D.

Anthology of Magazine Verse for 1917 and Yearbook of American Poetry. Edited by WILLIAM STANLEY BRAITHWAITE. Boston: Small, Maynard & Co. $2.00

The Book of New York Verse. Edited by HAMILTON FISH ARMSTRONG. Illustrated. New York: E. P. Putnam's Sons. $2.50.

No one can justly complain that the year 1917 has suffered from a dearth of anthologies. Besides the varied and numerous collections of verse reviewed during the past twelve months, in these columns, Mr. Braithwaite is now promptly on hand with his "flowers" from the year's magazines, and Mr. Armstrong has selected the best of what poets and versifiers have written in praise of New York. But Mr. Braithwaite's anthology does not seem to contain as much poetry as did his 1916 volume. Is

it because the quality of the output is not so high as last year's, or has the editor permitted too much thinly disguised prose to get into his collection? He generously gives twenty-five pages, for example, to a single "poem" by Amy Lowell. James Oppenheim also secures much more space than he deserves. Carl Sandburg contrives to get in three highly unpoetical selections and Wallace Gould in a long passage from "Children of the Son," is permitted to tell the reader how an old woman gently requested the poet to "Blow your cussed old smoke this way. . . . You know very well how I like it." Edgar Lee Masters, as is shown by "Tomorrow is My Birthday," which gives Shakespeare's supposed reflections on that anniversary, seems to be the most highly gifted of this new school of American poets. From George Edward Woodberry's "Immortal Love" is quoted the first of the following sonnets, and the second is Scudder Middleton's "The Poets." They are among the best selections in the anthology:

Immortal love, too high for my possessing,
Yet lower than thee, where shall I find repose?
Long in my youth I sang the morning rose,
By earthly things the heavenly pattern guessing!
Long fared I on, beauty and love caressing,
And finding in my heart a place for those
Eternal fugitives; the golden close
Of evening folds me, still their sweetness blessing.
O happy we, the first-born heirs of nature,
For whom the Heavenly Sun delays his light!
He by the sweets of every mortal creature
Tempers eternal beauty to our sight;
And by the glow upon love's earthly feature
Maketh the path of our departure bright.

We need you now, strong guardians of our hearts,
Now when a darkness lies on sea and land,
When we of weakening faith forget our parts
And bow before the falling of the sand.
Be with us now or we betray our trust
And say, "There is no wisdom but in death"—
Remembering lovely eyes now closed with dust—
"For there is no beauty that outlasts the breath."
For we are growing blind and cannot see
Beyond the clouds that stand like prison bars
The changeless regions of our empery
Where once we moved in friendship with the stars.
O children of the light, now in our grief
Give us again the solace of belief.

In the useful "Yearbook of American Poetry," that makes up the latter part of the volume, a number of literary articles that appeared in AMERICA are mentioned.

The 225 or more metrical or poetical tributes to the charms of Manhattan which Mr. Armstrong has brought together in his volume are from the pens of such authors as Béranger, Bryant, Bridges, Carman, Drake, Gilder, Le Gallienne, Lindsay, Mackaye, Miller, Pound, Stedman, Van Dyke, Whitman, Whittier, Willis, Thomas Walsh, and many others, and cover a wide range of subjects, for there are verses on the subway, the Woolworth tower, Tammany Hall, Maiden Lane, Harlem, the Tweed ring, Wall Street, etc. Drake's stanzas on the "Bronx, 1818," Bryant's "Hymn of the City" and Florence Earle Coates' "New York" will be found in the anthology, and McCready Sykes' clever parody about the *Evening Post,* which begins:

"Godkin the Righteous, known of old
Priest of the nation's moral health"

will be enjoyed, and perhaps there is nothing in the volume better than Lloyd Mifflin's "The Shadowy City Looms," with stanzas in it like these:

Huge peopled monoliths that touch the skies,
Whose indeterminate bases baffle sight.
Each with its Argus, incandescent eyes
Pierces the night;
Undreamt of heights of glimmering marble loom
Like some enchanted fabric wrought of air;
Gigantic shafts of insubstantial gloom
Lift, shadowy, there.

W. D.

BOOKS AND AUTHORS

In the January *Catholic World* Miss Katherine Brégy begins a series of papers on "Aspects of Recent Drama in English," the plays of Mr. Henry A. Jones and Sir Arthur W. Pinero being examined in the first article. Other papers in the number are Dr. Kerby's "Re-education by War," Dr. Kitchin's "French Priests in Literature," Mr. P. J. Lennox's "Canon Sheehan and Public Events," Father Earls's "A Yankee Hagiographer: Aguecheek" and Mr. Charles Phillips' "A Saint for Soldiers," "Madame Sainte Katherine," whose shrine at Fierbois, France, was much frequented by war-worn pilgrims 500 years ago, for through her intercession wonderful cures were effected.

It is clear that Dr. John Davidson, the author of "Means and Methods in the Religious Education of the Young" (Longman, $1.00), has had long experience in teaching religion, has given the matter careful thought, and holds it in high esteem. "The religious education of a child," he writes, "cannot be separated from his education as a whole." But it is too bad he drops so many flies in the ointment. He requires "That the religious teacher today must base his teaching on a conception of religion at once broader and deeper—and, it might be added, more educatively interesting—than any conception definable in the set terms of a church creed." Hardly less determinate is the author's exposition of faith and miracles. The old story is repeated: non-Catholics seem unable to understand that God is God—eternal, unchangeable, and that there is no room for our personal opinion as to what He is or is not. The author knows how to make a Bible story real and attractive. His version of "The Good Samaritan," is well worth reading.

The sixteenth volume of the *Catholic Mind* begins with an informing paper on "The Two Swords," by G. T. Eberle, S.J., in which he explains the theory and the practice of the harmonious relations of Church and State that obtained in the Middle Ages. In the words of Cardinal Hergenroether, the author concludes that:

> The organization of mankind will never be complete without an international tribunal provided with powers of coercion. Truly an age which is content with an artificial balance of power in politics while the most solemn treaties are despised and violated, which is forced to endure a state of war or a state of armed peace, consuming the very marrow of the nations, which even amid the mightiest social tempests, persists in holding politics aloof from religion and morality, and is ever hastening on towards terrible catastrophes, such an age has, indeed, no right to look down with insolence upon the principles and the practices of the Middle Ages.

The other article in the number is the first instalment of Father Reville's list of books for Catholic readers. He names and comments upon some of the novels Catholics of education should be familiar with, and each month during the coming year there will be published in the *Catholic Mind* other lists of books covering the field of history, biography, philosophy, literature, apologetics, etc. Students, teachers and educators will doubtless find the series of great assistance in their work.

"The Sands of Fate" (Houghton Mifflin, $1.50), by Sir Thomas Barclay, is an interesting phantasy in dramatic form of the personal causes and the final results of the present war. The Kaiser, the Crown Prince, and the leading men of the German nation discuss the tragedy from its very inception, and if the sentiments were true much at present hidden would be brought to light. We can hardly credit the Crown Prince with the wonderful sense given him by the author and at the same time must refuse to grant that England is the most wonderful

most generous and loving nation on the face of the earth.——Patriotism has inspired Eva March Tappan to write "The Little Book of the Flag" (Houghton Mifflin, $1.00). Our banner's history is told interestingly, and a number of patriotic selections on the subject of the flag increases the book's usefulness.——"Sam Houston" (Macmillan, $0.50), by George S. Bryan, is a short and interesting account of the stirring time and vigorous life of this picturesque figure of American frontier civilization, written for boys and girls, and one of a series of true stories of great Americans. Houston's adventurous career and many heroic qualities of character are best summed up by a quotation at the close of the book: "So we leave the backwoods boy who became statesman, soldier, orator, liberator of Texas, than whom good Sir Walter himself never drew a more fascinating, a more romantic, or a braver figure."

"The Wanderers" (Houghton, Mifflin, $1.75) of Miss Mary Johnson travel a long way from the forest and the cave of early man through eastern lands, the cities of Greece and Rome, the desert with its solitaries, medieval Europe and Lutheran Germany down to the blood-stained days of the French Revolution. The various sketches of which the book is composed purport to be the story of the evolution of the love between man and woman from the dawn of history and even before, down to our present age. There is some picturesque and spirited writing here and there. But we miss the note of true romance sounded by the author in "To Have and to Hold" and the deeper interest perhaps of "The Long Roll" and "Cease Firing." The spiritual note is lacking and the writer's ideas of God and religion are just as primitive as some of the strange beings of the early chapters of the book. The evolutionary thesis which the author is trying to drive home overlaps the interest of the sketches and mars the book——November's "best-sellers" were "The Dwelling Place of Light," "Christine," "Extricating Obadiah," "Missing," "The Major" and "The Salt of the Earth." All have been noticed in these columns.

In "Louvain, a Tragedy" (Torch Press, Cedar Rapids, Iowa, $1.25), Charles V. Roberts takes an incident such as might make an item in a catalogue of German atrocities in Belgium in the dark days of 1914, and dramatizes it. The piece is hardly conceived forcibly enough to carry the external technicalities of a dramatic form. Too much space is given to epic pageant scenes, quite good in themselves but which have no immediate connection with the main story. Moreover, the dialogue often becomes declamatory, as for instance in the first act in the lines of the hero and heroine, and of the German villain, Oberhaus. Cardinal Mercier figures in the last scene as a kind of *deus ex machina.*

In the current *American Catholic Quarterly Review* there is an excellent paper by Mr. Hugh Anthony Allen entitled "What About Bazin?" He well observes:

If in the past fifteen or twenty years there has been a beneficent revival of spirituality in France, it is because the Catholic mind has begun to dominate the field of fiction in French scenes. Brunetière, Bourget, Bordeaux, Barrès, Boilesléve, Bazin, and to descend a few thousand feet, such writers as Coppée, Pravieux, Dombre, Mathilde, Alanic, Jean de la Brète, Mme. J. Reynes-Monlaur—these are the real stars in the literary firmament of the new France. I am not here concerned with the yeoman service of her fine group of Catholic poets whose leader is Paul Claudel. Of the busy B's of France, Bazin stands out as the foremost writer of today. Bazin is a true secretary of French society, and his books are but an inventory of its forces—forces he has incarnated and called human beings.

Other good articles in this number of the *Catholic Quarterly* are Barbara de Courson's "The French Clergy and the War"; "The Problem of the Usefulness of Christian Dogma," by F. A. Palmieri, O. S. A.; "The Works of Francis Marion Crawford," by Elbridge Colby; "A Missioner Bishop," by R. F. O'Connor, and "An Unwritten Page in the History of Education," by Marc F. Vallette.

"Tomorrow and Other Poems" (Longmans, $1.00), a slender little book in which the spiritual note is melodiously sounded by two young British soldiers named Innes Stitt and Leo Ward, contains the laiter's prayer "To the Angels of Battle," and "The Last Communion," which was written in memory of his father, Wilfrid Ward. They run as follows:

Spirits that stand among the shades of death,
Immutable, amid a world of Change,
Ye heralds of a music from the deep—
From choirs of Life beyond our mortal range—
Ye that have filled the souls of them that die
With Music, that hath broken through the spheres
And borne their spirits to Eternity,
Beyond the troubled rolling of our years:
Look down upon the prison of our tears,
And guide the souls on earth that honor them;
Lest these forget the hallowed paths they trod,
And break the choral harmonies of God.

There is a time wherein eternity
Takes rest upon the world: King Charity
Bowed to our fallen state, the God of Grace
Made visible upon a human face—
When the deep Harmony, the eternal Word,
The unfallen Wisdom, only love has heard,
Touches the troubled body, bruised and hard
With the long fight, yet now set heavenward—
When the deep argument of souls must cease,
Dying to meet the victory of peace!

BOOKS RECEIVED

W. B. Clarke Co., Boston:
As Long as There is a Single Apple Tree Left, New England Never Can be Made Bone Dry, is the Message Received by Joseph Henry Curtis from a Friend, a Wise Old Apple. $0.50.

The Devin-Adair Co., New York:
Great Wives and Mothers. By Rev. Hugh Francis Blunt. $2.00.

Dodd, Mead & Co., New York:
Informing a Nation. By Willard Huntington Wright. $0.75.

George H. Doran Co., New York:
The World's Debate, an Historical Defense of the Allies. By William Barry. $1.25.

E. P. Dutton & Co., New York:
Small Arms Instructors' Manual. An Intensive Course. Compiled by the Small Arms Instruction Corps. $0.60.

Hinds, Hayden & Eldredge, Inc., New York:
The Voices of Our Leaders: a Collection of Addresses Delivered by Statesmen of the United States and Her Allies in the Great War. Compiled by William Mather Lewis

J. B. Lippincott Co., Philadelphia:
In the National Army Hopper. By Draftee No. 357. $0.25.

Longmans, Green & Co., New York:
Epistomology or the Theory of Knowledge. An Introduction to General Metaphysics. By P. Coffey, Ph.D. In Two Volumes. $7.50; Correspondence of John Henry Newman with John Keble and Others, 1839-1845. Edited at the Birmingham Oratory. $4.00; Catholic Education, a Study of Conditions. By Rev. J. A. Burns, C.S.C., Ph.D. $1.50; Reality and Truth: a Critical and Constructive Essay Concerning Knowledge, Certainty and Truth. By John G. Vance, M.A., Ph.D. $2.50.

John Lane Co., New York:
Britain in Arms. (L'Effort Britannique.) By Jules Destrée. With a Preface by Georges Clemenceau. Translated from the French by J. Lewis May.

The Marxian Philosophical Society, New York:
The Fetishism of Liberty. By Harry Waton.

Princeton University Press, Princeton, N. J.:
Platonism. By Paul Elmer More. $1.75; Protestanism in Germany. By Kerr D. Macmillan. $1.50; National Strength and International Duty. By Theodore Roosevelt. $1.00.

Salesian Press, Don Bosco Institute, Philadelphia:
A Glory of Maryland. Poem. By M. S. Pine. $1.00.

Charles Scribner's Sons, New York:
Encyclopaedia of Religion and Ethics. Edited by James Hastings. Vols. VIII and IX. $7.00 each.

Small, Maynard & Co., Boston:
Anthology of Magazine Verse for 1917 and Yearbook of American Poetry.. Edited by William Stanley Braithwaite. $2.00.

Our Sunday Visitor Press, Huntington, Ind.:
A Soul's Appeal and Other Poems. By the Actress-Convert, Irene West.

Yale University Press, New Haven:
The Undying Spirit of France (Les Traits Eternels de la France). By Maurice Barrès. Translated by Margaret W. B. Corwin. $0.80.

EDUCATION

The Literary Essay

THE word "essay" implies an endeavor to attain the truth, and was first used in connection with the construction and repair of [illegible] of Montaigne. In the "Epistle to Prince Henry" Bacon said. "To write just treatises requireth leisure in the writer and leisure in the reader . . . . which is the cause that hath made me choose to write certain brief notes, set down rather significantly than curiously, which I have called Essays. The word is late, but the thing is antient."

The essay is commonly shorter, less thorough and formal than a treatise. A treatise is more systematic and methodical than an essay; it is exact, professedly instructive, but not so comprehensive as an exposition. The dissertation, too, and the tractate, or tract, are sometimes confused with the essay, but a dissertation is properly an argumentative presentation of a subject; a tractate is a brief treatise, written for a particular occasion, and published separately. An essay is a cluster of thoughts lighting up certain facets of a subject, rather than a complete illumination of it; it is a series of attempts, "essays," at illumination. The essay differs from the treatise or tractate furthermore by the necessary quality of literary style, which these may lack. The treatise and exposition are serious, utilitarian efforts to get at the truth in a grave question; the essay is more an attempt to talk brilliantly and concretely on any subject than a search for truth; it will sacrifice truth to brilliancy any time. It strives to set forth profound truth, for the sake of the pleasure and glory there is in such mental energy, rather than for the love of the truth itself. The essay is as fond of pathos, quaintness, delicacy, wit, humor, comedy, as of formal truth.

An Old Form

AS Bacon said, the essay is an old literary form. We have the series of essays written by Aulus Gellius in the time of Trajan, called *"Noctes Atticae,"* wherein he enumerates many Greek and Latin titles of essays now lost; and there are left to us the special articles in the essay mood by Xenophon, Cicero, Marcus Aurelius, Seneca, Epictetus, and Pliny the Younger.

In the Middle Ages scholasticism led men into methods of exactness, of instrumental precision in expression, which was opposed to the methods of the essay. It was an age of qualification, of perpetual explanation into extremes. The medieval writers spoke of truth as seen through a perfectly cut lens. The modern essayist sees it clearly in the main, but the edges are hazy with the prismatic aureole of spherical aberration, and he does not regret that fault. Indeed, chromatism of field, which is due to an imperfection in an object glass, is by no means ugly in itself.

The medieval scholar sought totality. He wrote his *"Summa Theologica,"* or his *"Summa Philosophica";* theology was one tangible whole, so were philosophy and religion. Modern thought, on the contrary tends toward specialism; it is losing the power of generalization. The modern mind has been busy in pulling things apart so long, that it now is overwhelmed with the chaotic debris of truth, and it sees nothing completely. But whatever the damage that method of mental work has wrought, it has made the essay possible. Once the scholar was an archangel reviewing the passing march of the worlds; now he is a coral actinozöon, spending his life in the dark to add a fragment of an inch to a barren dangerous reef; but we have the essay.

Erasmus and Montaigne

"THE Familiar Colloquies" of Desiderius Erasmus of Rotterdam, published in 1518, were perhaps the revival of the essay, but the established beginning was the publication of Montaigne's "Essays" in 1580. He died in 1592, and Bacon's "Essays" appeared five years after that date. John Florio's translation of Montaigne came out in 1603. It is interesting to note that on the fly leaf of a copy of Florio's translation of Montaigne in the British Museum, is written the name "W Shakspere"; one of the genuine autographs.

Montaigne is the first among the modern writers that had the originality to set down in a book, what he felt as a man. "Every one," he said, "looks beyond himself, I look within myself, I examine myself, I take pleasure in myself." This is in no slight part the essayist's spirit. He does not, however, make full confession; he is always hiding behind a mask of affected frankness. Rousseau said of him:

> I put Montaigne at the head of those falsely sincere persons who wish to deceive us in telling the truth. He shows himself with his faults, but he gives himself none but amiable ones: there is no one that has not odious ones. Montaigne paints his own likeness, but it is a profile. Who knows whether some scar on the cheek, or an eye put out, on the side he conceals from us, would not have changed his physiognomy?

Notwithstanding this pardonable reticence, he not only shows us himself, but he makes us understand ourselves better through him; he discloses our nature and the history of humanity. He turned literature by this process from an imitation of the ancients into a vital study of man.

Suggestion and Order

AN almost invariable charactertistic of the literary essay is a habit of brooding over common things until fancy suggests grave thought by association of ideas; and this association is so concealed from us that when it has been expressed, it moves us by a kind of startling wit, a charming juxtaposition of the incongruous. To the true essayist

> "The meanest flower that blows can give
> Thoughts that do often lie too deep for tears."

Montaigne had this habit; he holds to the key, but roams at will. A phrase from Cicero reminds him of a similar thought in Seneca, and both are compared, with an experience of his own in corroboration or dissent; and thereafter he follows out the association by chiming echoes unto satisfying silence.

There is a tendency to think that an essay may be a mere rambling aimless chat provided it glitters, but a rational massing of facts is as necessary in this species of composition as in any other. Many of the best modern essays were set down with the sole purpose of giving pleasure; but to give pleasure is an end, and an ordered line of attack is more powerful for pleasure than the tumbling advance of a mob. Order is a help toward clearness and depth of impression; there is obscurity in confusion. Vitality of movement in the thought, or, what is practically the same thing, uninterrupted maintaining of interest, is possible only where there is order. If the essay is to be received as a work of art it must have form, and the chief defect in weak essays is lack of form; gems set at haphazard over a misshapen vase will never win a place on the altar.

There should be unity; the essay is to grow from one seed into a perfect plant; not homely vetch, but fruitful rice, shooting a green feather gemmed with fifty pearls. The unity of the essay does not prevent its writer from starting at any thought and wandering thence, apparently as aimlessly as a child following buttercups in a meadow. But the tone of the composition must be kept in one key to insure literary form.

Better a mood than a fact for the single source of the essay, that all may breathe with emotional concrete life; but a gentle mood, not a rough. The essayist perhaps should be sympathetic, humorous, or at the most comedic; nevertheless there are those that delight in a biting wit, or in the sneer of satire, and we are to let them have their choice.

The Revealer of Temperament

THE essayist is a good talker who roams from subject to subject, led by chance association, and if he is contemptuous, we may admire his keen mind, but we can never love him. There is no literary form in which a writer can show his own character, temperament, and style more frankly than in the essay, and if he proves himself to be a kindly gentleman so much the better for his fame. A gentleman seldom meets rude persons, and what need has anyone for contempt? I should read an essay written by St. Francis of Assisi in preference to one written by Talleyrand.

Impressionism is an ideal method for the essayist, however erroneous it is for the critic. A criticism must be objective and comparative to be of value; an essay is better, all else equal, for subjectivity, the lyric spirit. The typical essayist, then, is an impressionist, who sets any title at the head of his page, and thereafter talks of himself indirectly, as men exchange confidences, in the third person. He may be as learned as an encyclopedia, provided he carries his knowledge with charm, but a few arid paragraphs damage the bloom on his reputation. We expect sudden flashes of mental and imaginative insight from the essayist, but not much abstract speculation. His business is to give pleasure; he may interpolate wisdom if he likes, but at his peril, unless he sweetens it with wit, humor, or pathos. Macaulay is too heavy, too learned, at times; Thackeray does not give enough of himself; Leigh Hunt gives too much; Lamb is nearer the standard. The quantity of egoism tolerable in an essay is proportionate to the worth and amiability of the writer himself; or he may atone for his conceit by the beauty of his style, as Montaigne does.

The short study, which is formal criticism, is often confused with the essay. There is no reason why an essay might not be an impressionistic review of a literary work; yet it must guide itself carefully—not away from judgment, but so that it will make the field interesting for its flowers rather than its grain. In the short study, the criticism precedes the style, but there must be style to save the work from becoming a mere scientific tract. In the essay, even when it is critical, the style precedes all else.

AUSTIN O'MALLEY, M.D.

SOCIOLOGY

The Promise of Socialism

IT may not be entirely fair to judge Socialism by the various attempts made in the past to reduce it to practice. Socialist utopias are a roseate dream in theory, but in practice have always ended in dismal failure. One of the most consistent efforts at the introduction of real Socialism is now being made by the Russian revolutionists. The scenes of carnage which are there remorselessly enacted will inevitably accompany every effort to establish the reign of Socialism. This fact leading Socialist authorities have been ready to admit and have clearly predicted. The expropriation, under one form or another, which Socialism of necessity contemplates, can never be effected except at the point of the bayonet and the mouth of the cannon. The mere fact that a victorious political majority endeavors to legalize injustice will not give stability to such a false form of government. It can be established in violence only and will end in blood.

That real Socialism can ever be successfully introduced is out of all question. Not the remotest relation exists between a reasonable government control and genuine Socialism. The former is based upon the continuance of a system of wages and private capital, with the ideal of removing its abuses and supplementing its shortcomings. The latter is a complete negation of such a system. Kept within proper limits, as circumstances prescribe, government control may be desirable. Socialism will always remain impracticable.

Socialism Triumphant

GRANTED, however, that a new French Revolution, a Bolshevist [illegible] a Mexican cataclysm of sack and rape [illegible] Historic expressions of Socialism in its first stages of triumphant power—has passed successfully and America, the land of vast opportunities, has been converted into a series of Socialist communes or industries. The firing squad has given short shrift to those who dared offer opposition; the free press that was still bold enough to speak in the name of liberty has been suppressed and destroyed for treason and sedition; the Catholic school no longer exists, for there must be Socialist schools only for all the children; owners of capital have been duly expropriated or taxed out of existence; the Stars and Stripes are lowered and the red flag of the social revolution alone waves over what had once been the capital of the country. The great Socialist dream has thus come true. There is henceforth one owner only from whom all must receive their labor and who alone can determine and distribute its produce. All able-bodied adults, men and women alike, are his employees, who toil as long as he bids them, at the work he assigns to them, and for the remuneration he decrees to give them. That sole owner, employer, distributor is the Socialist commonwealth, or whatever men may wish to call it. In practice it is the body of politicians who have succeeded in obtaining temporary power.

The Disillusionment

THE laborer, long deluded by the promise that under Socialism he would receive as wages the full value of all that he produces, will now suddenly realize that this assertion calls for many glosses. He will find that in practice he actually receives far less than he had been able to earn under previous conditions, while he must work for longer hours. The fact that we ourselves are little satisfied with many of the existing conditions and maintain the need of true Christian reform, merely lends added significance to this statement. Present evils, moreover, can readily be remedied, provided only that we apply ourselves religiously to the task; but the faults of Socialism are inherent in its very nature.

The laborer is promised that he will receive the full worth of all that he produces. If under the existing system the value of a shoe is five dollars and the laborer receives but three for his wages, he is told that the remaining two dollars represent the amount of which the employer has robbed him. Not merely is he assured that under Socialism he will practically receive the full five dollars as the reward of his toil, but that this labor itself will be restricted to four, and according to another count, to two hours only a day. A sad disillusionment would therefore await him, nor could he improve the situation by striking, since strikes would not be allowed him.

Why the Promise is False

IT is commonly stated that the price of an article, under Socialism, will be determined by the average labor-time required for its production. However this may be, we shall assume that five dollars, if such currency still existed, would be the sum payable to the Socialist common owner for the shoe Socialistically produced. How much of that actual price would the men receive who had made the shoe? Practically the entire amount, the deluded laborer is told. Let us see.

Out of this sum, in the first place, must be taken a proportionate share of the enormous outlay that will be required for the elaborate system of schools outlined by all Socialist writers. There are to be public nurseries, kindergartens, high schools, academies, colleges and universities over the entire land. Only a few children are to be committed to each teacher and every child is to have at least all the education of which it is capable. The amount for all this must clearly be deducted from the laborer's wages.

The support, moreover, of all these children, who will not begin work at an early age, must be provided for. There are to be pensions for the aged, the crippled and infirm, and vast expenses will be required for the construction and repair of the parks and public amusements lavishly promised to the people. All this will cause a further and considerable melting away of that little sum.

Further Wage Deductions

WHILE a certain amount of money is now spent for the luxuries of the rich, which we are told will then be common to all, the great bulk of the capital owned by men of wealth is at present immediately invested in productive enterprises. The same amount of capital, and even more as we shall show, will be required under Socialism, and must then as now be deducted from the wages of the laborer that the industry can continue efficiently.

There will then, as now, be catastrophies and failures. The frost will ruin the crops, and storm, fire or human carelessness will work their havoc and call for new investment. All this loss and reconstruction will draw upon the same rapidly diminishing sum of the daily wage. The wages of wasted labor must be taken out of the wages of successful labor, unless the former be permitted to starve, since under real Socialism the laborer can have no money invested that will bring him returns in profit, rent or interest when other resources fail.

There will, moreover, be a vast political army of office-holders, census-takers, statisticians who will overrun the country, administrators, clerks, caterers and all the rest whose salaries will eat still further into those illusive five dollars, that had been promised to the laborer whole and entire and of which perhaps the ghost only will finally remain.

It must furthermore be understood that the really idle rich form but an exceedingly small percentage of the population. Many wealthy owners labor harder and longer at their private business than they would do if engaged as mere employees in public works. Here then we come upon another consideration which will make evident a still further and most grievous evanescence of the value "of all that the laborer produces," which is now so generously promised him by the Socialist politician. It suggests the final condemnation of Socialism on its economic side.

The Final Reason for Failure

IN depriving men of productive property and the hope of ever acquiring capital, in making them mere cogs in a vast political machine, Socialists would of necessity deprive the ablest among them of initiative and energy. The tendency of Socialism must constantly be to the utmost equalization of all mankind, and thus to a constant state of violence against nature, if the Socialist commonwealth is not at once to end in new revolutions. Hence exceptional wages could not be given to stimulate the most active and intelligent without creating new jealousies and class divisions. The watchful care of the private owner, which furthermore provides for the largest production on the part of all in his employ would be removed. Listlessness in work on the part of some would drag others down to their level. For why should they toil harder for the same rewards? Thus there would be a general decline in production necessitating longer hours and bringing far smaller rewards than at present.

We are familiar with the Socialist answer. There is doubtless much waste under the existing system, but it can never equal the total retardation of production that would take place under Socialism. It is precisely the purpose of social reform to remove the causes of economic wastage to the utmost, and thus to bring about the only feasible improvement. Perfection can never be obtained here upon earth. It is absurd to speak of a change of human nature under Socialism. Experience has shown that if there were to be such a change under Socialism it would be decidedly for the worse. To claim that a social consciousness, aside from all religious principles, would urge every man to perform his duty is equally childish. The fact of original sin cannot be so easily ignored. Yet these are the only justifications Socialism can offer for its widely exaggerated promises.

There would finally be the appointment of citizens by the politicians in power to the various fields of agriculture and industry. Whether men would be forced to take up the different occupations by rotation, as Bebel taught, or whether the baser occupations would receive the greater remunerations, or whether wages would be paid according to the need of each one and not according to his labor, or whichever of the many plans suggested would actually be followed, the main reason for private initiative would be removed, and production would lag. Hence still longer hours and still smaller wages. What then would become of the Socialist promise? There is nothing, in fine, more impracticable than Socialism would be, nor can anything that has taken place during the present war change in the slightest degree this conclusion.

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

Church Unity Octave

THE editor of the *Lamp* again makes his earnest appeal for the observance of the Church Unity Octave to bring about that union of all men in one Fold for which the Heart of Christ so earnestly longed and prayed. An additional motive, which should lend new ardor to our prayer at the present time, is the earnest desire of all the nations of the earth for that peace which Christ alone can give to the world.

> Convinced as we are, that God will not suffer peace to be permanently established on the earth until the great world powers recognize in the Vicar of Christ God's Prime Minister and Special Arbiter of Peace, we ask all who shall read these lines to make the Church Unity Octave a special occasion of united and fervent prayer for that peace and unity, both civil and religious, which are agreeable to the Divine will, recognizing, as every Catholic must recognize, that any other kind of peace or unity must prove false and unsubstantial.

Here then is a tenfold reason for praying with increased fervor that prayer of Our Divine Lord, that they may all be one: *Ut omnes unum sint.* The Holy Father has given his heartiest approval to the Church Unity Octave, and by a Papal Brief extended it to the whole Church. Its observance takes place every year from the Feast of St. Peter's Chair, January 18, to that of the Conversion of St. Paul, January 25. It may be noted that the Anglican Commission for a World's Conference on Faith and Order has likewise recommended that all denominations make of this time a week of prayer for the reunion of Christendom. What more glorious object then of our Catholic prayer than that all mankind should unite in the one and only Fold of Christ.

Plagiarism Charged to Billy Sunday

ACCORDING to the Atlanta *Georgian* a suit for $100,000 damages was to be filed against Billy Sunday by Sidney C. Tapp, charging him with plagiarism. The specific accusation made by Mr. Tapp is that whole sentences and paragraphs from his book, "The Truth About the Bible," were inserted by the Evangelist into his printed sermons without giving any credit to the author. "I am suing him for $100,000," said Mr. Tapp, "but I am instructing my attorneys, in the event I get a judgment, to turn the money over to the orphans' home in Atlanta. It is not a question of money with me. It is a question of mental integrity." Mr. Sunday explains that he has no recollection of ever having read Mr. Tapp's book, but that material

is constantly sent him which he "incorporates" into his sermons. "Much of the time I never know the authorship. Whenever I do I always gladly give credit." He adds that he never felt barred from using a good thing simply because he did not know its source. The fact, however, that the authorship of such extracts is unknown will not justify their insertion into a printed sermon without due quotation marks.

Perils of the Future

A FEARLESS editorial-writer in the December *Irish Rosary*, after remarking that "Politics appears to be one of the best-paying industries in Great Britain," and giving as instances the Attorney General's annual salary of £30,000, and the Lord Lieutenant's of Ireland, £20,000, writes:

It is many long years now since the philosopher of the British wealthy class propounded the doctrine that the poor were economically valueless and had no natural right to live. The war has brought it home to the dullest plutocrat that the poor have an incalculable worth at a supreme moment. The greatest proportion of the fighting and dying has been done by them. They had not the influence to obtain commissions, with safe staff-rank. They lacked the subtle ingenuity to worm themselves into non-combatant units. They were in the trenches and in the charges. Without them all was lost. . . .

But the menace of war is not going to cease with the peace-trumpet. The poor, who have so far saved wealthy Britain, will require to be propitiated. The workman, whether skilled or unskilled, will have a fit opportunity of insisting on a wage that will enable him to keep his family in comfort. May the New Year befriend him!

A note of uneasiness is already being sounded by many who think that private and public rectitude will show a frightful decline when the world has time to survey itself after the war. We are to have, it seems, the unscrupulous rich and the unrestrainable poor. Army service will have brutalized the latter. Profit-hunting will have de-humanized the others.

There is no blinking facts. It is true that already the money-making mania of the last three years has developed an upper criminal class. Plunder is to be feared from them as much in peace as during war. Violence is to be dreaded from the lower extreme, the great legion of lack-alls who will return to a civil life of hardship and misery after the rigors of the military camp.

No doubt the same social and economic problems that Great Britain must face and settle after the war will have to be met and solved in this country also. For our entrance into the world-struggle seems to be producing conditions here which are similar to those prevailing in England and Ireland, and it is none too soon for the wisest heads in the land to begin considering how these evils can be remedied.

Golden Rules for Public Servants

SIMPLICITY, democracy and honest service were the principles laid down for city employees by Mayor Hylan of New York in assuming the duties of his important office. There was no mincing of words in his outspoken criticism. Enjoining upon all simplicity in accommodation and furniture, he added: "At present many commissioners have spacious offices, altogether too large for service and manifestly occupied for display only, while the taxpayers are paying rentals to private interests for housing other departments. This must be discontinued." City automobiles, he insisted, may be used for city business only, and the full hours of service must be faithfully rendered.

There is another form luxury takes, in satisfying the vanity of public employees, and it is one we shall abolish by example and by stern repression. It is a vice of commissioners, and self-exploiting subordinates. It results in the multiplication of unnecessary blanks, and foolish and, in many instances, mischievous, because false, reports. *I am convinced that a great part of the typewriting and printed form work of the city serves no useful purpose at all.* We shall eliminate this. Commissioners will themselves refrain from catering to any newspaper or making alliances with any, and will prevent all subordinates from advertising themselves in this way. Just criticism will help us, false criticism will not greatly injure us, and the penetration of the people has nullified the value of puffing and systematic laudation, even to those who have a craving for it. We shall not need that kind of support if we deserve it, and if any of us fails to deserve it, he shouldn't get it.

Finally, he would have all city employees understand that they are paid by the people and that their highest self-respect must spring from the consciousness of service honestly performed.

There must be no discourtesy and no arrogance of bearing toward those who come to public offices. Nor must there be distinctions made. The touchstone of democracy is political equality, and before the servant of the people no distinctions of a social or economic nature are allowable.

These are noble words, Christian and democratic, and all public servants should be guided by them. They give fair promise for the future. May they secure for the city of New York a larger measure of social righteousness and Christian charity than has graced some other administrations.

A Great Woman Organizer

ON December 22 Mother Cabrini, founder of the Missionary Sisters of the Sacred Heart, died at Columbus Hospital, Chicago. Perhaps no woman of our time accomplished more for social service, in the truest sense of the word, than this quiet and unostentatious worker. The great tide of emigration had brought together vast numbers of Italians in many of our American cities. They were often sadly in need of assistance, and in case of sickness or accident could not be cared for in their poor homes. It was pitiable to deal with ailing or injured Italians whose language could not be understood by those in charge of them. On coming to this country, about thirty-five years ago, Mother Cabrini at once proceeded to found a series of hospitals, schools and academies for these immigrants, and in spite of discouragements of every kind achieved a wonderful success. Mother Cabrini was born in Lodi, Italy, July 16, 1850. In her ardent enthusiasm she gathered about her a group of the most zealous women workers, intent only on their task of devoting their lives to others for the love of God. Her Society was founded at Codogno, Italy, in 1880 and approved by the Pope less than thirty years ago. Yet it numbers at present about twenty centers of activity in Italy, nearly a dozen in South America, two in Spain, one in England, and one in France, besides the great work accomplished in the United States. It was at the suggestion of Pope Leo XIII himself, who had learned to admire her generous spirit of charity and zeal at the Pontifical School in Rome, of which he had given her charge, that she extended her field of labor to North and South America. The great Pontiff thus hoped to bring corporal aid as well as the consolation of religion to the Italian immigrants in these regions. The hospital system established by her soon proved its wide usefulness. Columbus Hospital, New York, was founded in 1892; Columbus Hospital, Chicago, in 1905; Columbus Hospital and Sanitarium, Denver, in 1910; Columbus Hospital, Seattle, only a few years ago, and Columbus Extension Hospital, Chicago, was established for the poor. Owing to her efforts, schools for Italians arose in New York, New Jersey, Pennsylvania, California, Louisiana, Colorado and Washington. True supernatural charity was the power that enabled her to accomplish so much, to win all hearts and to communicate to them something of her own zeal. Unlike our modern social workers, she withdrew entirely from public notice, though the good she accomplished could not forever be hidden. It is well that its light should shine forth, encouraging others to follow in her footsteps.

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Chronicle

The War.—No operations of major importance have marked the week on the western front. But there has been almost incessant fighting from Ypres to the Verdun sector, around St. Mihiel and in the Woevre. Field Marshal Haig reports successful raids on the enemy trenches near Lens and Loos and the straightening out of the British lines in the Cambrai sector near Bullecourt. The most striking movement of the week took place east of St. Mihiel, where the French made a successful surprise attack north of Seichepray, penetrating the German defenses on a front of a mile and capturing some prisoners and machine guns.

Bulletin, Jan. 7, p.m.-Jan. 14, a.m.

On the Italian front the situation as far as the location of the battle lines is concerned is practically the same as recorded in our last bulletin. There has been a series of minor engagements along the Piave, among which was a raid by the British across the river against the Austro-German positions on the east bank, while near the mouth of the river the Italians dislodged the enemy from his trenches west of Cavazuccherina. Fighting in the north has been confined to artillery duels of some intensity in the eastern sector of the Asiago Plateau and in the Monte Tomba, Monfenera and Montello regions. Owing to the heavy snowfalls in the Carnic Alps, where the Austro-German lines of supply are through mountain passes, the transport problem for the invaders is becoming increasingly difficult.

On January 7, by an unanimous decision, the United States Supreme Court upheld the constitutionality of the Selective Service act. The Government's contention that the power vested in Congress to declare war includes the power to compel citizens to render military service both in the United States and abroad was sustained by the Court. Chief Justice White, who delivered the opinion, stated that after examining the various contentions made by the contestants, the conclusion had been reached that most of them were imaginary rather than real and that the arguments brought to support them were "absolutely without merit." The decision of the Court resulted from the appeals of thirteen cases growing out of convictions under the Selective Service act, five coming from New York, three from Ohio, four from Minnesota, and one from Georgia. The decision turned on the construction to be put on the language of Article I, Section 8, of the Constitution, which provides that Congress has power "to declare war . . . to raise and support armies . . . to make rules for the government and regulation of the land and naval forces . . . to make all laws which shall be necessary and proper for carrying into execution the foregoing powers." With regard to the contention that Congress has no power to exact enforced military duty by the citizen the decision says:

The Draft Law Upheld

> This but challenges the existence of all power, for governmental power which has no sanction to it and which can only be exercised provided the citizen consents is in no substantial sense such a power. It is argued, however, that, although this is abstractedly true, it is not concretely so because, as compelled military service is repugnant to a free government and in conflict with all the great guarantees of the Constitution as to individual liberty, it must be assumed that the authority to raise armies was intended to be limited to the right to call an army into existence, counting alone upon the willingness of the citizen to do his duty in time of public need, that is, in time of war. But the premise of this proposition is so devoid of foundation that it leaves not even a shadow of ground upon which to base the conclusion.
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> It may not be doubted that the very conception of a just government and its duty to the citizen includes the reciprocal obligation of the citizen to render military service in case of need and the right to compel it. To do more than state the proposition is absolutely unnecessary in view of the practical illustration afforded by the almost universal legislation to that effect now in force.

The Court thus disposed of the argument based on the Fourteenth Amendment: "To avoid all misapprehension we direct attention to that amendment (Fourteenth) for the purpose of pointing out how completely it broadened the national scope of the Government by causing citizenship of the United States to be paramount and dominant." The argument that an establishment of a religion, or an interference with the free exercise thereof repugnant to the First Amendment, resulted from the (religious) exemptions of the act, was passed by with a mere reference because its unsoundness was thought too apparent to require more.

On January 8, President Wilson restated before Congress the conditions which he considers necessary for a

lasting peace. In the opinion of Washington, the President's speech is the final and definite statement of the purposes of the United States and her allies now fighting Germany. The substance of Mr. Wilson's peace terms is embodied in the fourteen conditions which follow:

The President's Peace Terms

(1). Open covenants of peace, openly arrived at, after which there shall be no private international understandings. (2). Absolute freedom of the seas, alike in peace and in war, except as they may be closed by international action. (3). The removal of all economic barriers and the establishment of an equality of trade conditions among all the nations consenting to the peace. (4). Adequate guarantees that national armaments will be reduced to the lowest point consistent with domestic safety. (5). A free, open-minded and absolutely impartial adjustment of all colonial claims, based upon the principle that the interests of the populations must have equal weight with the equal claims of the government concerned. (6). The evacuation of all Russian territory and such a settlement of all Russian questions as will secure for her unhampered opportunity for independent political development and national policy. (7). The evacuation and restoration of Belgium, without any attempt to limit her sovereignty. (8). The liberation of all French territory and the restoration of the invaded portions, and the righting of the wrong done to France by Prussia in 1871 in the matter of Alsace-Lorraine. (9). The readjustment of the frontiers of Italy along clearly recognizable lines of nationality. (10). The freest opportunity of the peoples of Austria-Hungary for autonomous development. (11). The evacuation of Rumania, Serbia and Montenegro, with free access to the sea for Serbia; the restoration of occupied territories; the fixing of the relations of the several Balkan States along historically established lines of allegiance and nationality, and international guarantees of their political and economic independence and territorial integrity. (12). Secure sovereignty for the Turkish portions of the present Ottoman Empire, but with assurance that the other nationalities now under Turkish rule shall have unmolested opportunity of autonomous development; the Dardanelles to be permanently opened to all nations under international guarantees. (13). Erection of an independent Polish State, including the territories inhabited by indisputably Polish populations, with free access to the sea and with political and economic independence and territorial integrity internationally guaranteed. (14). The formation of a general association of nations under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small States alike.

The President maintains that the program of the world's peace is our program:

We entered this war because violations of right had occurred which touched us to the quick and made the life of our own people impossible unless they were corrected and the world secure once for all against their recurrence.

What we demand in this war, therefore, is nothing peculiar to ourserves. It is that the world be made fit and safe to live in; and particularly that it be made safe for every peace-loving nation which, like our own, wishes to live its own life, determine its own institutions, be assured of justice and fair dealing by the other peoples of the world as against force and selfish aggression.

He declares that we have no jealousy of Germany's greatness and grudge her no legitimate distinction of learning or pacific enterprise, nor do we presume to suggest any alteration or modification of her institutions. But before dealing with her we must know for whom her spokesmen speak, whether for the Reichstag majority or for the military party and the men whose creed is imperial domination.

The American and Allied Press heartily endorses the President's words. The New York *Times,* commenting on the words of the address: "We wish her (Germany) only to accept a place of equality among the peoples of the world . . . instead of a place of mastery;" says: "That is fundamental, it is the very soul of the address." The New York *Sun* holds that Mr. Wilson goes beyond Lloyd George and beyond "anybody who has yet spoken with any semblance of responsible authority" in the definiteness of his proposals. The *Staats-Zeitung,* after stating that Germany's spokesmen have always insisted that their opponents should definitely state their war aims, adds: "It is now the Central Powers' move." The French Press speaks enthusiastically of the address. Gustave Hervé, in *La Victoire,* characterizes it as "one of the immortal charters of humanity." The *Temps,* the *Figaro,* the *Journal des Débats,* warmly welcome its utterances concerning Alsace-Lorraine. The *Matin* writes that "This grand message will go to the heart of all Frenchmen."

The German press, whose comments have been cabled from Amsterdam, is divided. The Berlin *Taeglische Rundschau* writes of it under the caption, "The Pied Piper of Washington." The Socialist *Vorwaerts* calls it "a beautiful, alluring program of world peace," but adds: "We must be on our guard against too ready a confidence." The *Frankfurter Zeitung,* while dissenting from many points in the message, says that the whole document seems inspired by the desire, which also animates Germany, of avoiding further bloodshed. The Vienna *Fremdenblatt* declares the President's terms unacceptable. The message, it says, "reveals clearer than Lloyd George's speech the intentions of our enemies to let Russia continue to bleed for the selfish aims of the Entente." The *Neues Wiener Journal* argues that the demand for the restitution of Alsace-Lorraine erects a new barrier. In England, Mr. A. J. Balfour referred to the message as a "magnificent document." Viscount Bryce qualified it as "admirable in spirit and contents." According to the London *Daily Graphic,* Great Britain, under existing circumstances cannot accept the President's demand for the freedom of the seas. This proposal, it says, "cuts at the very root of the power of Great Britain."

The German-Bolshevik Peace Parley

After a series of moves and counter-moves the developments in the peace situation have come to this: Leon Trotzky, the Bolshevik Foreign Minister, yielded to the Germans who refused to shift the peace parley to foreign soil. He announced to the delegates of the Central Powers at Brest-Litovsk, that to "remove a pretext for breaking off negotiations on technical grounds," the

Russians would continue negotiations at Brest-Litovsk, even if the other Entente Powers did not take part. On his proposal the armistice on all Russian fronts was extended another month by agreement with the Germans. A resolution, it is reported, was sent from Austria to Count Czernin, chief representative of the Dual Monarchy, at the peace conference, urging military and economic union of Poland, Lithuania and Courland, an extension of territory at the expense of Italy, and Austrian dominance of the east Adriatic coast. According to the London *Daily Mail,* the British Government, though not formally recognizing the Bolshevik régime, will communicate with the Bolshevik Ambassador in London.

France.—The publication, last month, of a letter addressed by Cardinal Gasparri to the Under Secretary of State of France, relating to possible modifications of the protectorate over Catholics in the Orient, long accorded to France by the Holy See, acquires a special interest from the fact that Jerusalem has passed out of the hands of the Turks. The letter was dated June 26, 1917, but was not read to the Chamber of Deputies by the Premier, M. Ribot, but merely placed among the archives. M. Denys Cochin had asked the Holy See whether the creation of the Sacred Congregation for affairs in the Orient was intended in any way to modify the protectorate granted to France. Cardinal Gasparri replied in the negative, stating that the Congregation was meant to be a new ecclesiastical court, with no relation whatever to the French protectorate, which would remain unchanged. Hitherto the Sacred Congregation of the Propaganda had taken charge of all affairs referred to the Holy See from the Orient; in the future it would concern itself only with affairs of the Latin rite, the new Congregation would look after the affairs of the Oriental Church, Catholic as well as Orthodox, and also other Christian Churches in the Orient, not of the Latin rite.

Jerusalem and the French Protectorate

Cardinal Gasparri pointed out that it was by a special grant of the Vatican that all Catholics of all rites were directed by the Holy See to appeal for protection to France in preference to other nations, although by agreement with the Ottoman Government other nations no less than France had the right to protect their own citizens. This privilege, and others also, had been extended by the Vatican to France in part by official concession and in part by legitimate custom, and had done much to increase French prestige in the Orient.

Should the Ottoman domination in the Orient continue after the war, the Cardinal declared, there would be no change whatever in the privileges hitherto enjoyed by France; but in the event of its coming to an end, old treaties naturally would become inoperative, the order given to Catholics by the Holy See, even though it were not revoked, would be practically a dead letter, and France's protectorate would cease to exist. In the readjustment of relations which would follow on the passing of the Orient out of Turkish control, new arrangements would have to be made; but, whatever they were, the Cardinal assured France, the Holy See would be disposed to regard French interests with favor.

Rome.—The calumny against the Holy See, first published by the *Morning Post* of London, which charged the Vatican with having designed the Pope's peace proposals to unsettle the Italian soldiers and break down their war spirit, although refuted by the Cardinal-Archbishop of Westminster early in December, has been repeated in the journals of many countries, including Canada and the United States, without however the official answer of Cardinal Gasparri, who wrote in English to Cardinal Bourne as follows:

Calumny Against the Vatican

> It is nothing short of an atrocious calumny to assert, as has been lately done in the columns of the *Morning Post,* that the Vatican is implicated in the disruptive propaganda to which recent Italian reverses have been attributed.

The incident would have been closed with the failure of the London journal to produce the slightest proof of its assertion, were it not for the fact that it is still being utilized to discredit the Papacy. Cardinal Bourne pointed out in the columns of the *Morning Post* that the Italian Government had given unreserved praise to the clergy and Hierarchy of Italy for their open and generous help in their country's cause; that the Italian army chaplains had reported to the Government long before the publication of the note the disruptive propaganda which was at work among the Italian soldiers and the consequent growing unrest among them; that it was after the note had been given to the public that the great Bainsizza victory was gained; and that if the note had a bad effect, which, however, he did not admit, on the morale of the Italian army, the blame for it should be placed on those who were responsible for its publication, namely, the nations of the Allies, and not on the Vatican. The note was dated August 1, but it appeared in the official Vatican organ, the *Osservatore Romano,* only on August 17. The Vatican addressed the document to the heads of the belligerent nations, and it was not until it had been printed in part and in whole, unofficially and with official sanction in the newspapers of England, France, Italy, and the United States, and elsewhere that the Vatican authorities made known its text.

In its issue of January 7, 1918, *Le Devoir* of Montreal, in reply to an attack on the Holy See, based on the exploded calumny, reprints a dispatch from Rome which appeared in *L'Action Française* of Paris, dated November 17, 1917, which showed that notices, summaries and criticisms of the note appeared on August 13, 14, 15, 16 in the following English journals: the *Daily Chronicle,* the *Daily Telegraph,* the *Times,* the *Daily News,* the *Westminster Gazette,* the *Evening Standard,* and the *Globe;* in the following French journals: *Temps, Debats,*

Petit Journal, Petit Parisien, Matin and the *Figaro;* in the following Italian journals: *La Tribuna* and *Le Corriere della Sera.* There is no need of mentioning the journals of the United States, for the text was common property in this country on August 16. From all this it is clear that the journalists and Governments of the Allies were responsible for the publication of the note and consequently for any supposed harm which may have come from it. If the Vatican published it, it did so only because it was forced to do so, and after it was known to all the world. In the present issue of AMERICA the lesson of the incident is pointed out editorially.

Russia.—The New York *Times'* Petrograd correspondent reports that "Russia is in a state of almost inconceivable and daily increasing anarchy." He writes that in the capital food supplies are failing, that rioting has been going on in the factory towns near Moscow, owing to the complete disappearance of bread, that coal, light, transportation and labor difficulties have increased the army of the unemployed who are facing besides an unusually severe winter. The official class is reported to be still on strike and trade languishes, owing to the lack of goods and ready money. Gold and silver coin is taken from its owners by the Government, all financial operations are blocked, and the value of the rouble has gone up. In Petrograd street robberies are frequent, wine shops are looted, and anarchy is spreading among the masses. Outside the capital marauding troops harass the country and traveling is a peril. The London *Times's* Petrograd correspondent paints just as dark a picture of conditions in Russia. He reports the capital to be full of "dirt, disorder and crime," and says:

Hopeless Anarchy

> Starvation seems to be staring us in the face. Bread riots may occur at any moment. We receive the small quantity of three-fourths of a pound of black bread per head for two days. Workmen, soldiers, and other privileged persons receive more. Some days we get none at all, and have to make shift with a few potatoes, which are also getting scarce and dear.
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> Burglary, robbery, and murder in most audacious forms prevail to an extent hitherto unknown. Men and women are stripped of overcoats and shoes in the streets. At night armed marauders in military uniforms enter houses under pretext of official searches and perquisitions. Thieves in stolen motor cars hold up persons driving in sledges.

Some Russians gloomily foretell either the partition of the country among the Powers, or that the excesses of the Bolsheviki will result in the return of a monarchical despotism. Local patriotism is developing local centers like the Ukraine and the Caucasus, and Petrograd tends to lose its importance. All hope of the Constituent Assembly as a reconstructive power seems to be gone. Many of the delegates are inexperienced theorists who have lived outside of Russia and do not know their constituencies. The peasants have grown tired of awaiting the action of the Constituent Assembly to settle the land question. Every fresh disturbance in Petrograd is said to be followed by new attacks on estates, and the prediction is made that by spring there will not be an estate left intact.

The Bolsheviki's fear that Russia may again be fighting against Germany seems to be causing the civil war to peter out. A majority of the Cossacks and the population of the Don district have supported General Kaledine's military government, the aim of which is said to be the consolidation of the Don district's democratic organizations rather than any hostile movement against the Bolsheviki. Dispatches dated January 10 announced that the Don Republic had been declared with General Kaledine as President and Prime Minister. Ensign Krylenko, the Bolshevik Commander-in-Chief, has issued a call to the soldiers and workmen in which he makes the charge that

Civil War Waning

> American and French financiers are lending money to provide war material for Kaledine. The German bourgeoisie are quite prepared to use them as allies for stifling the Russian revolution. These are conditions which raise for the Russian peasants and workmen the whole question of the defense of the conquest achieved by the revolution and of the holy war against the bourgeoisie, not only of Russia, but of Germany, France and Great Britain.

The civil wars going on in Russia, it is reported, are not conflicts of one part of the country against another, but attempts, rather, to spread class warfare into those parts of Russia where the proletariat has not gained the ascendency. Though anti-Bolschevik papers keep announcing fresh defeats of the Bolsheviki, the latter seem to be constantly making a victorious advance, and spreading as they go revolutionary doctrines.

On January 8 the Manchester *Guardian's* Petrograd correspondent telegraphed his paper that the Bolshevik Government intends to cancel Russia's national debt, "all loans and treasury bonds held by foreign subjects abroad or in Russia" being repudiated. It is also reported that the Bolsheviki have issued a decree suspending all payments of dividends by private companies, and forbidding transactions in stocks until ordinances are issued which will have a bearing on the further nationalization of production and on the rate of interest private concerns shall pay. According to a report issued by the American-Russian Chamber of Commerce after the revolution began the Russian national debt on January 1, 1914, was $3,400,000,000. During the first two years of the war additional loans, covering war expenses, were incurred to the extent of $8,611,920,000, making a total indebtedness on January 1, 1917, of $11,011,920,000, which at 5½ per cent required $605,655,600 to meet annually. The total foreign indebtedness of Russia, prior to the war, was $2,230,000,000. During the first two years additional loans were incurred amounting to $2,430,000,000. She borrowed from the United States $275,000,000.

Financial Conditions

The Brethren of the Mystic Tie

JOHN M. COOPER

ON All Hallows' Eve, in the year 1517, an Augustinian friar nailed to the door of Wittenberg castle church a challenge to a debate on ninety-five theses concerning indulgences and some other matters. "Another bootless war of words!" might have remarked the casual passerby. Exactly two centuries later, on the feast of the Nativity of St. John the Baptist, June 24, 1717, a little party gathered in the Goose and Gridiron Alehouse in London to discuss the proposed revival of a nearly extinct fraternity. "Another of these new-fangled eating clubs!" may have commented inwardly mine host. A few weeks ago, in this year of grace 1917, a little infant was being painlessly, if not noiselessly, done to death by a Chicago physician. "Another seeker after inexpensive notoriety!" say many. Three trivial incidents! The correspondence in dates, 1517, 1717, 1917, is curious. Are the facts related? Of this later. Meanwhile let us return to the Goose and Gridiron. (Vid. *Ecclesiastical Review*, June-August, 1917.)

Our little group was made up partly of artisans from the building trades, partly of men more interested in the liberal arts. From so early at least as the dawn of the previous century, the declining English stonecutters' gilds had begun to initiate into their lodges a certain number of learned and professional men as honorary or "accepted" members. Little, however, came of this innovation, and in the early years of the eighteenth century the scattered and loosely organized lodges were all but defunct. The purpose of the Goose and Gridiron meeting was to revive and reorganize the expiring Masons' lodges. So a grand lodge was established, and Anthony Sayer, Gent., was elected Grand Master.

As we know from Stukeley's diary, the recrudescent Masonic fraternity met with little success at first, but with the election of John Duke of Montagu to the Grand Mastership in 1721, the society, gaining in prestige, began to grow apace. The "operative" or artisan element was before long largely eliminated, the symbolical and allegorical teachings of "speculative" Freemasonry took definite form, and the older gild's charges were profoundly modified in the new Masonic constitutions published in 1723.

Many Masons still take seriously the legends which carry back their fraternity's origin to the Templars, to the builders of Solomon's temple, or to ancient ethnic and mystery cults. Such legends are interesting, but not to that matter-of-fact dame, the Muse of History. Even the thread, tying speculative to operative Masonry, is a very slender one. The modern international brotherhood began its real career, as most competent Masonic historians themselves agree, with the founding of the Grand Lodge of England in 1717 and the compilation of the new constitutions in 1722.

By the middle of the eighteenth century, Freemasonry had spread from its birthplace, England, to most countries of the civilized world, and since then has uninterruptedly maintained its status as an international organization. It possesses, however, no supreme directing head nor central administration, but is divided both ritually and territorially into a multitude of independent bodies. It is true that all or nearly all these many bodies trace back their common descent directly or indirectly to the English Grand Lodge of 1717; all work or require as a prerequisite the first three degrees of Apprentice, Fellowcraft and Master Mason; and all are inspired by a certain loose unity of purpose centering around the ideal of morality and individual liberty. But, on the other hand, there exist broad lines of cleavage, particularly between the three great linguistic sections of the craft, the Anglo-Saxon, the Latin, and the Teutonic.

Teutonic Masonry, while in the main neither political nor materialistic, has been deeply furrowed with a rationalism that is distinctly antagonistic to Christian dogmas. Latin Masonry has been, particularly since the French Revolution, decidedly anti-clerical, and, for about the last half-century, largely political, anti-religious, and materialistic. Anglo-Saxon Masonry has abided more faithfully by the more tolerant and more conciliatory spirit of the original English founders of the craft in matters religious and political.

In the following paragraphs we shall confine ourselves to the consideration of the English-speaking Masons. Not only are they bound to us more closely by the ties of language, traditions, and citizenship, and often of personal friendship, but they constitute the bulk of the international fraternity. In fact, of the 2,000,000 and more Master Masons in the world, seventy per cent, or more than 1,500,000, owe allegiance to the Stars and Stripes, and fifteen per cent to the Union Jack. The remaining ten per cent are divided about equally between the Latin and Teutonic sections.

"No private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy." Such quarrels and discussions engender rancor and divide men, whereas Masonry aims to conciliate and to unite men. If by religion and politics we understand particular denominational tenets and party politics, Anglo-Saxon Masons may be said to adhere pretty closely to the above-quoted provision of their constitutions. If on the other hand by religion and politics we understand belief in God and

immortality and such fundamental principles of State policy as, for instance, civic liberty or representative government, beliefs and principles on which all men are supposed, a bit naively, to be agreed, the case is different. These topics are among the commonplaces of Masonic addresses both within and without the lodge. Moreover, in Masonic books and periodicals at least, some of the particular positive tenets of the Christian denominations are not infrequently touched on or even discussed at length.

"If he [the Mason] rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine" [that is, a free-thinker]. The great mass of English-speaking Masons undoubtedly do believe in God, and honestly and sincerely insist on such a belief from their candidates. A very few are professed atheists, but their number is so small as to be negligible, probably not more than a fraction of one per cent. Not so negligible, however, is the number of Masons, chiefly hailing from the Scottish Rite, who partly or totally reject the traditional Christian conception of a personal God, or who more or less explicitly identify Him with His universe, or who, at least, refer habitually to the Deity as the Infinite Purpose and Consciousness of Nature, the Universal Principle or Soul or Intelligence of the Universe, the Supreme Power or Ultimate Ideal, rather than as a personal Being. This group with leanings toward pantheism or idealistic monism, or whatever else we prefer to call it, represents perhaps five or at most ten per cent of the Anglo-Saxon bodies. It appears to be waxing in numbers and zeal.

While the great bulk of English-speaking Masons believe sincerely in a personal God and in the immortality of the soul, their attitude toward positive Christian tenets over and above these is much less uniform. In Masonic literature we find such beliefs as, for example, the bodily Resurrection and Ascension of Christ or the Divine inspiration of the Holy Scriptures, sometimes openly and explicitly defended, at other times just as openly and explicitly attacked. But the far more common attitude, in fact, the prevalent and predominant one, as expressed both in addresses and in writings, may be summed up as follows: As a Mason, you must believe in God and immortality and the moral law; these are the essentials of all religion, or at least of Masonic religion; what you choose to believe over and above these fundamentals is non-essential in God's sight, or at least is your own affair, a matter between your own individual conscience and your God. Less tolerant, however, and less indifferentistic is the spirit that looks upon us in the very frequent passages in which the "non-essentials" are branded *en masse* as outworn and hide-bound theology, as futile and hate-breeding sectarianism, or as the manacles of slavish dogmatism.

Such a widespread attitude naturally creates within the society a strong current tending to influence its members in the direction of indifferentism or rationalism or Unitarianism. As John Arthur, a Masonic writer not given to hasty expression, has well put it: "Masonry silently but surely discountenances rabid theology and insensibly inculcates Theism or a species of Unitarianism as a conception or creed sufficient unto salvation" (*Tyler-Keystone,* 1908-9, xxiii, 539).

Notwithstanding this, the mutual relations between Masonry and the Anglo-Saxon Protestant churches have been on the whole friendly and even cordial. The occasional scrimmages which still crop out are for the most part of Lutheran origin. The fraternity's attitude, or, to be more exact, the brethren's attitude, toward the Catholic Church is somewhat different. Many Masons are, as we know from personal experience and as their public acts and utterances make clear, unreservedly courteous and kindly toward the Church. Others, while in the main respectful of her sincerity and appreciative of her moral and charitable labors, are nevertheless annoyed and angered at what they look upon as her unfair and bigoted opposition to their brotherhood. A certain proportion of the craft, perhaps ten per cent, are aggressively or even violently hostile. They consider the Catholic Church as the declared foe of religious and civil liberties. English Masons have taken little or no part in an unflagging anti-Catholic crusade, which has been carried on by this minority section of the American brotherhood in books and in two or three of the leading American Masonic periodicals since about 1906, and which to some extent sympathizes with and dovetails into the recent non-Masonic, anti-Catholic movement that has been sweeping over the United States.

Such in brief outline are the religious views prevalent in Anglo-Saxon Masonry. But it is important to bear in mind that Masonic philosophy and religion sit lightly upon the great majority of the brethren. It would be fairly safe to estimate that fully three-quarters of the English-speaking Masons have entered the lodge mainly to enjoy its club features and good-fellowship or to further their personal interests. Beyond this they do not take their fraternity very seriously. But on the other hand a minority emphatically do.

Why has the Catholic Church consistently maintained since 1738 that membership in her Fold is incompatible with membership in a Masonic lodge? Because Masons have a ritual? But so have the Elks. Because Masonry has secrets? But these secrets are, and since the eighteenth century have been, of a trivial nature, consisting chiefly of certain grips and signs of recognition, and of some details of ritual. At any rate, Masonry is certainly very different from ultra-secret organizations like the early-nineteenth-century Italian and French Carbonari, or the Committee of Union and Progress which engineered the Turkish Revolution of 1908. The great secret of Masonry is that it has no great secret.

The fundamental reason for the Church's stand is that Masonry is deeply imbued with the spirit of rationalism. Teutonic Masons for the most part and Latin Masons almost to a man profess and preach in their Masonic

utterances rationalism *pur sang.* The main body of Anglo-Saxon Masonry hugs more closely the shores of orthodox or liberal Protestantism, but it drifts perceptibly though gently toward a rationalistic or non-dogmatic conception of Christianity, or toward a religious indifferential limited only by belief in a personal God. Or perhaps it would be more exact to describe Anglo-Saxon Masonic religion as a blend between Protestantism and rationalism. Naturally, therefore, Catholics, even English-speaking Catholics, while respecting the honest convictions of their Masonic fellow-citizens, could not consistently with their own convictions be parties to the work of the lodge.

Let us now go back to our starting-point. Luther's ninety-five theses of 1517 heralded the coming of the Reformation, which, on the doctrinal side, held fast to many Catholic beliefs but discarded many others, and, on the ethical side, by sanctioning divorce, attacked the Catholic conception of the sacredness of marriage. The founding of Masonry in 1717 bespoke the then dawning rationalism, which, on the doctrinal side, held fast to God and immortality but discarded the rest of positive Christian belief, and on the ethical, by preaching the fair-seeming but disastrous *laissez-faire* economic principle, attacked the sacredness of labor. Dr. Haiselden's views, defended by so many in the year just ended, savor distinctly of modern post-rationalism or materialism, which, on the doctrinal side, holds fast to faith in humanity but discards God and immortality, and, on the ethical, by proclaiming the gospel of expediency, attacks the sacredness of human life. Three successive turns in a road leading —whither?

The Drive on the Pope

SHANE LESLIE

IT has always been a great mistake to try to drive or drag or even divert the Pope from the balance which his position has acquired during the centuries. The Papacy is the only existing institution, which has faced in the past what the modern States are now facing. The Papacy preceded them and the Papacy will survive them. To be true to its warrant the Papacy must also be above them.

This paper is not to call attention to the anti-Papal drive which the gross folly of a few newspapers have adopted as a substitute for a successful one in the military field, but to point out the brilliant vindication of the Papal position which has been published by the Anglican Society of Sts. Peter and Paul from an anonymous pen. One does not expect to find a defense of the Pope from George Street, Hanover Square, but nevertheless, it has appeared and in the ironic manner of the Oxford school, which touched its highest level under Newman.

Under the title of "No Small Stir" the author discusses "What the Pope really said about the great war," taking as his text from the Acts of the Apostles, "Now as soon as it was day there was no small stir among the soldiers what was become of Peter." Which we can possibly paraphrase today in such words as "The belligerents became very excited as to what the Pope was doing!"

The Pope apparently still counts in the mind of the world. What he thinks is important and what he says is even more important still. Possibly the Pope's cell is the only sane portion left in the world's mind. The world, like a fireship adrift, is aware of no immediate anchorage save in the anchorite of the Vatican. Other anchorage there may be, but the fires may have destroyed the ship first. When the time comes for peace to be discussed it seems that it will be difficult for statesmen to refuse the historical availability of the Pope. It must be understood that the Pope has the right to suggest peace, as he has the right to be neutral.

Our anonymous writer takes the meanest of war-cries that partisan or publicist has in stock, "The Pope Pro-German!" and shows that because the Pope stands on higher ground than even the Allies it is a fatuous argument to accuse him of being on the entirely lower levels of Prussianism. The amazing idea has been propagated that the Papal system of authority is the complement of militarism rather than democracy, and that the prefix of *holy* is all that is required to make the German Empire accord with the mightiest concept of the Middle Ages, the twin rule of Pope and Emperor! People forget that the Popes had enough difficulty in ordering one Emperor. They are not likely to wish to associate themselves with *two* in any scheme of world-dominion such as Pan-Germanism involves.

One of the results of the war is that the all-obtrusive prefix "pan" is dead. Pan-Germanism died in Belgium three years ago. Pan-Slavism perished on the barricades of Petrograd. Pan-Anglo-Saxondom expired as a myth when the polyglot draft-lists were published on this side. Even Pan-Americanism has apologetically made itself the handmaid of the "League of Nations." The selfish or exclusive ideas masked under the prefix of "pan" have been sunk in the general pandemonium.

Amid the chaos only one organization retains its universal claim and influence. The importance of the Papacy is that it still directs a Pan-Church. Its only rival is the Pantheon of the sects, which having the capitular advantage of the Hydra can line up not only its children, but its different heads on the different sides which the geography of the great war may compel. The children of the Church are no less on different sides, but having only one head they must agree to his neutrality.

The neutrality of the Pope is the only fixed stake in

Christendom, the only security that the maelstrom will slowly lessen, the only hope that peace, when it comes, will be less furious than war. The Vatican is a Noah's Ark, politically and spiritually floating on the raging flood. As Noah kept company with all manner of animals it is only right for the Pope to keep in touch with all manner of nationalities. His only ambassador must be the dove.

To those who most violently demand that the Pope should abandon his neutrality and sit in political judgment over the battling Governments of Europe our anonymous writer suggests: "This argument is a very strong one, if those who employ it are ready to stand by their premises. Are they willing to restore the Pope to the position he held in the Middle Ages?" In other words, the critics of the Pope cannot have their cake and eat it at the same time. They cannot exclude the Pope from his position as universal referee in the moral law and then resent that he has made no Hildebrandine judgments. Under his guiding principles the Pope cannot become a political asset of the Allies any more than he can be a tool of the Germans. Because he declines to be the one it is a poor argument to accuse him of being the other. Such moral decisions as he has been led to make have, however few, been irreproachable of political intent and have moreover tended towards the principles, if not to the objects of the Allies. The Papal morality is of higher moral value to the Allied cause than if the Vatican had mobilized the Swiss Guards on Belgium's behalf. Our pamphleteer inquires, "What neutral power except the Pope has officially condemned the violation of Belgian neutrality at all?"

That the Pope remains in touch with Germany and that pro-Germans frequent the Roman Curia no more stamps the Pope as pro-German than it convicts a judge of bias who permits counsel for both sides to appear in court. The Papal reprobation of the invasion of Belgium was the only purely disinterested one issued in the world and it had a superior moral value in that the Pope had judicially heard both sides. It may be useful even at this hour to recall Cardinal Gasparri's words to the Belgian Minister at the Vatican:

> The violation of the neutrality of Belgium carried out by Germany on the admission of her own Chancellor contrary to international law was certainly one of those injustices which the Holy Father in his consistorial allocution of January 22 strongly reprobated.

The pro-German influences were not very successful in averting this statement at least. The Holy See is open to any good influence provided it is brought to bear in the proper way. It is due to the Germans to acknowledge with our pamphleteer that "The Germans have always had the sense to recognize that the Vatican is a European Power and should be approached as such."

If at times the Pope has been misinformed by one side it is always open to the other side to appeal from the Pope *male informatus* to the Pope *bene informatus*. The Allies are liable to suffer from the awkwardness of their relations with the Vatican in the past. They have a just and an undimmed cause, but they often expect the Pope to do more than the circumstances which they have created themselves will permit. The Vicegerent of the Prince of Peace was excluded from the Peace Conferences. Carnegie was more influential than Cardinals at the Hague. The moral jurisdiction, apart from the theological, was ignored. And today there is an unbalanced appeal to the former. It has been accepted that theological disunion is no bar to the progress of civilization. But moral dissension without a means of central appeal or a rectifying standard, which is spiritual rather than commercial, seems likely to prove fatal. Something is lacking in the modern State. Otherwise so excellently provided, it has been found to have no breaks. It can only move in one direction and cannot reverse even to avoid a collision. There are no breaks available in the secular outfit. In the supreme medieval time the Papal Power could have restrained Germany, guided France and saved Belgium. In their theological aspect the Popes were not always peacemakers, but in their moral function they were able again and again to allay conflicts and point out dangers that might destroy Christendom. Again and again they endeavored to face problems from the European or universal standpoint long before such problems had come upon the nations. As a rule, their warnings were neglected. The heroic Pius II died trying to meet the Eastern question. The far-sighted Adrian VI was not allowed to compose the hastening disruption of Europe. Pius IX strove to solve the question of nationalism on liberal lines before the European Empires made it each other's scourge. Leo XIII desired to Christianize Socialism before it threw every country into industrial war. Today Benedict awaits his hour to unravel the European family from the coils of militarism.

In a war like the present where there is no theological issue the moral position of the Pope is isolated and emphasized. His neutrality is still the brake upon the jarring wheels of Christendom. The indications he has given show that he is unwilling to submit to political pressure from either side. If the pro-German agencies had their way he would remain mum. If the pro-Ally influences were successful he would have issued flaming Bulls. Of far greater value to the Allies are his asides spoken in their favor.

It is unwisdom on the part of friends of the Allies to provoke or encourage anti-Papal drives out of old theological soreness or out of irritation at the Italian defeats. Whoever strikes the Pope, strikes every Catholic soldier in America. Whoever strikes the Pope, strikes the unity of the Allies, makes the war more confused in the minds of men and peace more difficult to arrange when it has been won. Even when the Allies win peace in the field there will be needed something higher than the glittering right that victory confers. It is the moral sanction which the Pope alone can give.

This has been refused to the Germans. It is reserved to the Allies to win and keep. But that he may confer it upon them the Pope must not be of them, but above them.

There has been no small stir what has become of Peter. Peter does not *become* anything either pro-German or pro-British or pro-American. Peter *is* as Peter was and shall be. Perhaps this is the only international fact which is stable today. Nations may be right or wrong. We believe they can be and are so. The advisers of Peter may be right or wrong, but to Peter is given the clearest and wisest judgment possible. When the nations accept him as their moralist he will speak what he knows. His knowledge will not be based on the propaganda of diplomacy or of newspapers. His knowledge is the high knowledge of the moral law, laid down in Scripture or Apostolic tradition, interpreted by the centuries and indirectly the last means left to the nations to receive the results of the war through a Divine agency.

Moral Immorality

DANIEL A. LORD, S.J.

THE world is so full of moralists at present that it is in imminent danger of becoming immoral. For it is seldom healthy for any man or any generation to talk too much about anything. Often enough that is a sign that a man is trying to talk himself into a belief that he has something that he would like very much to have, as a bank president boasts the unassailable solvency of his institution at a time when the thought of a bank inspector gives him cold chills. Decadent ages are usually rife with seers who propound wise maxims and grave epigrams which will serve the populace in place of otherwise forgotten virtues. In the same way that an age which is sterile in pure literature turns critical and talks about books, an age which recognizes that its own morals show best by gaslight talks learnedly and lustily on the beauty of virtue and the inner significance of morality, hoping by noise to distract a too inquisitive attention.

But our moralists—and we are inundated with novelists and playwrights and essayists and poets who play with morals as the Lake Poets played with flowers—have coined for our age a new set of moral epigrams whose burden is a consistent and insistent negation. There is no such thing as absolute morality. No act is by its nature either good or bad. Moral law is an antique that passed out with what-nots and hair-cloth furniture; like them, very serviceable in a mid-Victorian parlor, but without either use or beauty in a world of arts-and-crafts furniture and geometric wall-paper. While each literary season brings its supply of literary moralists who chatter gaily of right and wrong and the futility of moral codes, they differ chiefly in the breadth and sweep of their denials. The best moralist seems to be the one who rejects the largest section of the moral law.

In the midst of this blithe chorus of denials, a person feels forced to clap his hands to his ears and pause for a moment's silent thought. Have our devoted ancestors after all been suffering from an age-long delusion when they refused some actions the light of their countenance and bade others welcome to their homes? Our lusty-lunged moralists, with their revolutionary creeds and their literary bad manners, are shouting that they were. Poor ancestors!

All acts, comes the protest, weigh the same in either scale of the moral balance. Custom, some cry, is all that makes an action good or bad. Morals are as much a thing of fashion as the cut of a coat or the length of a skirt. Murder has been banned by custom along with the unpleasant habit of gnawing bones held between one's fists. Yet as it is not such a far reach from gnawing bones to eating corn off the cob, murder may in time become a popular parlor sport. Nay, protest others, before civil laws were enacted, men were as innocent of morals as they were of monocles. With the introduction of laws some actions became bad and others good. Wrong, all of you, shouts the moral anarchist who hides his red shirt under "immaculate linen"; the only moral man is the Nietzschean hero who recognizes no law, no custom, no morality, who rides on an iron-shod charger over the shams and shadows we call the moral law. "The golden rule is that there is no golden rule."

Under the old moral code a moral act was one by the frequent repetition of which a man became good or bad, worthy of praise or blame. A person who frayed his pockets dipping in for money for the needy was considered to be performing an essentially moral act; one who dipped into the pockets, frayed or otherwise, of others was considered guilty of an essentially evil action. On one side of their moral ledgers men wrote a list of acts for which praise should be bestowed: patriotism, continence, honor, devotion to parents. On the other they inscribed a second list for which men incurred the scorn and blame of mankind: treason, lust, lying, filial ingratitude. And in their literatures they crystalized these moral acts in Leonidas and Ephialtes, Lucrece and Pasiphaë, Regulus and Sinon, Cordelia and Regan. Were they wrong in thus cataloguing acts as one catalogues diamonds against their paste imitations?

With all due contempt for our ancestors, they were

not stupid enough to think that the acts of a baby or an idiot could be moral acts. They, of course, demanded for any moral action consciousness of the action and liberty of choice. They too, quite as much as our clever moderns, recognized that custom might influence a man's mental attitude toward right and wrong; the simple matter of what constitutes sufficient raiment is an instance of that. But if custom or law is all that makes the difference between good and bad, they would have vehemently insisted that there is really no essential difference at all.

Custom, for example, determines our table manners; and it is not unlikely that the table manners of St. Simon Stylites would have inexpressibly shocked Don Juan, though no one debates about their respective morals. Law is the public expression of the will of the governing portion of the community. Yet no man feels like slinking off and hiding his head because he used his garden hose at a time of day prohibited by public enactment; nor does he expect, just because he has decorated his terrier's neck with a license tag, to have his own neck weighed down with a medal. If customs or laws favoring certain actions are all that make them morally good, and other customs or laws banning other acts alone make them morally evil, then between truth and lying there is precisely the same difference that exists between eating peas with a fork or with a knife. And while peas rolling from a knife may not delight the esthetic soul, they leave our moral sense intact.

But is this really the case? Is there no essential difference between actions which we call morally good and those we call morally bad? The answer is simply to see what would happen were customs to be reversed and the laws altered by inserting negatives wherever they are not found and deleting them wherever they occur. Promptly our attitude toward patriotism and treason, for example, would suffer a complete change, and we would be forced to shoot patriots at dawn and commemorate traitors in immemorial bronze. If laws alone make morality, then laws might, at some time in the little known but often felt past, have enforced universal fratricide, established schools for the instruction of youth in vice, forbade children to care for their aged parents, and banned as quite immoral purity and temperance and the cardinal virtues. A whim of some mighty lawgiver, a fad successfully established by some ancient culture club might have made murder praiseworthy and placed piracy among the honored professions along with medicine and law. For all actions, say our new moralists, are morally colorless until law or custom makes them either black or white or crimson. The commonest of common-sense revolts at the possibilities which this theory, logically followed out, makes possible.

On the contrary, even where custom has acted directly against what we call morality, men have recognized the real difference between good and evil. In the degenerate days of the Roman Empire, when the customs of the imperial city sanctioned an almost universal unchastity among its women and set a premium upon craven sycophancy among its men, poets, with the same pens which had written glowingly of their mistresses' shame, paid reverent tribute to a Cornelia or a vestal virgin; and philosophers paused long enough in their flattery of the Caesars to praise the unbending knee of Cato the Younger.

And one important point cannot escape even a new moralist. Laws are not the makers but the recorders of men's attitude toward the facts of life. Sanitary laws are enacted only after the public mind has been educated to a belief that dirt and unhygienic conditions are necessarily bad. So you may be sure that murder and arson are not bad because the laws forbid them; the laws forbid them because men saw that they were morally bad.

It is unquestionable, of course, that there are actions which we might call moral cosmopolites, dwelling on the hazy borderland of morality and defying all attempt at strict classification. But there are a sufficient number of obviously good or bad actions to indicate quite clearly what it is in the act itself which marks it for what it is. An action is morally good if it conforms to the nature of a man as a free, rational being. Any action, on the contrary, which perverts his nature, humbling his will and intellect under the hoofs of his wild passions is, essentially and prior to any law that may forbid it, morally evil. Charity is essentially good because it is an action which befits a being whose will has been made capable of loving his fellow-men. Lust is a crime because it allows the passions which we possess in common with the beasts to gain a dominion over the very faculties of will and intellect which make us men; though, on the same principle, these passions when controlled and ordered by right reason become instruments of untold good.

A man is worthiest of praise when he has attained through a long course of moral actions to the full heights of his manhood; and all that helps him to true manliness is morally good; all that holds him back, morally evil. The woman to whom we lift our hats in a spirit of reverence is the woman who radiates from her whole person the purity and fragrance of soul without which woman is nothing more than Kipling's three disgusting elements; and all that has tended to make her womanliness precious in the sight of God and men we call morally good; all that has dragged her down is morally evil.

The race of new-moralists, who really should be called no-moralists, will continue, I suppose, their career of feverish negation. Yet though all the laws and customs of men were suddenly to be dropped into oblivion, were chairs for the new-moralists to be set up in every university, and their play produced on every stage, men would still recognize that between good and evil actions lies a chasm which all the magic of poetic expression and all the witchery of beautiful prose can never close. And

as the good man pauses for a brief, horrified glance up at that hill up which the new-moralists are mockingly leading the way, he feels in his heart the rising of a prayer like that prayer which rose from the lips of Him who taught us the meaning of morality by living and dying for it: "Father, forgive them, for they know not what they do."

Hero Priests of France

BARBARA DE COURSON

THE heroism of the soldier-priests of France is a theme upon which many thrilling pages have been written. It is fraught with human and supernatural interest and emphasizes certain facts which the children of the Catholic Church, wherever found, must gratefully recognize. We have here another proof that in God's hands evil often turns to good.

The unjust law which obliged French priests to serve as soldiers, was framed in a spirit of hatred of the Church and is undoubtedly wrong, and its authors bear a heavy responsibility. But contrary to their previsions, this law has contributed to extend the influence of the Church which it was intended to injure.

Men, whose prejudices against priests rested on no foundation, learned to esteem the fighting man, whose call to a higher life, entailing daily acts of generous renunciation, paved the way for the supreme sacrifice. I have often heard it from the lips of our soldiers: the indifference of soldier-priests to danger and to death explained their influence over their comrades. Their readiness to volunteer for dangerous duties is a consequence of their indifference. It springs from habits of detachment, practised in the retirement of a country parish or in the studious atmosphere of a seminary.

But the element of danger, inseparable from the soldier-priest's performance of his duties, may be regarded as a wholesome stimulant, and the opportunities given him of exercising his ministry are a real spiritual joy. Another class of drafted ecclesiastics are deprived both of this stimulant and joy. They are men above forty and under forty-five, who, before the war were canons, parish priests, professors. They have not been appointed military chaplains because the number of the latter is limited; they are listed as "auxiliaries" and as such, are often employed as nurses and stretcher-bearers, duties which they welcome because their priesthood here comes into play. But, among them, there are many who, too old to fight, and being neither military chaplains nor stretcher-bearers, etc., work on the roads, break stones, shovel and dig and build military huts.

A Jesuit, Father ——, a talented writer, with the soul of an apostle, belongs to this class. He has published some of his experiences. They make delightful reading. He describes how a little company, in which there were seven priests, was suddenly removed from the Red Cross train, where they had acquired some experience as nurses, to a forest in the Vosges. Here, under the falling snow, they were directed to build wooden sheds and to dig trenches. In the past, these middle-aged curés had carried some distinction in their special sphere. But, as may be supposed, a professor of philosophy, even an excellent parish priest, may prove an awkward workman. The boyish lieutenant in command of the party thought so and expressed his feelings openly and looked down with juvenile impatience on these elderly and clumsy toilers. One day our Jesuit was cheered by meeting a boy of twelve who offered to serve his Mass. The boy had guessed, without being told, that this workman was a priest. The boy's own pastor was in the army and the lad had not made his First Communion. He had, however, been excellently prepared at home by his mother and grandmother, and his new friend gave him Holy Communion. This incident brightened Father ——'s monstrous task of digging in the snow and mud through the dull December days. But he and his companions never remained long in the same place and their tasks were generally changed before they had mastered them. They were now ordered to make trench-ladders. Our Jesuit owns that his efforts were not brilliantly successful and that his work was inferior to that of his teacher, a boy of twelve.

On Christmas Eve, a Sunday, the priests toiled all day. A few boys, even a little girl, joined the party as volunteers. On Christmas Day, they worked all the forenoon, no longer under the pine-trees in the forest, but in the yard of a factory, knee deep in black mud and bitten all the time by a sharp wind. A statue of Our Lady and one of St. Joseph were still in their niches, above the porch. "Under their eyes," writes the religious, "we endeavored to do small things with a big heart.." The grey-haired curés and professors, so good-tempered and docile, so awkward and so humble, unconsciously preached more eloquently in that muddy yard than in the pulpits they once filled with distinction. Deeds are ever more than words.

Nevertheless it is impossible not to notice the absurdity of putting these middle-aged ecclesiastics to tasks for which they are absolutely unfitted. Father ——'s comments on the subject are humorous, rather than bitter. Once only does he remark that the priests, employed in sawing wood and in digging ditches, feel some regret when they remember "How much work there is to be done for souls."

Doctors, dentists, bakers, carpenters, tailors, are employed in the army, according to the training they received. This is reasonable and practical. Priests alone are put to tasks for which they have no aptitude and kept from the work they were trained to do. Granted that the number of military chaplains is limited, that owing to certain changes in the organization of hospitals at the front, elderly priests are now less needed as infirmarians, would it not be more rational to send the more aged back to the hundreds of parishes which, through the length and breadth of France, are desolate because they have no pastors? To keep them as infirmarians and stretcher-bearers is reasonable. To try to make them efficient builders and carpenters is ludicrous and useless.

All realize that there are supernatural forces at work in this war as well as material ones. Never, perhaps, were "spiritual munitions" more necessary. The priests are the Heaven-appointed distributors of these spiritual forces. The Sacraments which they alone can administer bring courage, patience and the spirit of self-sacrifice in their train. All know, moreover, that the army chaplains are not numerous enough to satisfy every claim.

"Why, then," asks Father ——, "does not some enlightened spirit remember that the priest is, by his vocation, a physician of souls; that, by allowing him to exercise his ministry freely, you unlock a store of spiritual forces for the benefit of our people?"

Father ——, however, comforts himself with the hope that his own labor and that of his companions, if apparently useless, is not so in reality. "We have preached the gospel of humanity," he writes. "The hour has come when we must live it. We have meditated on the life of the Carpenter of Nazareth; we have now the honor, because it is the will of God, to live all the details of this life, even the humblest and most trying." He remembers that at Nazareth the Son of God handled the hammer and the plane and thus worked the salvation of a fallen world; that every act, if accepted from the hand of God and performed in union with His will, becomes great and precious in His sight. Pondering on these truths, and rising above the mistakes and follies of men, Father —— cheerfully continued to dig, to shovel and to hammer, while the snow fell fast over the little company of grey-haired priests, who prayed and toiled and suffered for France.

COMMUNICATIONS

Letters as a rule, should be limited to six-hundred words.

Catholics and White Slavery

To the Editor of AMERICA:

It has been very gratifying to me, and I am sure also to those who regret the hideous traffic in girlhood, that my humble plea for those outraged children, kindly published in AMERICA, has not passed unnoticed, and I am deeply grateful.

That this discussion may not terminate in mere vituperation and smoke, I would like to offer some suggestions and profitable results—the end at which, despite our pyrotechnics, we are all aiming.

(1) The point at issue is not prostitution, but the traffic in innocent victims, generally simple-minded, poor and friendless, and ranging in age from nine to sixteen years. To talk, therefore, of Good Shepherd Homes in this connection is quite beside the mark, the criminal being the man, though he may be aided by female procurers, a class we are not discussing. (2) To urge that any methods outside religion are useless is proved to be false by the splendid results achieved by non-Catholic workers. In that excellent book, "Prostitution," published by the Catholic Social Guild, with a foreword by the Archbishop of Liverpool, it stated, apropos of the suppression of the white-slave traffic:

> In 1898, Mr. Coote (Secretary of the National Vigilance Association) set about this heroic task. There is no more thrilling story of supernatural strength achieving the humanly impossible than is the story of his work. It is not too much to assert that, with the official and philanthropic machinery working so efficiently, this traffic has not only been crippled, *but well-nigh destroyed.*

(3) To accuse those who advocate practical preventive methods, in addition to the teachings of our religion, of belittling that religion is unfair and unjust. Catholics take public action in other matters. Why not in the great cause of purity, and the defense of the innocent? We can boast our Leo XIII, defender of the worker; our Father Mathew, virile apostle of temperance; our Cardinal Mercier, eloquent pleader for Belgium. These great men were not content with the teachings of the Church alone, with the confessional or Catholic family, where temperance and humanity were already inculcated. They conducted, as well, a vigorous public campaign to impress these teachings on the world-at-large. Why then cannot we boast of any public champion of outraged girlhood, any impassioned denunciator of the male profligate? Why have we no Cardinal Mercier to expose, not the atrocities of the battlefield or the warrior, mad with blood, but the even greater barbarities of the peaceful city and the cold-blooded, prosperous civilian? (4) That Catholics are neglectful in this great work of purity is also put forward very clearly in "Prostitution," where it is stated:

> There is, however, one purely modern phase of rescue work and one which we commend to the special attention of Catholic readers, since so far as we know it *has not hitherto formed a part of Catholic social effort.* We refer to the part played by the educated lay-woman, rescue worker who goes in and out of the places frequented by prostitutes, makes friends with them, gains the affections of now one, now another, and by personal influence succeeds in withdrawing her from the life she is leading.

And again, it talks of a

> shadowy band of girls temporarily out of touch with such influences, among them a certain proportion of Catholics, and yet, so far as we know, this modern type of rescue worker, the recipient of an especial vocation to go into the highways and byways in search of the lost, has sprung up chiefly *outside the Catholic body.*

Non-Catholics can point with pride to Josephine Butler, to whom every woman is indebted, since her efforts exposed the shameful State-regulation of vice in Europe, and helped to suppress this unspeakable degradation of womanhood; Rose Livingston, the plucky little "Angel of Chinatown," who, practically single-handed, has rescued over 500 children from a living death, and whose own life, like that of Josephine Butler's, has been attempted more than once by the beasts whom she robbed of their prey; Mr. Coote, Anthony Comstock, the Bishop of London and many others too numerous to mention. But where are their Catholic prototypes?

It is evident, therefore, that some action on the part of Catholics to suppress the white-slave traffic, and abolish, as far as possible, prostitution, is most necessary and urgent. I would put forward, in all humility, the following suggestions, which I hope will be improved upon by others more competent to speak: (1) A vigorous campaign against the male profligate in pulpit, press, school and society; the abolition of the complacent attitude towards male immorality, so common among many women, and, indeed, most women, and an agitation to enforce over here the Criminal Law Amendment act, which helped so materially to suppress *soutenours* in England. (2) Whole-hearted cooperation of Catholics in any movements for the protection of girls, equal pay for equal work, the admission of women to all employments and a chance of honorable advancement therein, so that the streets may not be the only financially profitable career. (3) A more courteous attitude towards women coming as strangers to big cities. (4) The provision of healthy amusement and cheerful surroundings for girls and women, many of whom drag out a suicidal existence in a solitary back room.

If Catholics would expend their undoubted energy and eloquence in bringing about some of these reforms, instead of wasting time in attacking one another and their non-Catholic brethren, they would be more truly following in the footsteps of Christ.

New York. C. CONNOLLY.

Only the Streets.

To the Editor of AMERICA:

Your editorial entitled "Only the Streets" contains a serious indictment of Catholic endeavor. Yet who does not realize how well justified this indictment is! What an unthinking lot of people we Catholics are! At meetings of lodges or other societies we are brimful of social uplift, and pour forth our eloquence into the willing ears of our listeners. And when we go home, we do not seem to be aware that all we have accomplished is—words.

It has always seemed strange to me that the Church, an international body, with the experience of 1900 years to her credit, and which alone does more spiritual good to the young in one day than all "uplift" societies in a century, should not have created a Catholic counterpart of the Y. M. C. A. It is a crying need of the times. Because our great-grandfathers remained home at night, and found their amusement in the family circle, it does not necessarily follow that the young men of today are doing the same. The very existence of that powerful Protestant organization, the Y. M. C. A., rather proves the contrary. And if this influential society is so well patronized, it would seem that there is room for a similar Catholic society, to provide the same facilities for our Catholic young men. What have we done in that respect?

There is a woful leakage among the young. I do not believe in ostrich policies, and we may as well have the courage to face this fact. Every pastor can count the boys of sixteen to twenty years of age who are faithful in receiving the Sacraments. How could it be otherwise? Lest old men and middle-aged women deviate from the path of righteousness, we gather them in societies. We enrol young girls in sodalities, because experience proves they rather like to belong to one. But our boys and young

men, why, they are wise enough to take care of themselves; and with easy conscience we leave them to the select society of the streets, the poolrooms, and the saloons. As chaplain of a State reformatory, where a distressingly high percentage of the inmates is supposed to belong to the Church, I have met a number of graduates from these select circles. When I had finished my cell visits one night, I found that of the fifty-four Catholic prisoners I had spoken to during these visits, twenty-eight came from the same city. The youngest of those twenty-eight was sixteen years old, the oldest twenty-five. What are their pastors doing for their young men?

Most probably this communication will be read and forgotten, like so many others. However, permit me to make a practical suggestion. We need a national young men's society, modeled after the Church Extension Society. Would to God a man could be found with the push and perseverance, and tireless zeal of Dr. Kelly, to father it. It would have all the good and none of the bad qualities of the Y. M. C. A. *"Fas est et ab hoste doceri!"* It should absorb all existing local or regional societies of the same tendencies. It would establish recreational and social centers in every city and village with a Catholic population, one or more according to the needs of the place. The Board of Directors would be composed of bishops, and would have the energetic backing of the entire Episcopate, and all pastors and the entire laity would remember that their religion is Catholicism, not parochialism. Now where is the man who can sponsor this organization?

West De Pere, Wis. C. P.

Irish in the French Forces

To the Editor of AMERICA:

In a recent issue of AMERICA a contributor made mention of the fact that in 1903 the French Government published a roster of the officers and men of the French forces who fought in the War of Independence. Two Irish regiments were there, *i. e.*, Dillon's and Walsh's. Would someone now be good enough to let us know through your columns the exact percentage of Irish in the French forces and satisfy Irish curiosity?

New York. JAMES F. CAMPBELL.

Culture-Hungry Audiences

To the Editor of AMERICA:

I have read with interest the very stimulating letter, on the educational value of art lectures, of Mr. Andrew Fullerton in your issue of December 22. The value of such lectures is undoubted, but I do not admit that our people, or any other people, as a rule, are hungry for such knowledge. If they acquire art culture, it is too often by the route of "forceful feeding" in the form of a church event. For proof I offer my experience, of about six years, which has also been that of my confreres.

At present I am laboring in a shoe city of about 70,000 people, of whom 17,000 are Catholics, which boasts of its prosperity, high wages and the educational opportunities of its citizens. Our parish, which numbers about 5,500 souls, counts a goodly number who have had the benefits of higher education, or persons who have the leisure and opportunity to profit by art lectures. Among them, however, but little taste is manifested for even the most superficially serious lectures on art or travel. I am giving a series of five illustrated travel talks—studiously avoiding even the word lecture—on pagan Rome, Christian Rome, Florence, Venice and Naples. I have woven together the history, art, life and humor, constituting the distinctive charm of those cities with which I am entirely familiar from an Italian residence of four years. A very fine musical program is provided as an intermission. The members of the sodality, under whose auspices the talks are being given, have worked hard to sell tickets, announcements are made in church and in the local papers, yet the average attendance for three talks has been 125. Those who have attended have been thoroughly pleased and have expressed their surprise that more do not come. Does this look like "culture hunger"?

I do not criticize those whose lack of education, whose laborious work and resultant want of taste allure them to the lighter forms of amusement; but what of those whose educational opportunities should have developed some taste for art in all its branches, who pretend to be refined, and who do possess culture, but show few signs of it? The so-called educated are very often lacking in artistic sensibilities of even the most elementary sort, but patronize the "movies," cheap vaudeville, sex plays and light-clad operas. If one goes to a lecture on art or travel, he or she is dubbed a "high-brow." Amusements which entail the slightest use of the mind are not supported. Too many today seem to go through school without developing those refined tastes which alone can make one worthy of the name "educated." More genuine appreciation for art and literature can often be found in those from whom one would not expect it. We have the subjects, the lecturers, but not, as a rule, the "culture-hungry audiences."

Brockton, Mass. I. L. G.

Teach Them What to Read

To the Editor of AMERICA:

In a recent issue of AMERICA, in "Teach Them What to Read," a correspondent sets forth a very well-founded criticism concerning the work done, or rather left undone, along this line in the Catholic schools. In an earlier article, "Catholic Authors in Training Schools," Father Hogan writes in much the same vein. Others have expressed like opinions. These opinions, it seems to me, deserve serious consideration. For, surely if Catholics are to have a knowledge and an appreciation of their press, one of the best places to teach this knowledge and appreciation is in the Catholic schools. I myself am a convent graduate, and I cannot recall that in the school I attended any teaching was ever done along this line. I do not think I ever saw a Catholic periodical in that school. I know I never read one. When I left school I had never heard of our diocesan paper. I could not have named a single Catholic periodical published at that time. I had very little knowledge of any of our Catholic writers. We read, it is true, a few Catholic novels, but, with one exception, even this reading was not encouraged. This exception was Cardinal Wiseman's "Fabiola."

Conditions may have changed in this school since then; and it may not be true of other schools. However, generally speaking, a little questioning of the pupils from these schools reveals a surprisingly limited knowledge of the Catholic press. Father Blakely, I think it was, conversing with a "Julianne" from one of these schools, discovered that she had never even heard of AMERICA!

It may be that such conditions are due in a large measure to the reluctance of Catholic editors and apologists and Catholics in general to admit criticisms against the Catholic schools; though why this should be is not quite clear. If the schools are at fault, why should not attention be called to it by way of the beginning of a remedy? And surely the teachers in these schools should be the first to give consideration to such a criticism, since these schools must desire to promote whatever cause has been sanctioned by the Church for her members; and certainly no cause has been more repeatedly or more emphatically sanctioned by the Church than the cause of the Catholic press, especially by the last three Pontiffs. And if ever we needed a strong Catholic press, we need it now.

Indianapolis. M. C.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The Pope and the President

ONCE again has Mr. Wilson with an eloquence all his own given expression to the loftiness of the objects for which the United States is fighting. His address to Congress will no doubt take its place among the great Presidential utterances and will record for all time the fine spirit of democracy which animates the American people. The President's countrymen are justly proud of the document. In Europe also it has challenged the admiration of all classes, and has given Mr. Wilson another claim to be regarded as an upholder of justice. The foreign press is almost a unit in according him the distinction of moral leadership among the many millions of citizens in the nations arrayed against the Central Powers. Particularly significant is a London journal's statement that "He once more utters the unspoken thoughts of humanity—thoughts too deep for Old World politicians to utter."

These words are certainly true of politicians. But it must not be forgotten that the words of the President were made possible by the peace proposals of another friend of humanity, who though not a politician, is the ruler of the oldest kingdom in the world. The message of the President is not an unspoken message. Both in its principles and in many details of its application, it was expressed five months ago by the Pope of Peace, Benedict XV. The President's message cannot be praised too highly; but Mr. Wilson himself would be the last to sanction the conspiracy of silence which completely ignores the earlier, almost identical message of the Sovereign Pontiff.

In the archives of the belligerent and neutral nations of the world there is a Papal note dated August 1, 1917, which clearly sets forth the basis of a just and durable peace, and which whether by mere coincidence or design, is strikingly similar to that outlined by the President. The Vatican is in possession of official diplomatic answers to that note, sent by our own Government, and by Austria, Bavaria, Belgium, Brazil, Bulgaria, Germany and Turkey. The records of the legislative bodies in England, France and Italy contain discussions of it. The press of all the world is filled with comments on it, hostile and friendly. It was written less than half a year ago, and yet it would appear that no one even remembers it.

Catholics at least should not forget to compare the two messages. Both lay down as a foundation that for material force of arms must be substituted the moral right of all peoples, great or small, to enjoy equally liberty and safety. Both insist on a reciprocal diminution of armaments as far as shall be consistent with domestic safety. Both plead for a true liberty and community of the seas. Both point to a league of nations for the maintenance of the future peace of the world. Both argue for the restoration and restitution of territory and the condonation of damages. The President's message is naturally more specific than that of the Pope; but even in the concrete applications to particular nations such as Belgium, France, Italy and Poland, there is a noticeable similarity. The differences are those of omission rather than of opposition.

If anything were needed in the way of official declaration, apart from the internal evidence of the document itself, that the Pope's message was inspired by perfect impartiality and neutrality, and that it had for its underlying motive a universal love for humanity and not the promotion of the interests of any peoples, it has been supplied by President Wilson, for whether or not the President's message was influenced by the Pope's, the one is practically an amplification and completion of the other. The attitude of the Central Powers towards the general tenor of the Papal note is not denied.

The "Open Bible" Once More

"WOODROW Wilson is the greatest missionary of a hundred years. He has given to Protestantism the greatest opportunity since the days of Martin Luther." Such is the statement made by Dr. Bertrandt Martin Tipple, head of the Methodist missions in Italy. We can well imagine how calmly American Protestants, and not least of all American Methodists, would receive the announcement made by the authorities of the Catholic Church that a president of the United States is the greatest Catholic missionary to the Protestant countries of Europe since the days of St. Ignatius. Particular tact is shown by the board of foreign missions of the Methodist Episcopal Church in giving publicity to these words at the present momentous crisis of the nation.

As an illustration in point Dr. Tipple quotes the words said to have been spoken by the President in reference to the Bibles given to the soldiers leaving for France: "Men, if you want stamina and character in you, you want to read this book. It will carry you through the crisis." These words, the Methodist Doctor adds, have been translated and read by soldiers and citizens all over the world. "Think what it means in

southern Europe where an open Bible has always been taboo!"

The repeated recommendation of the reading of the Sacred Book, particularly the New Testament, coming from the Vatican and the great Prelates of the Church, is completely ignored and the ancient calumny is soberly rehearsed that "an open Bible has always been taboo." Yet the Bible has been taught over the whole Catholic world during the past few centuries precisely as it was taught throughout the entire Catholic Church during all the centuries that had preceded the Reformation. So, too, it will continue to be taught to the end of time, when the countless sects of the day have passed away leaving the Church in the midst of new struggles, new schisms and new heresies. We read of them in the writings of St. John and they will doubtless exist at the coming of the Antichrist.

Catholics, above all others, know how to value the Word of God. They alone have preserved it for the world and they alone are fearlessly defending it today against those who would deny its Divine inspiration. But they likewise know that the Bible itself is not sufficient, for with it must go those Sacraments of which the Bible itself gives evidence and with it too must go all the teaching Divinely entrusted to the Church from Apostolic days.

The Cardinal and the Pope

CATHOLICS have everywhere read with indignation the slanders uttered by the London *Morning Post* against the Pope on the occasion of the disaster which overtook the Italian armies a few weeks ago. According to the unscrupulous writer in the London daily, the Italian reverse "was largely due to the influence of treacherous representations disseminated among the Italian armies" and "the Vatican was implicated in that propaganda." That charge was maliciously made and without a vestige of proof. But it was not allowed to pass unchallenged. With that loyalty to the Holy See which has always distinguished him, his Eminence, Cardinal Bourne, Archbishop of Westminster, immediately protested against the outrage. In a dignified but indignant letter to the *Morning Post* he asked for the evidence in support of such a charge. He reminded the author of the calumny that, in reply to the protest of Cardinal Gasparri against the unwarranted accusations of the London daily, no evidence had so far been produced, although the writer of the article in the *Post* declared that such evidence was in his possession. One piece of evidence the *Morning Post* attempted to give. According to its statement the German Emperor had presented $30,000 to the Vatican ostensibly for the purpose of defraying the expenses of repairing the garden walls. Such was the slender basis on which the *Post* based its outrageous charge against the Pope, and its evident suggestion was that the present was in the nature of a bribe.

In his reply, the Cardinal asks, whether the *Morning Post* has lost its sense of humor. "The Vatican," writes the Cardinal, "is popularly, though erroneously, supposed to be fabulously rich: but even if it were on the verge of bankruptcy, and were as corruptible as its worst foes declare, could any serious man believe that it would sell its honor and run immeasurable risks for £6,000 ($30,000)?"

This is the sole proof brought by a great English paper representative of modern culture and modern historical methods against the Pope at the very time when thousands of Catholic soldiers who reverence him as their spiritual head and as the Vicar of Christ are carrying England's banner to victory on the fields of Palestine and dying for her on the fields of Flanders and France. Slandering the Pope will undoubtedly fill the hearts of Catholics in England with greater loyalty and enthusiasm in the cause they are upholding against the enemies of England in the world war. But it has long been proven that any weapon is good and serviceable when the Pope is in question. Slander and calumny may be prosecuted and punished before the civil courts in England with that swift and impartial justice on which she justly prides herself. But the Pope may be slandered with impunity by any unscrupulous scrivener. The Pope has no friends! Who cares for him now, for his reputation or his name? Some cause had to be found for the Italian reverses. None could be discovered quite so plausible as to write that the Pope, an Italian, of a family that has given soldiers and statesmen to the motherland, whose near relatives are now fighting in her armies and navy, a man of saintly life, against whose honor not a syllable has ever been breathed, who has urged his countrymen to be faithful to their country's cause, Judas-like has betrayed his countrymen into the enemy's hands for thirty thousand pieces of jingling coin. It is an odious and criminal slander,

But the Pope has found a worthy champion in the Archbishop of Westminster. His Eminence has voiced the indignation of every Catholic throughout the world. They indorse his indignant protest. From the slander uttered against the Vicar of Christ we must learn the lesson of accepting with great caution anything said today about the Pope, his doings or his policies, for they are the object of constant misrepresentation or malicious misinterpretation. Let him pipe or dance, sing or weep, he is bound to be wrong in the eyes of the world. In his hour of sorrow it is our duty as Catholics to show him that manly loyalty of which the Cardinal-Archbishop of Westminster has given such a splendid example.

"Pressing Things Too Far"

"THE Compleat Protestant," one of the characters in John Ayscough's clever controversial pamphlet, tells "The Incomplete Catholic" that the chief defect of the latter's Church is that she presses things too far. "Some things *are* pressing, though," the new-

made "Roman" murmurs. Whereupon the following dialogue takes place between the two:

The C. P. . . . If he [Newman] and his friends had just made themselves at home in the *Half-way House,* what a lot of ink and quarreling would have been saved. But he *would* go the whole way.

The I. C. One does on a journey—at least one means to.

The C. P. Ah, but why not realize that the Half-way House *is* the end of the journey? Why should there *be* any journey? Why not stop at home—that's the glory of our Church, you see. It stops half-way. . . .

The I. C. Half-way where—to heaven?

The C. P. No, no: I was merely using a metaphor. . . . Your Church had come to pressing things too far. . . . Its ideals are antiquated. . . . St. Gregory the Great, now—suppose him preaching in London now, I doubt he'd not draw much. He'd bore one of our big metropolitan congregations.

The I. C. Perhaps he would: you take it for granted he'd preach now just as he did then?

The C. P. Yes. That's the worst of your Church, it don't move.

The I. C. Rocks are rarely locomotive, and it's seated on one. . . .

The C. P. You see, your Church does press things. And English people nowadays won't stand that. They won't be pressed to conclusions: and they like to choose for themselves how much religion they shall have, and what it shall teach; your Church is too managing—it lays down the law—

The I. C. God's law?

The C. P. That's all very well; but they like to decide for themselves what God's law is.

The I. C. Not that God should say for Himself what it is?

As Episcopalianism, both in this country and in England seems to consider itself above all else a "gentleman's religion," to regard "respectability" as the most important of its nebulous "notes," and to realize keenly in what lamentable taste are "extremes" of every kind, it is little wonder that the Compleat Protestant was deeply pained by his Papistical friend's fondness for pushing principles to their logical conclusions. Like so many of his coreligionists, that Incomplete Catholic was no doubt hopelessly given, even in his daily life, to "pressing things too far." Perhaps he assists at Mass and even receives Holy Communion more than once a week, though Sunday Mass and Easter Communion, is all that the Church strictly requires of him. But he persists in pressing things too far. Perhaps he is so sensitive about the fair name of his Church that when she is calumniated in the daily paper, he actually sits down and writes the offending editor an instructive letter. Perhaps, too, out of an old-fashioned conviction that a consistent Catholic's faith ought to make him a father of the poor, a supporter of Catholic education and a reader and spreader of Catholic literature, he so perversely keeps pressing things too far that his "hours of leisure" are devoted to St. Vincent de Paul work, all his eloquence to making his fellow-Catholics see the importance of maintaining at a high standard of proficiency and attendance every Catholic institution of learning, and all his zeal to forcing other Catholics to realize what a rich heritage of good literature we have and that Catholic papers and periodicals cannot be published unless they have readers who are also subscribers. May the number of Catholics who in the foregoing ways keep "pressing things too far" go on increasing day by day.

St. Paul and the Sleeper

THERE came a great preacher to Troas, and his name was Paul, once Saul. Among those who gathered to hear him, was "a certain young man named Eutychus." Beginning well, this youth, otherwise unknown to fame, soon grew to hold this wonderful privilege lightly. He sat in a window, and "as Paul was long preaching," allowed himself the indulgence of yielding to the oppression "of a deep sleep." The further announcement in Holy Writ, that this most insensible young person fell from the third loft, and was taken up dead, must be received by all stern moralists and by most Christians, with a feeling akin to satisfaction. One who could fall asleep while St. Paul was preaching, "with an eloquence that shook the world," must have been a mere clod, unlit of any Divine spark, or at best, one of a number born solely to consume the fruits of the earth. But this view was not shared by him "whose heart was the heart of Christ." Forthwith by miracle, he called Eutychus back to life, after which, in his zeal, "He talked to them a long time, until daybreak."

It is to be hoped that the newly-born Eutychus was one of St. Paul's most interested auditors for the rest of the night. However, viewing human nature in some of its less pleasing aspects, it is also quite possible that he engaged the crowd which stood about, babbling and gesticulating, with tales calculated to heighten his importance in the eyes of this unwashed multitude. Possibly, too, the tender-hearted Saint worked more of a miracle than he knew; at least, Eutychus is still alive, and reappears in most of us from time to time. It is one of the effects of original sin, perhaps, that we too often recognize life's greatest opportunities only after they have slipped from our grasp, or even fail altogether to recognize them for what they are. A marvelous privilege truly, to hear St. Paul speak, his great heart aflame with love of God, of Jesus whom he once did persecute, but a privilege incomparably greater to approach Jesus day by day, as to a Friend, to listen to His voice, and take Him into our very hearts. Yet in the silent eloquence of the Tabernacle, do we sleep?

"Daily we Sinais climb and know it not." Daily, too, does the Almighty Creator speak to these hearts which He has made, and claims for Himself alone. So, too, not daily but often, do we go into the Garden of Sorrow, with tears that are bitter and barren, because we go alone, forgetting that He who from the depths of wo and sadness unutterable cried, as some hurt child, to His Father for mercy, is close beside us. He is very near to all of us, with us in sunshine and shadow, but closest of all, when the night comes on, and no kindly stars are shining.

Literature

THE TOWERS OF FAITH

THE world will never again give birth to works of creative genius so fair and original, so delicate and massive, so intricate and orderly, so graceful and strong, so splendid and so chaste, as the great cathedrals of the Middle Ages. There can be but one perfect monument of Christian architecture like Chartres. Kings, if they survive the fiery ordeal through which the world is passing, can never be crowned under such another glorious canopy as the arches of that high sovereign of art that once was Reims. We dare not hope for the day when a generation of master-builders, sculptors, molders, workers in iron and brass and bronze, painters and poets whose dreams were fused into the green and the gold, the azure and the crimson, of the molten glass, shall arise to build another Amiens and force the inanimate stones themselves to breathe a prayer of adoration and chant a hymn of victory.

The towers of faith, Chartres, Amiens, Reims, Notre Dame of Paris, Westminster, Beauvais, Le Mans, Bourges, their queenly and turreted sisters that looked down in solemn beauty on the fair kingdom of Christ stretching from the northern snows, past the Rhine, down to the sunny shores of the Inner Sea are the monuments of a glorious age. They were the triumphant *Te Deum* of the Ages of Faith. Their foundations rested on the common religious belief of a whole people, their turrets and their spires carried their hopes up beyond the sordid things of earth and left them at the throne of God. Every stone that was set in their buttresses, their storied windows as dazzling as the sea of glass spoken of by the Seer of Patmos, every carven saint or scolloped mullion, even the grinning and mocking gargoyle, told of their love.

The cathedrals of the Middle Ages are the highest triumph of religion and art. During the period of their highest perfection, from about the year 1250 to the Renaissance, when a semi-pagan taste crept in to uncrown their successors of the glory that slept in every one of their consecrated stones, they gave the world a spectacle which cannot be renewed again until the world comes back to the Faith that inspired them. They sprang from the soil of Europe as the spontaneous result of the common Faith and the common ideals which then everywhere prevailed in the Christian commonwealth. This does not mean that they sprang out of the ground—suddenly, unheralded and unprepared. For as Mr. Ralph Adams Cram says in his "Substance of Gothic" (Marshall Jones Company, $1.50) "There is no such thing, properly speaking, as a new style, and there can never be a new art cut off from the succession of the past." As far back as the days of the Baths of Diocletian in Rome, and the palace of the same Emperor at Spalato in Dalmatia, the artist can trace in embryo at least, "the structural elements of medieval architecture." These elements appear still more strongly outlined, according to Mr. Cram, in certain early Syrian churches and in the masterpieces of the Lombardian and Carolingian periods. The France-Norman developed them more fully. In the eleventh, twelfth and thirteenth centuries, Gothic architecture flourishes in all its majesty.

In the scholarly work of the great American architect, the author is not primarily interested in the technical and structural elements of the great crowning art of the Middle Ages. He writes of its substance. While he gives a brief view of its structural factors from Charlemagne to Henry VIII and studies their more striking manifestations, it is the soul of Gothic art that mainly engages his attention. The book thus endeavors to express the inner spirit of the Middle Ages.

The cathedrals of these days of faith were the product of an esthetic, social and religious inspiration which mark one of the highest points in the history of civilization. Not until we return to the spirit of those times, may we build as did the great artists of Durham, Coutances and Reims. The cathedrals of France, Germany and England were one of the highest expression of the medieval mind. We can hardly imagine them outside of those days and that civilization which gave birth to the *Summa* of St. Thomas, the theology and philosophy of the schoolmen, which filled the universities of Oxford and Paris with scholars from every quarter of the world, inspired the chivalrous enthusiasm of the Crusades, made Dante dream of heaven and hell and waking from his trance, tell of them as if he had descended living into the horrors of the pit and seen with mortal eyes the solemn dance of the mystic wheel of immortality. When those holy enthusiasms and that social and religious polity will be again restored, the towers of faith will again be built in all their beauty.

The Catholic Church is directly responsible for the masterpieces of architecture which then flung their mighty shadows over Europe. Her dogmas, her authority, her liturgy were the sources from which they sprang. She was then the greatest factor in European civilization. Just as all authority in the eyes of the men of the twelfth and thirteenth centuries seemed to center in Rome and to radiate from great leaders like Gregory, Innocent and Honorius, so the many-sided activities of the people crystallized round that Faith of which they were the Divinely appointed guardians.

Gothic architecture is Catholic architecture. Without the Catholic Faith, and Catholic ideals and dogmas, without a Catholic people, a Catholic sacramental system, a civilization permeated from king to lowest peasant, from clerk to unlettered franklin, by Catholic teaching, the Gothic system would never have existed. On the towers of faith, lifted up on almost every hillside of Europe like so many beacons along the sea-coast, a torch ever blazed. It was the torch of an unquestioning and simple, but not blind, faith, of an undying hope, and, in spite of many crimes and blunders, of an enthusiastic love for that Christ, whose palaces they were. Without the Mass these towers of prayer and adoration would never have soared into the skies. It was because the Eucharistic God was to repose under their arches that their builders so cunningly devised them, making them resemble in their stony vaults the Cave of Bethlehem, where He was born, but flinging into their darkness and their gloom something of the light of Paradise and reminding the humble worshiper by their stupendous heights and the majesty of their interlocking buttresses, piers and columns that they were adoring the Ruler of space and time, the King of kings and the God of Majesty and Power. And that a whole people, king and barons and bishops and peasants might assemble under their shadows, vast aisles and naves were left for the kneeling throngs. They were not the product of a day. It took generations to build them. The architect who planned their splendid proportions left the task incomplete and bade his children carry to their crown of swaying and waving boughs the deep-set pillars he had carven with the statues of angel and prophet and wimpled queen.

For these cathedrals the ground had been providentially prepared. The older civilization of Rome had been swept away by the Barbarians of the North. With its disappearance the pagan ideals of Rome had vanished. New races, stern, hardy, rude, savage, but of a vigorous and clean manhood, had succeeded to the degenerate descendants of the masters of the world. Feudalism, with its graduated scale of social bodies conspiring to mutual service and assistance, supreme respect for the priest, the Bishop and above all for the Supreme Pastor of that

Church which had brought their fathers out of barbarism, the civilizing influence of the great Benedictine rule, of the Cistercian and the Cluniac monks, in whose monasteries learning, and culture had taken refuge, unity of faith and union of hearts round those two central sources of authority, the King and the Pope, all these prepared the way for the great revival, fostered its development and brought it to perfection. The "Substance of Gothic" does not consist in the use of the pointed arch or elaborate tracery or carving, nor in a finely elaborated framework of piers and column rather than in walls, nor in a nice adjustment of parts whose opposing forces neutralize each other and thus produce a perfect equilibrium. These are accidental, structural elements. It was the blood of the northern races, the artistic culture of monk-civilizers, the dawning sentiment of national life and aspirations, the realization of the men of that splendid age, that though mountains and seas might divide them, they were brothers in belief and united in a common worship, a common spiritual life and a common political system, an unquestioning devotion to Christ and the Mass, a deeply-rooted reverence for the supernatural, a vivid perception of the mysteries of faith: these are the heart and the soul of the whole system.

The towers of faith stand as the "majestic fabric of a great people, a great epoch, a consummate art." Had Catholicism done nothing else in the realm of material and artistic achievement, but to summon them from the soil of Christian Europe, it might calmly defy all the slanders and charges brought against it. They are the eloquent witnesses that it is the inspirer and the creator of art in its highest manifestation. What Mr. Cram says of the majestic ruins of Reims may be applied to the great Gothic cathedrals. They are the crowning monument in material form of Christian civilization; so perfect in all their parts that "They were perhaps too perfect as being more than man may be permitted to attain, an infringement on the power of God."

JOHN C. REVILLE, S.J.

AFTER COMMUNION

Now art Thou in my house of feeble flesh,
  O Word made flesh! My burning soul by Thine
Caught mystically in a living mesh!
  Now is the royal banquet, now the wine
The body broken by the courteous Host
  Who is my humble Guest—a Guest adored—
Though once I spat upon, scourged at the post,
  Hounded to Calvary and slew my Lord!

My name is Legion, but separate and alone:
  Wash, wash, dear Crucified, my Pilate hand;
Rejected Stone be Thou my corner-stone!
  Like Mary at the Cross's foot I stand;
Like Magdalene upon my sins I grieve;
  Like Thomas do I touch Thee and believe.

THEODORE MAYNARD.

REVIEWS

Recollections. By JOHN VISCOUNT, MORLEY, O. M., Hon. Fellow of All Souls College, Oxford. New York: The Macmillan Company. Two volumes. $7.50.

For the student of letters and politics these volumes will have the deepest interest. If he wishes to know what such a virile writer as John Morley himself thinks of "The Ring and the Book," or "Sohrab and Rustum," or what George Meredith thought of Charlotte Bronte's "Villette," and certain splendid passages in Hawthorne's "Marble Faun" he will find it told here in apt and illuminating words. There is a flavor of great literature about the book. It is evident that the author fed on the marrow of lions. He is a cosmopolitan in letters. He is at home with his Homer and his Euripides and loves to read sermons, whether from Newman or South. He likes sound and noble literature. He heartily loathes "the odious quality that stains and splashes the French literature and much of the French painting of the day." He is a master himself of the finer qualities he admires in the great masters. He writes with ease, naturally, too earnestly and sincerely to pay much attention to trifling artificialities of style. From a literary point of view the book is of a high order.

In his political life John Morley has been identified with almost every great movement in England for over thirty years. He probably knows conditions in India and Ireland, the two countries with which he has been intimately connected in his administrative offices as well as any English statesman. Scarcely a single one of the great political leaders of his time can be mentioned of which the name does not occur in the book with some interesting bit of information or comment. Parnell, whom Gladstone, he tells us, considered a political genius of the first rank; Chamberlain, Acton, Asquith, Balfour, Bright, Rosebery, Kitchener, the German Kaiser, who impressed him by his freedom, geniality and good humor and by his evident desire for peace; Edward VII, whose character he greatly esteems; these and many more meet us in the varied gallery to which the author introduces us. He was also acquainted with almost every man of letters and every writer of his time. For Meredith and for George Eliot he has the highest admiration. To read his book is briefly to review the history of letters of the last fifty years.

But Morley is an agnostic. His book suffers from the handicaps of his system. His creed tinges his otherwise fine volumes with a dull and chilling hue. There is little warmth in them. They record the feelings and experiences of a man who has gone through life, buoyed up with naturally high ideals but without vigorous enthusiasms and with a certain aloofness from his fellow-men. He has fine impulses, but they lack that finish, that power and the unction which are the crowning gift of faith. Viscount Morley pays an homage we find it hard to understand to Voltaire, Rousseau, Diderot and Mazzini. Yet he is naturally too just not to admire the good Irish Sisters and the splendid work they are doing for the poor and the cause of education. It is ultimately from his agnosticism also that we miss in the book that intimate note of self-revelation, that excusable auto-Boswellianism, that lets us down into the heart of the writer. Of John Morley himself, in his more intimate moods and his personality we hear comparatively little. We would like to learn more of his mother, whom he describes with one cold epithet, of his boyhood days, of his friends. Just here the book is disappointing. It is written everywhere on a high level, but it lacks that warm and human touch that puts the seal of perfect on the written word.

J. C. R.

Thrice Through the Dark Continent. A Record of Journeyings across Africa During the Years 1913-16. By J. DU PLESSIS, B.A., B.D. With Map and 60 Illustrations from Photographs. New York: Longmans, Green & Co. $4.50.

Finland and the Finns. By ARTHUR READE. Illustrated. New York: Dodd, Mead & Co. $2.50.

By reading these volumes together, making a chapter of the first alternate with one of the second, those who like books of travel and description will no doubt be able to avoid the extremes of heat and cold and maintain instead an equable mental temperature. The author of "Thrice Through the Dark Continent" is a Protestant missionary who in twenty-six months covered some 17,000 miles of Africa, 2,000 of them on foot. Starting east from Kumasi and the Gold Coast, he reached Mombasa and the Indian Ocean. Turning west he then trav-

eled to Maladi and the South Atlantic, and ended his long journey by toiling across the continent once more in a southeasterly direction, bringing up finally at Cape Town. Through 350 pages Mr. Du Plessis gives an account of the adventures he had, the sights he saw, and the reflections he made during his long journey. There are good descriptions of tropical storms, of the natives' habits, of the remarkable variety of big game one can view from a car-window while riding through British East Africa, of the discomforts of life in the jungle and the perils of crossing streams and swamps man-back. But the pious author does not seem able to behold with composure a Catholic native or a Catholic mission. "Speaking of the continent of Africa generally," he regretfully remarks, "we need to acquaint Protestants with the fact that the work of the Roman Catholics is on a much larger scale than that of their own missions." In another place he writes:

> As is their custom everywhere the Catholics immediately set about beautifying the sites they occupy. They build commodious houses, plant gardens, commence industries, make roads, and finally erect a stately church. At Amadi the Dominicans have put up a fine edifice in Gothic style, with stained-glass windows and an imposing tower. No doubt such a station is impressive, but does it impress the native in the right way? Does it not give him the idea of a religion of aloofness, etc.

The author's adventures have about them a sameness which a judicious pruning of his material would have corrected. As the book is for the general reader, more discretion in selecting the photographs should have been used.

The book on Finland is from the pen of the Lecturer in English at the University of Helsingfors and first appeared several years ago, this being a new edition with a chapter appended on the present war. The author traces the development of modern Finland from the beginning of the nationalistic movement in 1809, describes the Finns' quarrels with the Swedes on the language issue, the revolt against Russian rule during the present century, and writes interesting chapters on the national customs of the people, some of which must be a grave menace to social purity. The author testifies that in Helsingfors, the capital, there is an "absolute indifferentism to religious questions," and that various kinds of Socialism are rampant. Since 1907 Finnish women vote on the same terms as the men. Timber, paper and scenery are the country's main productions.

W. D.

Truancy and Non-Attendance in the Chicago Schools. By EDITH ABBOTT, Ph.D., and SOPHONISBA P. BRECKINRIDGE, Ph.D. Chicago: The University of Chicago Press. $2.00.

The title of this volume, as well as certain remarks in the preface, may lead the reader to conclude that he is offered nothing more than a local survey. The authors write that their book is the result of a study of the social aspects of compulsory education and of child-labor legislation in Illinois, based mainly upon data gathered in the Juvenile Court of Cook County. In reality, however, the scope of the book is much larger, and this treatise is well worth the careful study of every teacher.

There is hardly a dull page in the book, but two topics are of especial interest, the first being the relation of truancy to juvenile delinquency. In his excellent report, published some years ago, Mr. John W. Davis of the New York Department of Attendance, pointed out the intimate connection which frequently exists between these two phenomena. Time was when truancy, or "playing hookey," meant no more than an occasional surreptitious visit to the old swimming-hole, or a happy day of fishless angling along the banks of some rural stream. Either of these occupations probably did the budding youngster as much good as his customary five hours in the little red schoolhouse, particularly since the demands of justice were always amply met by a switching at school, followed by a fervent repetition of the same at home. So benign an interpretation would today be fatal. Habitual truancy is a symptom of grave disorder, pointing almost unerringly to improper guardianship or to juvenile delinquency. The boy is not at school either because he is with "the gang"—not an innocent thing in most large cities—or engaged in acts that have no savor of salvation about them. The little girl, it may be, is trying to do the housework in a home that has no father, and which would be greatly improved by the summary removal of the "mother" with which it is disgraced. Truancy, even occasional, can never be passed over lightly, unless the cause is plainly necessary. An immediate investigation may often save the child, and perhaps reconstruct a broken family, or brace weakening family relations. It is greatly to be desired that those Catholic schools which cannot maintain their own truant officers, should cordially cooperate with the public-school attendance department. This means no subjection to the school board, and in no way weakens the pastor's control of the school. "At first, I was a bit suspicious of the truant officers," said a pastor in a western city some ten years ago. "Today, I don't see how I could get on without them."

Compulsory education is the second topic of particular interest discussed in this work. Whatever ethical complexities may once have been a source of difficulty in connection with the State's authority in education, the practical necessity of an adequate compulsory-education law, vigorously enforced, is today beyond all denial. It is now strongly urged, and as strongly opposed by some Catholic leaders, that the minimum age be extended to the seventeenth year. The question cannot be decided by an *ipse dixit*. Catholic families are usually large; frequently they are poor, and very often, just one day ahead of destitution. In these circumstances, it is hard to blame the father who wishes to make the child a breadwinner—"crumbwinner" might be a better term—at the earliest possible moment. Certainly, if the need is extreme, the natural law would seem to require the child to forego educational opportunities to succor the family. Yet a fourteen-year-old girl or boy at work is nearly always an economic loss in the long run. Furthermore, the rather obvious moral dangers to adolescents in shops, mills and factories, cannot be lightly disregarded.

P. L. B.

The Divine Image, a Book of Lyrics. By CAROLINE GILTINAN. Boston: The Cornhill Co. $1.00.

These are the lyrics of a tuneful Catholic songster who has found her highest inspirations in the eternal truths. In "Over Night, a Rose," which is perhaps the best of the poems in Miss Giltinan's little book, she learns from the sudden blooming of a lovely blossom:

> So maybe I, who cannot see
> What God wills not to show,
> May, some day, bear a rose for Him
> It took my life to grow.

"The Little Maid" whom those "three Saints" endowed with such attractive virtues is prettily described and the following stanzas entitled "Achievement" tell what happens in many a soul that is struggling toward Heaven.

> The biggest thing I ever did
> Was all inside of me.
> There was a battle, hardly won,
> With only God to see.
>
> When I plucked out a flaming brand
> Whose evil light shone through,
> The place it burned was charred and black . . .
> But no one ever knew!

"All That I Love" and "Magic" are quatrains full of thought and feeling, but such verses as those "To My Victrola" and the laments of love-lorn women that appear in the latter part of "The Divine Image" are lower in quality than the poems named or quoted above. W. D.

BOOKS AND AUTHORS

Schools or parishes that are looking for something to "put on" for an after-Easter entertainment will be glad to know that the Rev. Dr. Thomas F. Coakley has written a pageant called "The Discovery of America" (Encyclopedia Press, $0.75) which can be easily and effectively produced by amateur actors. The drama tells the story of Columbus's trials and triumphs and lays stress on the lofty motives that made him fearlessly sail toward the unknown west, and the author well brings out the part the Church had in the great enterprise. The text is written in iambic pentameters. Another drama which will doubtless appeal strongly to many a parish society is "Meg Burns, a Play of Old Erin" (St. Berchman's Academy, Omaha, $1.00), which "Gilbert Guest" has written. Each scene of the play's four acts has a strong ending and much of the characterization is good, but the average parish theater would have to modify some of the drama's scenic requirements. "Meg" breaks her resolution to "keep her temper till Easter," but Roderick, the smuggler, mends his ways.

"With the Children in Lewis Carroll's Company," (Abington Press, $0.75), the Rev. William Valentine Kelly tells of the pleasure the society of little boys and girls has frequently given him. "Lewis Carroll" acts as mentor in this land of innocents, and it is through his spectacles that we see the beauties of childnood days. Hence little girls come in for their full share of praise; the boys being represented as neither esthetically great, artists and poets having scant use for them, nor as needing our solicitude and defense. "They are able to take care of themselves." One half of the study is devoted to the religious aspect of "Lewis Carroll's" relations with children. "I tried to remember that my little friend had a soul to be cared for as well as a body. It was very touching to see the far-away look in her eye when we talked of God and heaven—as if the Angel who beholds God's face continually were whispering to her." There are good passages in the book about children's delight in the supernatural and about their ready grasp of moral and dogmatic truths. But when the author tells of "the children of a Jew receiving Christian Baptism from a Methodist minister with a Roman Catholic friend standing as godmother," the reader will wonder whether that obliging sponsor ever conned those pages in the catechism which treat of participation in non-Catholic religious rites.

The handy little pamphlets published by the London Catholic Truth Society offer an ever-ready arsenal of facts on almost every controversial issue that comes up in the topics of the day. The following, for instance, treat of the one great, pressing question, the war, from a variety of angles: "War, Loyalty, Defence," three meditations by Father Bede Jarrett, O.P.; "Pacifism," a word with conscientious objectors, by the Rev. Dr. Adrian Fortescue; "The Catholic Chaplains in the Great War," by A. Hilliard Atteridge; "A War Pilgrimage," by M. E. M. Young; "The Peace of God," by the Right Rev. the Bishop of Northampton. All the above cost a penny each. Then, bearing on the much discussed proposition of Church unity and the Anglican "branch" theory, we have "Why 'Roman' Catholic?" by the Rev. E. C. Messenger; "Authority or Private Judgment," the true issue between Catholics and Protestants, by Herbert E. Hall; "Faith and Facts," by A. J. Rahilly; "The Date of the Anglican Schism," by the Rev. Dr. Adrian Fortescue; "Old England and Her Church," by the Rev. V. Hornyold, S.J.; these are all a penny each. "Authority and Religious Belief," by the Rev. Joseph Ricakaby, S. J. (3d.); "The Compleat Protestant," some dialogues by John Ayscough (6d.); "Shakespeare and the Catholic Church," by the Rev. A. Bartlett and Dr. Edward Somers (3d.). The London Society's pamphlets can be ordered from the International Catholic Truth Society, 407 Bergen Street, Brooklyn, N. Y.

Organized Protestantism is still making sporadic efforts to credit itself with a supernatural aim. Instances are at hand in two volumes: "The Wicked John Goode" (Doran, $1.00), by Horace W. Scandlin, and "The White Queen of Okoyong" (Doran, $1.00), by W. P. Livingstone. The first is the autobiography of a reformed criminal, whose life-story is exploited for the benefit of the "new penology" and the New York Bowery Mission. The Reverend Superintendent of the latter institution adds an epilogue to the pages of his convert, in which he himself is incontinently lauded. Against these rare cases of genuine moral reformation one cannot help balancing the crowds of unsuspecting immigrants whom these institutions subsidize in order to exhibit them as converts from error to truth. The second volume, a children's life of Miss Mary Slessor, a Scotch Free Church missionary in West Africa, is more wholesome in its tendency and edifying in what it relates. It affords at once a striking instance of the devotion which marks the lives of many sincere Protestants, and of the fatal defects of the system which enlists such devotion in the cause of a mutilated Christianity. The heroine is permitted by her widowed mother to devote herself to the African missions on the express condition that her salary shall go to support those whom she is leaving behind. Evidently Protestants have more than one reason for contributing generously to their foreign missions.

"The Education of the South African Native," (Longmans, $2.00), by Charles T. Loram, is a thorough and sane study of the unsolved race problem as it is presented in the Union of South Africa. In all essentials the problem is the same as that which confronts us in America, and Dr. Loram's conclusions are equally applicable here. In the early chapters he sums up the general issues, including a history of governmental and missionary enterprises, the methods employed, the results accomplished. He stresses the evil effects of racial contact and after an elucidating exposition of the grave dangers and the inadequate solutions, he concludes that the reply to the question, "Can we afford to educate the negro?" would seem to be, "Can we afford *not* to educate him." Of the three proposed answers to the difficulty, repression, equality or segregation, he rejects the first two for reasons apparent, and offers the third in a mitigated form, based upon a systematic study of race psychology, and a course of studies suitable to native capacity, with the ultimate end in view of gradually handing over the task of educating the negro to the more competent members of their own race. The book is filled with enlightening statistics and data gathered by long and diligent research, which cannot but prove suggestive and helpful to educators in this field.

Mr. Ellis Barker has translated and abbreviated Herr S. Grumbach's "Germany's Annexationist Aims" (Dutton), published in Switzerland in German, a full collection of opinions of men in every political party and social position in Germany. It conclusively shows that at least up to the end of 1916, every school of thought in Germany, except a fraction of the Social Democrats, was fully bent on "improving Germany's geographical position" at the expense of all her neighbors, the justifying motive being invariably "political necessity."

EDUCATION

Teaching the Mass with Lantern-Slides

DO our Catholic people really appreciate the Holy Sacrifice of the Mass? In an article appealing for a new method of teaching catechism an experienced priest said some years ago: "No one appreciates what he does not understand." It follows that the better we understand the sublime beauty of the Holy Sacrifice the sooner we shall learn to love it. Loving the Mass, we cannot fail to become true and stanch Catholics, such as the Church needs in our day.

I have frequently observed our congregations assisting at Mass. Many seem to be there through a sense of obligation only. They come just to avoid mortal sin. Because they have little intelligence of what is going on at the altar for their souls' good, devotion is cold. What would not a camera or a moving-picture machine reveal! Here and there in the church are able-bodied men, and a few women too, in irreverent, half-kneeling, half-sitting postures, their faces blank, many of them surprised when there is a change from standing to kneeling and vacantly following what those in front of them are doing. Yet when it is remembered that the Mass is the very heart-throb of our Catholic life, what a pity it is that so many of our Catholic people are without an intelligent grasp of the Holy Sacrifices's significance! How then can we make the Mass better understood? Why, by using modern educational methods and teaching through the eye. Today visual instruction, used judiciously, has proved of high pedagogical value.

The Mass and the Little Ones

LET us first speak of the children, for what applies to them applies to the "grown-ups" also. The children (God bless them!) have eyes as well as ears. They first want to see a thing, and then hear all about it. With them it is continually "Let's see it!" "Why is that?" and "What's that for?" Why not put a little more of the "see" element in our teaching, and especially in teaching the Mass? The practice of showing the vestments to the children and of explaining the Mass, while another priest stands at the altar, is certainly admirable. If any adults happen to be present, they become like children again, they grow so interested. "That's great, Father," you will hear them say; "I never knew that before." It is certainly a pity that they did not, and of course it may be their own fault and not ours. But that method of explaining the Mass cannot always be conveniently adopted, as it requires a special knack to do it well, and it ought to be done well, or not at all. Besides it is important that the Sisters should have a means suitable for the classroom or auditorium.

The Convenient Stereopticon

MODERN invention has come to the rescue by offering us little up-to-date stereopticon lanterns. They are compact, light, portable and handy. The price is reasonable, even cheap, considering how useful they are. Moreover the element of danger is entirely eliminated, for they are perfectly safe, having in them special high-power nitrogen Mazda globes instead of the troublesome and perilous arc of former days. Their manipulation too is very simple for the cord need only be attached to an incandescent-lamp socket. As the lantern requires no attention while the slides are being shown, it is just the thing for the classroom.

Artistic Slides Necessary

THE slides used should, of course, be worthy of such a sacred and inspiring subject as the Mass is. If popular lecturers of the day, by throwing beautiful pictures on the screen, can attract and entertain large audiences, why should we not be able to hold the attention of both young and old when we explain by means of artistic lantern-slides the Holy Sacrifice of the Mass? Therefore the pictures should be, as far as possible, correct in detail and fine examples of skilful photography and attractive coloring.

The slides are made from numerous photographs taken of a careful priest from the time he goes to the altar till Mass is over. Every important rubric and liturgical action of the celebrant is faithfully represented. If these accurate pictures are accompanied by a clear explanation of the meaning and significance of each part of the Holy Sacrifice, and every action of the priest, as they are depicted on the screen, both the children and their elders will easily learn how to value the Holy Sacrifice properly and how to assist at it with becoming reverence and devotion.

A Thoroughly Practical Method

"THE quickest way to the mind of the child is through the eye." That is perfectly true. Why not then make the application first of all in our teaching of the Mass? These beautifully colored lantern-slides on the Mass will act like magnets; they will arrest and hold attention. Each action of the priest at the altar, once seen by the children, the questions "What's that?" and "Why is that?" will come spontaneously; then it will be a pleasure for the pastor and the teacher to do the rest. The instruction can be more easily and thoroughly given because of the interest awakened through the appeal to the eye by means of the artistic lantern-slides.

That this result can be successfully attained is vouched for by the present writer who has prepared a set of attractive lantern-slides explaining the Mass and Benediction. He knows by experience what a world of profit children and their elders too have drawn from seeing the pictures. The slides enable priests, Sisters and teachers to give those committed to their charge a thorough and easily grasped instruction on the ceremonies and liturgy of the Holy Sacrifice, and that is knowledge which every Catholic should, of course, possess.

GEORGE A. KEITH, S.J.

SOCIOLOGY

"Efficiency, the Uplift, and Jane Addams"

A BOSTONIAN whose chief defect is, very probably, that he takes the *Transcript* seriously, lately announced that he was "sick and tired of hearing about efficiency, the uplift, and Jane Addams." He was in constant apprehension, he said, that someone, possibly a new-fangled municipal commission, might be empowered to try out one or all of them upon him: and he had no desire to meet Jane Addams, or to be uplifted, or to be made, in any manner, efficient. Boy and man, he had lived in Boston for many years; all he asked in life's twilight, was to be let alone, and allowed to work out his civic salvation as prescribed by and provided for, in the several Constitutions of the United States and of the Commonwealth of Massachusetts. Nevertheless, he felt harried. Whenever he saw anything resembling a banner with that triple device upon its folds, he crossed his fingers and fell to saying the Lord's Prayer backward. He took it to be the outward sign of a reformer, lurking in the offing, or at least, bringing up in the middle distance; and he hated reformers with all the holy hatred bestowed by Cotton Mather upon witches. They were strabismic persons, he thought, always going about poking their fingers into other people's eyes, seeking to locate a mote. But they knew nothing of beams. They were not dealers in lumber. They were reformers.

"Efficiency" in New York

I CONFESS to much sympathy with the hunted man from Boston. A similar chord has throbbed in my own heart. In her centuries of existence, this New York of ours has waged victorious battle against Indians, bears, Swedes, the

Dutch, English, and psalm-singing Yankees from Wethersfield, Connecticut, but last November she scored her greatest triumph, in the complete rout of sundry reformers who have infested her wards these many weary months. In no American city has that species of *Kultur* which we dub "efficiency," a most excellent name for so ill a thing, been given a freer and fuller chance to work for the general "uplift." In no American city has "efficiency" registered a failure, more complete, palpable, and confessed. System, system, and yet more system, was adopted as a civic shibboleth until it seemed that the prime purpose of every city department was not so much to do the work entrusted by the city, as to babble about plans of doing it in a different way. While the police, to instance one department, took lessons in psychopathy and politeness, in the applied science of wire-tapping, and the fine art of pricing eggs at the corner grocery, the burglar insurance rates were advanced, and the city saw with shame, that although the police might easily be detailed to pry into the affairs of reputable citizens, against whom no crime was or could be charged, the murder of a child was met by them, first with indifference, and then with foul and dastardly words designed to cast shame on the white soul of an innocent little girl. In company with Mr. Homer Folks, now with the Red Cross in France, and of that eminent and high-minded uplifter, Mr. William J. Doherty, now relegated to private life, Mr. John A. Kingsbury, sometime Commissioner of Charities, could hold up sanctified hands of horror at the criminal negligence of our good Sisters and Brothers, at the very time that the Grand Jury was hearing how in a city institution a crowd of boys had murdered the engineer, by beating him about the head with shovels. Crowds of "experts" many of whom owed that dubious title to themselves alone, flocked rejoicingly to New York. For the crumbs were many, the pickings rich; and in Rule 12 of the Municipal Civil Service Commission was a clause which quite properly exempted very eminent persons from too searching an examination, and, indeed, could be easily construed to exempt from all examinations whatsoever.

Advertising the Violet

IN order to avoid the bushel, under which "efficiency, uplift and Jane Addams" regimes are doomed to quick decay, the aid of the shrinking and publicity-hating Commissioner of Accounts was secured. In his report for 1916, that gentleman relates how he told off an examiner in his office, to act as press-agent for the new administration, although it was well known, said the *Evening Post,* that in modesty, the late Mr. Mitchel made Wordsworth's violet scarcely distinguishable from a ten-acre lot, golden with flaunting Kansas sunflowers. Nevertheless, the scruples of this gentleman seem to have yielded to proper treatment; in fact, they gave way so completely that "special feature stories were prepared for the magazine sections of the Sunday newspapers" with admirable regularity. At the time the commissioner signed his report, he could boast, as one who had served his city well, that "under the foregoing plan, to date, 2,500 columns of daily and Sunday news stories" had been printed, "including 243 Sunday special stories, which have been given 29 full-page and 32 half-page spreads." This is a fairly complete breakdown of modesty, but it does not tell half the tale of the "publicity" given the late Mr. Mitchel through pamphlets, addresses, and bogus "town meetings," long before any thought of the campaign which ended in the rout of the "uplifters" had so much as occurred to the majority of New Yorkers.

The eminent "uplifters," one and all, connected with the late Mr. Mitchel's inglorious reign, were given full sway. They had the complete support of the local authorities, which, for most purposes is quite sufficient to secure a clear field, and in crises, there seemed to be no great difficulty in enlisting the favor of Albany. If they failed in practically everything they undertook, the result cannot be attributed to any lack of resources, financial or political. The simple fact is that their theories, submitted to the test, broke down.

Two Million Dollars for Tribute

BUT if the general conduct of public affairs in New York for the last four years, has closely resembled an uninterrupted riot of efficiency, the uplift and Jane Addamsism, no words have as yet been invented to describe fitly the campaign engineered by the "experts" in behalf of the late Mr. Mitchel. The basic principle of this orgy of political debauchery seems to have been that every man has his price. According to the District Attorney, several clergymen were induced to preach "election sermons," for so small a sum as $150.00, with $93.00 for clerk hire and stamps. The head of a quasi-ethical culture cult, who although lately divorced by his wife, still poses as an apostle of the higher life, is reported by the District Attorney to have received something less than $10,000. It is only just to record that this gentleman, by his own account, did not profit through the transaction by one penny. Most of the newspapers dipped unclean hands into the limitless stream of gold, and published fulsome panegyrics of all candidates who could pay the price; and with one exception, every New York newspaper burned incense in the august presence of the late Mr. Mitchel. The printers likewise rejoiced, for the whole city was disfigured with huge posters, depicting the late Mr. Mitchel in the military garb he so much loved, defending at peril of his young life, the city of New York against the ferocious onslaughts of the Tammany tiger. So vast and complicated were the expenditures, that even with the assistance of a corps of expert accountants, the District Attorney has not been able to discover all the sources and the precise distribution of the "slush fund." The contributors to that fund are drawn from the directorates of many large "interests," ranging from the Standard Oil Company of New York and the New York Central, to corporations with headquarters in New Jersey, and a manufacturing concern in Dayton, Ohio. Together these gentlemen raised about $2,000,000, incomparably the largest political fund ever used, even in an American national campaign. Following all this efficiency, the late Mr. Mitchel received about 150,000 votes, and with them, the most complete repudiation in the political history of the city. Finally, the Governor will probably order an investigation of the "slush fund," and the legislature is now considering the passage of a Corrupt Practices act. This is the crowning tribute to "efficiency" in New York.

Insult, Patronage and Corruption

THE truth is that "efficiency, the uplift, and Jane Addams" is as stupid as the devil himself. This is not a mild bit of profanity, allowed, except on Lenten ferials, even to the clergy, but what I take to be a simple fact. The devil might just as well give up, since he is never going to conquer Almighty God, and "efficiency" is quite as stupid, when it thinks, as it generally does, to win the generality of men by insulting, patronizing or corrupting them. The worst way to begin the conversion of any one worth converting, is to tell him, that, being altogether a very tremendous personage, you intend with much condescension to lift him out of the mud. If he does not hit you in the eye, he ought to; but at any rate, your words are not likely to make him a willing listener. While the late Mr. Mitchel was devoting much of his valuable time in publicly conceding the barest escape from the Alien and Sedition laws to certain horny-handed sons of toil, whose offspring never said a word about their patriotism, but demonstrated it by going to France, these same horny hands were raised to hide a yawn. When he proclaimed himself the one dyke, holding

in check the vast flood of Germans, gangsters and gunmen, which theatened to inundate New York, it was only human nature that many should have resolved to put a hole in the dyke on November 6, just to see what would happen. All wisdom did not begin and end with the late Mr. Mitchel, but it was characteristic of a campaign conducted by "experts" to claim for him a sapiency equal to that of the genius who first taught Ivory Soap how to float. Nor did those good ladies who, from their Socony-fed limousines addressed the denizens of the *hinterland* south of Fourteenth Street, surpass the regular "experts" in their knowledge of the *genus homo*. How should you like to be called a dear, good person, and be bidden come right up to the nice, kind lady, to be instructed how to vote? I shall allow you one answer. Only one is needed, and if you live in New York, you probably made it on November 6.

Muppim, Huppim and Ard

AN English clergyman once complained that while his Sunday-school children knew all about Muppim and Huppim and Ard, they knew very little about the things that really count in the spiritual life. Efficiency, the uplift, and Jane Addams, are the Muppim and Huppim and Ard of the social service that seems in the ascendency in many localities today. In New York, it is to be hoped, that variety is now past history. There was once an artist who tried to paint the soul of Switzerland on the slender sticks of my lady's fan: his self-imposed task was light in comparison with that of the social science which bids the worker put the soul of a man on a bristol card. Forget that man is something more than a social unit, forget for one moment that he has an immortal soul, capable of high spiritual achievement as well as of an amazing amount of deviltry, if you give him a fair chance, and you are by so much unfit to suppress the evil and develop the good that is in him. As for the late Mr. Mitchel, "*De mortuis,*" and so on. I greatly fear that Sir Philip Sidney, or Solomon, or George Washington himself would have fared no better, had they been handicapped by the almost unanimous backing of the New York press, together with the "earnest support" of efficiency, the uplift, Jane Addams, and Muppim and Huppim and Ard.

JOHN WILTBYE.

NOTE AND COMMENT

An Ideal Catholic Family

A TRUE Catholic home was that from which the young priest went forth who recently celebrated his first Solemn Mass at St. Teresa's Church, Stanley, N. Y., the Rev. W. D. Muckle. According to the account of the ceremony in the Rochester *Democrat and Chronicle,* he was assisted by his three brothers, the Rev. John E. Muckle, Ph.B., principal of St. Francis de Sales High School, Geneva; the Rev. Charles E. Muckle, S.T.B., superintendent of the Rochester Catholic High School, and the Rev. Joseph T. Muckle, C.S.B., M.A., professor of classics in the University of Toronto, Canada. Still a fourth brother is at present preparing for the priesthood at St. Michael's College, Toronto, and a fifth brother is a successful business man. Of his three sisters, one is dedicated to God by the religious vows. Let us hope that the happy parents who were privileged to witness this celebration will likewise behold their younger son, as the fifth priest in their family, lifting up in his consecrated hands the Sacred Body and Blood of Christ.

Knights of Columbus Work in France

THE Knights of Columbus war work, as the *Columbiad* informs us, is now successfully under way in France. The eight chaplains who first set sail were unable to render the spiritual ministration they had gone to bring to our soldiers because permission had not been secured for them at the time to work among the army units. This obstacle has been cleared away, and the priests are all engaged at their posts of duty.

> This chaplain force will be greatly augmented and it is expected that at least 200 Knights of Columbus chaplains will be sent to France in the near future. This will all take money, of course, but who dares to stop and think of expense in these days of stress, when the real spirit of sacrifice is abroad in the land, and every man is endeavoring to do his share for the welfare of humanity?

Priests and secretaries are needed and buildings must be erected. All Catholics should interest themselves in this important work. It is a consolation to know that their money can be given to their country in this most helpful, patriotic and religious way.

Our Soldiers Safer Than Our Babies

THE statement of G. E. Earnshaw that our soldiers in the field of battle are safer than our infants in the nurseries at home is startling but true. It is claimed that one out of every seven babies born dies before it is one year old. The yearly loss of the British expeditionary forces, owing to deaths in action and deaths from wounds, has been little more than two per cent. These statistics are confirmed by the figures of a London insurance company, which shows that out of 2,000,000 British soldiers insured the yearly deaths were thirty per 1,000. From this number ten per 1,000 must be deducted as the average normal mortality of men of the same age. Hence the conclusion of the writer:

> Out of 2,500,000 babies born every year in the United States more than 350,000 die before they are a year old. Of the same number of soldiers only 50,000 will die in a year as a result of their exposure to the risks of war. Terrible as is the toll of life exacted by war the losses suffered by our infant population, through improper foods and clothing, the ignorance of mid-wives, and—alas!—of mothers also, is yet more terrible. To our shame be it said that our soldiers on the field of battle are safer than our infants in their cradles.

Infant-welfare experts estimate that at least fifty per cent of these deaths are preventable. Adverse economic circumstances are often largely accountable for these conditions. There are sections of the country where infant mortality has been reduced to less than half the general average. Catholic parents should be carefully warned of this fact, and Catholic pastors also may be of great service in helping by their advice to preserve the lives of our little ones.

A Pioneer Catholic Educator

"THE glory of having discovered America," writes Marc F. Vallette in the *American Catholic Quarterly Review,* "of having established the first colonies, the first missions, the first colleges and seats of learning, and the first charitable institutions in North America, as well as in Central and South America, belongs entirely to Catholic effort." It is, however, particularly with the work of the early Spanish friars that the author is concerned. Many of these were men of eminent learning and some of noble lineage or even of royal blood. Among the latter was Peter of Ghent, a kinsman of Emperor Charles V. He deserves special mention among the earliest pioneers of American education as the founder of the *Gran Escuela* or "High School" of San Francisco, in Mexico.

> In this school were assembled some 1,000 children who received a religious and secular education. Later on he

added Latin and vocal and instrumental music. Not satisfied with this, he founded a school of fine arts and of trades. The work performed by the pupils was utilized in decorating the churches; it consisted of pictures, wood-carvings, embroidery and occasionally of feather-work, for which the Indians were noted, and of many other objects used in Divine worship. Then, too, the work of the pupils was useful even in the building of churches, chapels and schools, for the trade school turned out painters, wood-carvers, stonecutters, plumbers, carpenters, tailors, shoemakers and other tradesmen. The good Brother looked after every one and directed everything. The work of this man was really wonderful when we consider time, place and resources. In addition to the school he founded and supported for many years a hospital for the sick natives. In a word, we may say he built a fine church, a hospital and an institution which served as an elementary school, or high school, a school for religious instruction, an academy of fine arts and a trade school.

Similar work was being accomplished by many of his brother friars upon American soil a century before Harvard College was opened in 1638. Too little is known and said of these facts. Can we blame non-Catholics for ignoring our rightful claims for precedence in almost everything American, if American Catholics themselves are often so little acquainted with their own glorious past?

Protestant Student Conference

THE International Student Volunteer movement, established in the interest of the Protestant foreign missions, recently held its conference at East Northfield, Mass. The purpose was thus announced:

> To bring together a limited but selected company of students, professors, student association secretaries and leaders of the missionary forces of North America; to consider together the altered world situation which now confronts the Christian Church; to face the responsibilities which these conditions have thrust upon the Christian forces in colleges and universities; to accept with humility and determination the obligations which rest upon the colleges and universities of North America for extending the kingdom of Christ among all nations and to pray unitedly for guidance and for strength equal to the task.

It was to the famous "Haystack Prayer Meeting" of five young Williams College students that the Protestant American foreign missions owed their birth in the summer of 1806. Through the direct influence of a student brotherhood the Protestant American Mission Board was organized in 1810, and two years later five men sailed for the East. With no misgivings therefore do we look forward to the glorious results that can be achieved by our own Catholic students' mission crusade, now begun in our Catholic academies, colleges and universities.

A Link with the "Apologia"

IT is a contribution to literary history, small perhaps, but interesting, to learn from the recently published letters of Newman, that Edward Lowth Badeley to whom "Verses on Various Occasions" is dedicated, must be counted among the prime reasons why the "Apologia" was written. Badeley was educated at Brasenose College, Oxford, where he took his degree in 1823. Called to the bar in 1841, his work was almost exclusively confined to ecclesiastical cases, and in 1852, not long after the famous Gorham case, in which he took part as one of counsel to the Bishop of Exeter, he became a Catholic. A friend of old Oxford days, it was to him, as to "a man about my own age, who lives out of the world of theological controversy, and whose intellectual habits especially qualify him for taking a clear and impartial view of the force of words," that Newman turned after reading Kingsley's astounding "apology." Badeley was a man of unusual force of character, and at that time had been living for ten years almost the life of a recluse, "devoting himself solely to the solution of the various legal difficulties attending the administration of Roman Catholic trusts and charities." Badeley, of course, could see nothing like an adequate apology for the insulting remarks which Kingsley had published in *Macmillan's*. "If he had ruled Kingsley's *amende* satisfactory," comment the Oratorian editors of the new collection of Newman's letters, "the 'Apologia' in all probability would never have been written."

Philippine Progress

THE Philippine Islands are making the progress usual under so-called Liberal governments. On the first and second days of the sessions of the Assembly last year, two very significant bills were introduced. The first provided for the taxation of all churches, the money accruing therefrom being destined to help sustain the public schools; the second bill declares that hereafter civil marriage shall be the only legal and valid marriage in the Islands. Shortly after the introduction of these measures the Senate judiciary committee returned to the Upper House a report on the proposed amendments to the divorce bill with a recommendation that it be approved. The amendments consist of ten additional causes for divorce. Last year well-founded information had it that the Governor General refused his signature to a divorce bill because it was not "broad" enough to suit his taste. The new provisions leave little to be desired by a taste ever so depraved. A further sign of progress is had in the enactment proposed by Representative Morales of Ilocos Sur, who, apparently alarmed at the diminishing birth-rate, offers a bounty for children, providing amongst other things that the fourth child shall be given a college education gratis. Bachelors of forty years and over are to be taxed; so too are spinsters over thirty-five years of age, and married couples who are childless after eight years of married life are to pay an annual fine. Altogether the blessings of modern civilization are descending thick and fast on the Philippines.

Death of Bishop Foley of Detroit

THE death of Bishop John S. Foley of Detroit, took place January 4. He had reached the advanced age of eighty-four years and was Bishop of Detroit for twenty-nine years. For more than a quarter of a century he had been a prominent figure in the Catholic world until the physical strain made the appointment of a coadjutor bishop necessary, the Rt. Rev. Edward D. Kelly being raised to this responsible position as Auxiliary Bishop of Detroit. Bishop Foley was born in Baltimore, Md., on November 5, 1833, made his ecclesiastical studies at St. Mary's Seminary in that city and subsequently at Rome, where he was the first American student at Apollinaris. He was ordained priest December 20, 1856, by Cardinal Patrizi. His brother, Bishop Thomas Foley, was administrator of Chicago from 1870 to 1879. He himself was named the fourth Bishop of Detroit, and was consecrated November 4, 1888, by Archbishop Gibbons of Baltimore. In 1907, on the occasion of the golden jubilee of his priesthood, the clergy and laity of the city presented him with St. Francis Home for Orphan Boys, built at a cost of $250,000. The Catholic population of the Detroit diocese grew under his administration to 386,000 souls, ministered to by 311 priests. Besides a seminary for Polish students there are six colleges and academies for boys and five academies for girls. The pupils in the parish schools number 42,839.

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

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Chronicle

The War.—Neither on the western front nor along the Italian lines has the week been marked by any action of more than local importance. There were raids by the Canadian troops on the German trenches north of Lens and intermittent patrol engagements with the enemy near Méricourt, southeast of Lens. On the left bank of the Meuse, on the Verdun front, there was a steady artillery duel.

Bulletin, Jan. 14, p.m.-Jan. 22, a.m.

On the Italian front the severest fighting took place in the north, in the region of Monte Asolene, where the Italians endeavored to straighten out their lines north of Osteria il Lepre to the head of the Cesilla Valley. On the lower Piave a series of attacks and counter-attacks took place for the possession of the Capo Sile bridgehead, with the advantage finally resting with the Italian troops. According to Berlin, the fighting nowhere yielded the enemy any substantial gain.

The British admiralty has announced that the Turkish cruiser, *Midullu,* formerly the German cruiser *Breslau,* was sunk, and that the *Sultan Yawuz Selim,* formerly the German cruiser *Goeben,* was put out of action in an encounter with British ships by being driven into mine fields on Sunday, January 20, at the entrance of the Dardanelles. The English losses were the monitor *Raglan* and a small monitor, the M-28. Other items of interest are the resignation of the Austrian cabinet, the abrupt withdrawal of Carson from the British cabinet, and the controversy between President Wilson and the United States Senate over a new War Cabinet.

On January 16, owing to the coal famine, an order was issued, with the approval of the President, by the Fuel Administrator Dr. H. A. Garfield, directing practically all industries, with the exception of those engaged in supplying materials under contract to the Government, in the production of food-stuffs and munitions, to suspend for the period of five days beginning Friday morning, January 18, and to remain closed on the Mondays of each week from January 28 to March 25 inclusive. The order, admittedly the most drastic economic measure adopted by any of the nations in the war, and adopted against general protest, provides substantially as follows:

The Garfield Fuel Order

Until further official order, persons selling fuel shall give preference to orders for necessary requirements, of railroads; of domestic consumers, hospitals, charitable institutions and cantonments; of public utilities, telephones and telegraph plants; of ships and vessels for bunker purposes; of the United States for strictly governmental purposes; of municipal, county or State Governments for necessary public uses; of manufacturers of perishable food or of food for necessary immediate consumption. On Januuary 18, 19, 20, 21 and 22, 1918, no fuel shall be delivered to any person, firm, association, or corporation, until requirements in the foregoing list shall have been fulfilled. On the dates mentioned and also on each and every Monday, beginning January 21, 1918, and continuing to March 25, 1918, inclusive, no manufacturing plant shall burn fuel or use power derived from fuel for any purposes except—(1) Such plants as from their nature must be operated seven days continuously to avoid serious injury to machinery; (2) Manufactories of perishable foods; (3) Manufactories of foods not perishable and not in immediate demand which may burn fuel to such extent as is authorized by the Fuel Administrator (or his representatives) of the State in which the plant is located, upon application by the United States Food Administrator; (4) Printers or publishers of daily papers may burn fuel as usual excepting on every Monday from January 21 to March 25, 1918, inclusive, on which days they may burn fuel to such an extent as is necessary to issue such editions of papers as are customarily issued on important national legal holidays: where such papers do not issue any edition on a holiday, they are permitted to issue one edition on said Mondays: (5) Printing establishments may burn fuel on January 18, 19, 20, 21, 22, to such extent as is necessary to issue current magazines and other publications periodically issued.

On each Monday, beginning January 21, 1918, up to March 25, 1918, no fuel shall be burned (except to prevent injury to property) for the purpose of supplying heat for: (1) Any business or professional offices, except offices used by the United States, State, county or municipal governments, transportation companies, public utility companies, banks or trust companies, physicians or dentists; (2) Wholesale or retail stores, except under certain conditions, those where medical and drug supplies and food are sold; (3) Theaters and places of amusement, and places where liquor is sold. On the above-mentioned Mondays, no fuel-power shall be allowed for the movement of surface, subway, etc., transportion, in excess of the amount used the Sunday previous thereto. These orders are effective in all the territory of the United States, east of the Mississippi, including Louisiana and Minnesota.

The order is not popular. The New York *World* calls it "the greatest disaster that has befallen the United States in the war. Unless it is revoked it means the loss of hundreds of millions of dollars in wages and in products, and a demoralization in industry that can be nothing short of calamitous." To the New York *Sun,* it is "the fruit of the inane, criminal starvation of the railroads by the

Government for a generation" but "it is to be greeted without protest" for a "surgeon is more welcome than an undertaker." The *Tribune* accuses the Fuel Administrator of having lost his head. The *Herald* qualifies the act as a "blow between the eyes of business." The St. Louis *Globe-Democrat* and the Providence *Journal* recognize in the act a confession and an evidence of incompetency. The Wheeling *Register* declares that "it is justified by the prevailing conditions." It will bring the country to a realization of the fact, "that we are in this war to win, and that upon the people as well as upon the soldiers rest the nation's chances of victory." The Charleston *News and Courier* writes, "It is an exhibition of Federal power such as this country has never witnessed until now." The Portland (Me.) *Press* thinks that it will be regarded in the East as "an acknowledgment of the temporary collapse of the Administration at Washington," an admitted failure to cope with the situation. The Albany *Knickerbocker Press* thinks that it will give Germany renewed hope and "much comfort." The New Orleans *Times-Picayune* believes that it will cause far greater alarm than the conditions warrant.

In a message to the Russian people and an appeal to the inhabitants of the Central Powers, published on January 15, the British Labor Party announced that the British people accepted the Russian principle of self-determination of peoples, and no annexations or indemnities for the British Empire, especially in the Middle East, Africa and India. At the same time the British Laborites adjured the peoples of the Central Empires "to declare themselves or make their Governments speak for them in answer to Russia and ourselves." The document declared that dynastic interests, or class interests or desire to dominate other classes or nationalities "must no more be suffered to prevent self-determination in Central Europe, and thereby imperil it in Europe as a whole, than the interests of British imperialism or British capitalism must be suffered to do elsewhere."

British Laborites Accept Bolshevik Terms

The message put the blame of the rupture of the Brest-Litvosk negotiations on the fact that the Germans refused to recognize the principle of self-determination of peoples and of no annexations. "In thus acting," it said, "the Central Powers are acting clearly in the interest of a militaristic State." In applying the Russian principle to their own case, the members of the Labor party profess themselves conscious of the problem involved, but declare that they will not shrink from it. In the message the following significant passage occurs:

> We wish to remind the Russian people that Great Britain, taught by the loss of the American colonies in the eighteenth century, was the first modern State to grant complete self-determination to any group of its inhabitants, for example, the Dominions of Canada, Australia, South Africa, and New Zealand. We accept the principle also for India and other dependencies of the British Empire, though we believe that the record of the British Government here gives little occasion for reproach.

The moderation and the principles of broad and liberal policy of the document have been well received.

An official statement from Berlin, via London, issued on January 17, containing the reply of the Central Powers to the Russian proposals made at Brest-Litovsk, declares that the Russian proposals with regard to the territory occupied by the Central Powers diverge to such a degree from the views held by the latter that in their present form they are unacceptable, and that while the war lasts, Germany and Austria find it impossible to withdraw their troops. With regard to the question of national "self-determination," the document of the Central Powers, says:

Germany Rejects the Russian Terms

> The assertion that the right of self-determination is an attribute of nations and not of parts of nations, is not our conception of the right of self-determination. Parts of nations can justly conclude independence and separation. It is by no means assumed, however, that limits of occupation are to be taken as the standard for fixing the boundaries of such portions.
>
> Courland, Lithuania, and Poland also constitute national units from a historical point of view. Germany and Austria-Hungary have no intention of incorporating territories now occupied by them into their respective countries. They do not intend to compel the territories in dispute to accept this or that form of state, but they reserve for themselves and for the peoples of occupied territories a free hand for the conclusion of treaties of every kind. As to the declarations in this respect they pass over the fundamental differences which the constituted delegations are repeatedly pointing out. . . . The Russian proposal is not sufficiently clear in detail and necessitates further explanation. However, it is admitted without further argument that with the progressive approach of a general peace chosen representatives of the people of the country will cooperate to an ever-increasing extent in administrative tasks. The allied (Teutonic) delegations are prepared to agree in principle that the peoples' vote on broad lines be sanctioned on the basis of citizenship. The setting up of a referendum appears to be impracticable. In the opinion of the allied delegations it would suffice if a vote on a wide basis were taken from an elected and supplemented representative body.
>
> It may also be pointed out that the setting up of States within the former Russian Imperial Empire recognized by the Government of the People's Commissaries, such, for instance, as the Ukraine and Finland, was brought about, not in the way of a referendum but by resolutions by a National Assembly elected on a wide basis.

The document states that the Governments of Austria-Hungary and Germany make these proposals in all sincerity, but adds that they represent the extreme limits within which they still hope to come to an understanding.

France.—Sensational disclosures continue to be made in the case of Caillaux. The State Department at Washington has published intercepted messages sent by former Ambassador Count von Bernstorff to Berlin, which show that the former Premier of France was in communication with German agents in Argentina, and that he was recommended for courteous treatment and consid-

The Caillaux Scandal

eration in the event of the ship on which he sailed from Argentina being captured by a German submarine, that he welcomed indirect courtesies from Bernstorff, and that he was under suspicion by the French Government. Incidentally the despatches throw light on the devious ways of modern diplomacy. Concomitantly with the publication of the Washington disclosures the *Giornale d'Italia* made known the contents of documents found in a safe-deposit box in Florence which had been rented to Caillaux. According to this journal, among other papers there was found a sketch in Caillaux's handwriting of the political program he proposed to carry out, should he again be called to the Premiership. President Poincaré, and all recent political leaders, including M. Briand, were to be arrested. General Sarrail, well known for his active participation in the spy system which was used to discredit the Catholics at the time of the Dreyfus scandal, was to be made commander-in-chief of the French army. The Chamber was to give Caillaux absolute power with which he was to force the dissolution of the Senate and the Chamber and bring about a popular referendum on a peace treaty. Finally a new régime was to be inaugurated in France, limiting the powers of the Senate and the Chamber, but preserving the republican form of government.

The former Premier was arrested on January 14 and was taken to the *Santé* prison, where he is now in custody. In the same prison are Bolo Pasha and others who were connected with the Almereyda and the *Bonnet Rouge* affairs and are charged with trafficking or communicating with the enemy. The charges against Caillaux formulated by General Dubail, the Military Governor of Paris, are that he has been guilty of an attempt against the security of the State by connecting himself with intrigues of a nature to compromise the alliance of France with a foreign Power; of trafficking with the enemy; and of carrying on "defeatist" propaganda.

The arrest of Caillaux has caused a great sensation in Paris, and it is expected that the trial will precipitate a political struggle of the greatest importance. The Chamber supported the action of the Government when M. Clemenceau was charged by Socialist deputies with having arrested Caillaux illegally. The vote sustaining the Government stood 274 to 210. The former Premier's friends are making efforts to have him tried by the High Court instead of the military tribunal.

Among the Catholics of France there is universal jubilation over the taking of Jerusalem. Speaking in the Cathedral of Notre Dame at Paris before a huge throng gathered to render thanks to God for the deliverance of the Holy City, Cardinal Amette voiced the sentiments of all Christians when he said:

French Catholics and Jerusalem

> After seven centuries is realized that which Saint Louis and the Crusaders failed to achieve. The Cross is once again triumphant in the place where it was raised for the redemption of the world. Christian Powers again take possession of the inalienable domain acquired for them by the Blood of Jesus Christ, and whilst ready to respect the consciences of those who are strangers to their Faith, they are determined never to allow themselves to be deprived of it again. France is there by the side of England, her great ally, and of Italy, her sister; she has her place, one which she could not renounce without abdicating her age-long right and her noblest traditions.

The future of Palestine is attracting much attention, and it is noticeable that those who are pleading for religious toleration are Catholics. Not only has the Archbishop of Paris declared that the consciences of those not of the Faith should be respected, but Mgr. Baudrillart, the distinguished rector of the *Institut Catholique,* has stated the same principle in still more precise terms. Prefacing his solution of the situation by the remark that the final settlement must rest with the Governments, he said:

> I may say in general that all Catholics have the same thought and desire: from the religious point of view, they make no demand whatever that those who do not share the Faith should be debarred from the practice of their own religious beliefs. With regard to the Jews we are the first to recognize that they have the right to have their liberty of conscience fully respected. We are not unmindful that the very grandeur of Jerusalem came originally from them, and that they have not failed to proclaim in the face of paganism their belief in the one God.

Mgr. Baudrillart went on to show that the political domination of the Holy City by the Jews rested merely on hypothetical grounds, which would not be changed no matter how numerous the influx of Hebrews; they could hope at most to share the rights enjoyed by others. For the Mussulman Arabs he claimed the same toleration. Whatever might be the final settlement, he declared that the Christians, whose armies had entered Jerusalem, should retain possession of it. France, he hoped, would continue the protectorate to which the Syrians and Maronites were accustomed, and which had hitherto been exercised in virtue of a special grant of the Holy See and traditional privileges.

Ireland.—During the course of a speech delivered recently in Galway, Mr. de Valera spoke at length on the plans of Sinn Fein. According to the *Weekly Freeman* he

Sinn Fein's Ambition

> Dealt with the government of Ireland by England, the sacrifices which were necessary to win reforms, the statements of English Ministers in regard to the position of small nationalities, a speech delivered by Mr. Redmond in 1902 in connection with the coronation of King Edward; the progress of the Sinn Fein movement, and the question of the representation of Ireland at the peace conference.

The temper of the speech and the party can be estimated by these excerpts:

> After speaking of the fact that, as Chancellor Plunkett had stated, the Union was a nullity and did not deserve any obedience from Irishmen, and that there had been no Constitution in the country since England robbed Ireland of her own Constitution, this man (Mr. Redmond) stated:
>
> "Never for one single hour since the Union has Ireland

been a constitutionally governed country. Never for one hour has the Sovereign of England been the Constitutional Sovereign of Ireland. Ireland, in effect, has, since 1800, been governed as a Crown Colony with certain empty forms and pretenses of constitutionalism. Never for one single hour has the English Government of Ireland obtained the assent or approval or confidence of the people of Ireland. Never for one single hour have the elected representatives of the majority of the Irish people had the control of even a potent voice in the government of their country. Never for one hour has the English Government of Ireland rested upon anything but naked force and unabashed corruption. Never for one hour has the British Constitution been in force in this country, whose own Constitution was destroyed. In 100 years 87 Coercion acts have been passed in spite of the protests of the Irish members; there have been martial law, the suspension of the Habeas Corpus, the suspension of trial by jury, and suppression of free trade. No single reform, large or small, has ever been obtained by purely constitutional methods."

Those words were spoken by the leader of what was called the Constitutional party in Ireland—by Mr. John Redmond—in 1902, when Mr. Redmond had an inkling of what Sinn Fein meant, because the occasion on which that speech was delivered was the crowning of King Edward VII. The loyal Imperialist party thought it well at that time, instead of going over to London to participate in the rejoicing that accompanied the crowning of King Edward, to stay in the City Hall of Dublin to show the world that King Edward was not a constitutional monarch in Ireland, and to make it clear to the world that Ireland did not regard English laws and English institutions as deserving of the obedience of Irishmen.

That was Sinn Fein in 1902. That was before the Irish party lost their backbone and before they got corrupted by the English atmosphere. When you read these things you find it very difficult to believe that men who were capable of thinking as those men thought fourteen or fifteen years ago could be in earnest or serious when they attack our policy today. That is why I, for one, find it so hard to believe that it is not merely party interests that are making them abuse us today.

De Valera then urged his listeners to make it clear to the world that their ambition is that of the race in the past, the ambition of being an independent sovereign nation, a nation among nations. Ireland's most urgent task, he declared, is to convince the world that the whole country is as Roscommon, Longford, Kilkenny and Clare. In this way entrance to the peace conference will be gained. Great progress in this direction has already been made, so much indeed that when England speaks of the freedom of small nations, she is met with the question: "What about Ireland?" In the end De Valera urged the people to put the freedom of the country above themselves, and he petitioned them to sweep Parliament clear of the Nationalists, at the first opportunity.

Little is known in Ireland about the progress of the Convention. The *Irish Weekly Independent* for December 29 prints the following statement from Sir Horace Plunkett:

There have been no unnecessary delays in the Convention; any delay that has been caused is to be explained by one consideration only, and that is that every member of the Convention is determined to do his utmost to arrive at a settlement which will come in under the definition of a substantial agreement. Everybody knows that the Irish question was never a single political problem, and that all political problems are far more complicated and difficult at this stage in the world's history than he (Sir Horace) supposed they had ever been before.

We are making progress. We have agreed on many things. There are some things on which we have not agreed. I cannot tell you yet that we will be able to present a unanimous end of our deliberations. We shall leave the Irish question better than we found it, because we shall have agreed on many reports. I can tell you that those who have to complete the task which we may have left unfinished will find that they have a much simpler work to do than we had.

Perhaps I might mention one detail. Part of our work, and our most troublesome work, is trying to untangle the problem of the completion of land purchase . . . but the work that has been done by the sub-committee of the Convention upon that problem is very likely to produce a solution that the country will approve. The report of the sub-committee has still got to be debated in full session, but the many experts on the subject I have consulted are quite as pleased as I am at the results so far attained. I will ask you to have patience with the Convention, and not to believe everything you hear about it. It is perfectly true we have been often on the rocks, and probably shall be on the rocks again, but there are always tugs lying by ready to pull us off. We will get off somehow, and I myself am very hopeful of the ultimate result.

Though this looks hopeful some American papers recently declared that so far the Convention has been a failure.

The Pope's Christmas Allocution

Rome.—The discourse of the Holy Father in answer to the Christmas greeting addressed to him in the name of the Sacred College of Cardinals by its Dean, Cardinal Vannutelli, is characterized by intense sadness. Referring to the failure of his peace proposals, the Pope declared that he had merely gathered together the principal points of agreement which had been given official publication by the various nations and proposing them to the heads of the belligerents, he had but one motive in so doing, namely, to facilitate the consummation which is the object of every heart's desire. The refusal of the nations to listen to him, and the suspicions and calumny to which he had been subjected made him realize that he had been set for a sign which should be contradicted, but in spite of all this he expressed the hope that the seed sown, like that in the Gospel, was only passing through the process of disintegration, and would yet bear fruit.

There is an eloquent passage in the address in which he proclaims his determination to carry on the pacific mission of Jesus Christ, and declares that no obstacle and no danger, so far as he can see, will be able to make him fail in his duty, as the representative of the Prince of Peace. With his eyes wide open to the full extent of the tragedy, the paroxism of mutual destruction, and the impending suicide of Europe, the Holy Father views the situation with the vision of faith, and invites the nations to turn from the official impiety and the atheism, masquerading under the guise of civilization, to which must ultimately be traced the responsibility for the war.

"Art as a Religion"

JAMES J. WALSH, M. D., PH.D.

NOT long since I quoted the distinguished president of the most numerously attended university in this country to the effect that a great many professors take advantage of whatever prestige their positions afford them to carry on proselytism of various kinds both within the student body and before the general public. The worst offenders in this regard have probably been the assistant professors and the lecturers. It takes a young man calmly to tell the world that it never knew anything before his time and knows very little today, but that there is a chance to learn something by availing itself of the opportunity of drinking in knowledge at its fountainhead by listening to the lessons he has to teach. These remarks are made apropos of a lecture given by an associate professor of the simple, and usually quite inoffensive, subject of English.

It is often assumed that the sole danger of a secular university is to be found in the departments of philosophy and science. It is rarely suspected that even the chair of English language and literature can be turned into a pulpit from which thoughts on everything, from morality to mysticism and from sin to Satan, can be preached. In fact, it matters little what subject a man may teach. He can avail himself of any topic as a medium for the propaganda of heterodox views.

It was at the second most numerously attended university of this country and on the occasion of a popular lecture that the assistant professor of English proceeded to discuss "Art as a Religion." He began by suggesting that "The four chief offsprings [I do not like the word, it is his] of the spirit of man are philosophy, science, religion, art." He went on to say, with an assurance that is disturbing even though many may to a considerable extent agree with him, that: "It is beyond contention that the constitution of society today is most woefully unsatisfactory. Our cities are jungles. . . . Animals in the jungle may kill each other for food; but they do not kill each other to provide their females with sealskin coats and ropes of pearls or themselves with whiskey and tobacco." He then proposed to review "the activities of the spirit of man in the hope that however small may be the results we can achieve, we will do something to clarify the issues for friendliness sake and for decency sake on earth and for God's sake at large." There are many people just now, from Mr. Wells up and down, who are inclined to think that God has been neglecting His work in the universe and that they could set Him right. Most of them, curiously enough, seem to be of the class which has only recently discovered that there is a God.

In the article under stricture the four achievements of the spirit of man, philosophy, science, religon, art, are then called up in order, to see whether any of them can be helpful. "Philosophy is taken first because it has least to offer, of ready serviceableness in every-day affairs. Philosophy is the product of the garden and the closet rather than the street. It requires leisure and indulgence in order to arrive at its best results." Poor philosophy then is thrust aside as unserviceable and her younger sister science is summoned to see whether she has anything more hopeful to offer.

It will surely be disturbing to those who have been very proud of our recent progress in science and thankful for the help it has given us "in the struggle with our natural enemies particularly our ancient and relentless foes, space and time," to read of the place of science in life.

> Science, according to the lecturer, is a prostitute in the street [I fear that I do not like the figure very well, for while a man may call a spade a spade he need not call it a blank shovel], ready to serve at the bidding of any brute who wants its services. All that science has done remedially or constructively in the world does not equal a tenth of its power for mischief. It has promoted comfort, but not security. At the present moment science is mainly figuring as the mailed glove on the fist of brute force in the world.

The assistant professor in English insists that "Science before all the other activities of our so-called civilization will need to be brought to account and subjected to a control that so far it has never been subjected to." It is refreshing to have authority vindicated and to have thus pointed out the necessity for the control of men and their discoveries. Such wisdom generally comes from other sources.

Then comes the turn of religion. The professor confesses that "Whether there is anything to be hoped for from religion depends on what we mean by religion. Religion is rapidly becoming in the world today a state of abstraction like metaphysics. It has nothing to do with the practice of life." Life has become the mere exemplification of the struggle for existence and the devil takes the hindmost.

> Religion is in a painful state of straddle. It stands neither for God nor Caesar but compromises on both. It is in that dichotomy, in that condition of moral paralysis that the ineffectiveness of modern religion lies. Between the rival claims of God and mammon our clerics come to grief rather dolefully.

Religion, he holds, as now understood by a great many people, and especially the intelligent rich, is something that is useful mainly in making people satisfied with their lots, no matter how hard those lots may be. "Civilization was once defined to me by a young millionaire, a generous and well-disposed young man, as the 'game of

keeping the under dog from knowing he is the under dog.'" Just why the word civilization should be in the galley with religion is not so clear.

What is surprising, of course, is that such a parody or caricature should be taken to signify religion. Here is a teacher talking seriously about religion and yet without an understanding of his subject. Doubtless a smattering of some evangelical sectarianism was given him when he was young, perhaps he has read a religious book or two since then, and now considers himself qualified to speak authoritatively. It would be safe to wager that this young man, for he is mentally young and has all the refreshing audacity of youth no matter how old he may be in years, has never read a Catholic book. I know, of course, that Catholic books are dangerous to read. The professor of history at Luther's own university of Halle-Wittenberg read a single Catholic book and became a convert to Catholicism. I refer to Professor von Ruville, who had written several books on older German history and modern English history, and yet confessed that he had never read a Catholic book. He thought that he perfectly understood the Catholic position. He had learned about it from those outside of the Church; why, then, should he read Catholic books? Yet it would have been well for this young man to have read some Catholic literature before summing up modern religion and calmly rejecting it as deficient. However, the rejection was cleverly done. His talk bristles with smart expressions. There is an aphoristic summarizing of modern tendencies that would be particularly attractive for young minds. What they want above all is formulas that represent short cuts to conclusions which make them feel that they are thinking. Thinking is rare enough in the modern time. We read too much to give time to thought. Yet people like to imagine they are thinking, for to such aphoristic expressions are particularly welcome, and they would find the associate professor's summary conclusions very attractive.

Having summed up philosophy, science, and religion, and shown that they are of no service, "art remains." Herein, the professor believes, lies our only hope.

> Men decide and act by the art that is in them. . . . Here is no preaching Jesus and practising Mrs. Grundy. Art speaks with a full voice. She does not look askance and purse her lips like a village gossip and speak slander amiably; though sometimes—as in Wilde, Whistler, Beardsley—she may speak the truth with too sharp a flavor of malevolence.

Art is then the hope of the world, though the worthy lecturer confessed that it speaks not by the book, but by the response of the sympathetic and nervous system. Art is paramount and art for art's sake must not be gainsaid. Truth is not indecent. The all-sufficient law for the government and judgment of art is that, if it be intrinsically honest and truthful, it cannot be immoral. The great apostles of art for this teacher of literature are of course the literary men rather than the painters. He has named them: Tolstoy, Shaw, Ibsen, Moore, Wilde. Unfortunately some of the works of these literary artists have been "arbitrarily seized and suppressed in the blessed and holy name of public decency as understood by our censors and our purity leagues." "Their labors have been ruthlessly seized by the minions and myrmidons of perfunctory morality, its property rights trampled and invaded on, the fruit of its honesty and possibly of years of toil confiscated."

So this young man tells the world how it shall be saved through art. No wonder that the word *sophimore,* which originally meant a contentious young student intent on arguing, the old sophister of the Greeks, gradually came to be changed to the spelling sophomore which now brings it closely in touch, etymologically, with the Greek *sophos* and *moros,* meaning "wise-foolish." Someone defined a "highbrow" as "a person who has more education than he has intelligence for." Such is the affliction of many of our young people today. But it is surprising that a great university should permit propaganda work of this kind to be carried on under the aegis of its name and its prestige. The university in question has established a series of popular lectures which are supposed to enable the public to understand the latest opinions regarding progress in the various branches of the university life. This species of *sophomoric* exhibition is little calculated to do any good to anyone, least of all to the university. Unfortunately young folks are attracted by such sensational expressions of opinion and are tempted to think that there must be some reason for them, and above all that they indicate progress. In reality they represent nothing more than the old-fashioned protests against conservatism and the well-known attempt to substitute sentimentality for religion.

Conscription in Ireland

WILLIAM J. M. A. MALONEY, M.D.

THE propaganda methods of those whom fate has made physically or mentally kin to Viscount Northcliffe no more astonish us. But a few weeks ago even non-Northcliffe newspapers in England began to fill with Irish news, so uniform in nature, and so unanimous in purpose, as to raise the fear that Bolo had escaped from France. This Boloism may have been wholly unrelated to the official announcement in November that the Government had just allotted £200,000 ($1,000,000) for war purposes to Sir Edward Carson.

The anti-Irish propaganda was directed toward the alienation of the world's sympathy from Ireland. Day after day, Ireland was pictured as a prosperous land, teeming with food, full of fine fighting material, and cal-

lous to the world's sufferings. No action was suggested to commandeer the fabled stores of food but a campaign for conscription in Ireland was begun, and carried on with increasing intensity until now it is fast reaching its climax.

As the demand for fighting men on the western front not merely remains insatiable but becomes ever more urgent in spite of the utmost military thrift, the newspaper campaign for conscription in Ireland bears the aspect of being a constructive military measure to promote that success in the war which we so much desire. And among the uniformed and uninformed war-weary people in England, as ignorant of history as they are of Sanskrit, there is the consciousness of unity with Ireland which is expressed in the designation of "The United Kingdom of Great Britain and Ireland," a consciousness from which springs as natural a resentment against the unconscripted Irish, as a smarting curtailed dog may reasonably feel against its more or less fortunate uncurtailed fellow.

The Redmondites, and those who dread the danger which will attend the enforcement of the draft in Ireland, plead that Ireland has already contributed nearly 200,000 men to the Allied cause; that over 600,000 men of Irish blood are in the Allied forces; and that Ireland needs her men to supply England with food. But this plea is not debatable, for even Canada supplied proportionately nearly the same quota as Ireland but nevertheless adopted conscription and the selective draft in Ireland would exempt the farmers needed to ensure the food supply of England.

The Sinn Fein or Republican party through their leader, Mr. de Valera, declared recently at Mohill, that the Irish are as ready now as they have always been to aid the oppressed in every land, and that if this is to be a war truly for the liberation of small nationalities, let England but give an earnest of her sincerity of purpose by granting freedom to Ireland, and another half-million Irishmen will go to fight in Flanders. An analogous statement was made on behalf of the Boers—the majority of whom are also seeking to regain their freedom now, through their spokesman, Mr. Hertzog. The conquered white nationalities of the British Empire, the Irish, the Boers, and the French, are more acutely interested in resisting their own suppression within that Empire than in surrendering what is still left to them of nationality, for the sake of conserving and aggrandizing that Empire. Yet recent dispatches from Ireland state that thousands of young Irishmen have asked for passports to enable them to join the American army.

Every Irish Republican is, *ipso facto,* a conscientious objector to imperial conscription, whether enacted by the British Parliament in London, or by the mandate of a British appointed body in Dublin. Lord Wimborne, the Viceroy of Ireland, complains that all are conscientious objectors in Ireland. Lord Derby laments the military cost of handling the 3,000 conscientious objectors in England. There are, at least, 250,000 enrolled Republicans in Ireland. To manage them, the British army of occupation in Ireland would need to be increased; that increased army would be a further drain on the Allies' scant supplies, and its activities would mar the moral righteousness of the Allied cause. Conscription in Ireland would, therefore, hinder the war.

But apart from the effect upon the war, conscription in Ireland is advocated by the English Imperialists who reason somewhat as follows: "The British Empire is at war. Ireland is part of that Empire and shares its privileges and glories. There is conscription in Britain, Jamaica, New Zealand, and Canada. Ireland also must share the responsibilities of the Empire. Ireland must be conscripted." To these Imperialists, who have abolished the power of parliament in England and themselves wield the executive power, conscription is a measure to consolidate the Empire, to extend the principle of unity of sacrifice within the Empire, on behalf of the Empire, to the recalcitrantly separatist colony of Ireland.

According to Irish Republicans, England *is* the Empire for she, alone, exerts imperial authority; she, alone, controls imperial affairs; she, alone, has the power of peace and war; and the Empire is exploited almost solely for the good of the English ruling class. Ireland neither enjoys nor desires imperial privileges: and Ireland's share of imperial glory is the wooden cross on the battlefields of the Empire. England's wars are not Ireland's wars. England, by her execution of the Dublin rebels, showed that Ireland held within the British Empire the position of a land whose people were more alien and more subject, and therefore, more liable to repressive measures, than the Boers in the De Wet rebellion of 1914. Ireland wants to sever all connection with this Empire, ruled by the old and the fat and the selfish: so the Republicans have united to establish a new order in which youth will sacrifice itself only for the common good, that national right may triumph over alien might, and that in unity of suffering the people of Ireland may strive to elevate the spirit of the nation till it becomes once again an inspiration to the world. Thus the Republicans reason.

The Imperialists incited the British army to mutiny at the Curragh in 1914; fomented the Carson rebellion, which was one of the Kaiser's incentives to this war; and imperiled the success of the war that they had thus helped to provoke, by diverting from France that army which now occupies Ireland, together with machine-guns, armored cars, and artillery, all to keep Ireland articulated to England.

It is perhaps an accident that Lord Lansdowne's peace proposals and the proposal to conscript the Irish synchronized so closely with the announcement that the Irish Convention had reached an agreement which was about to be made public. Lord Lansdowne, who is also Baron of Kerry and a great landowner in Ireland, was instrumental in defeating the scheme that Lloyd George devised, a scheme by which certain counties in Ulster

were partitioned from the rest of Ireland where a form of Home Rule was to be enforced, a scheme the Redmondites accepted shortly after the Dublin rising. Rather than countenance *any* measure of Home Rule for Ireland, Lord Lansdowne, who had earlier been undismayed, if not encouraged by the Carson rebellion, resigned from the Cabinet. By his action then he withdrew his services from the British Government in the extremity of its struggle against Germany. He became the leader of "The Lose-the-War Imperialists," the group of English Imperialists who, with the Carsonites, would risk the loss of the war against Germany rather than see England's hold upon Ireland relax. His recent peace gesture indicated that in the interests of the British Empire he and his followers deemed it desirable that the war should now end. The grant of some form of self-government to Ireland was confessed by Mr. Lloyd George, when the Irish Convention was proposed, to be a matter of expediency, a war measure. The end of the war would, of course, remove the need for this particular war measure. Any Irish executive that might result from the labors of the Irish Convention would in a conscripted Ireland hold power solely by grace of the British army of occupation, an impossible condition for national government. So if the war may not now end there is still the hope of conscription in Ireland to defeat automatically any form of government in Ireland upon which the Convention has decided.

The result of this agitation to introduce conscription into Ireland will therefore afford an index to the war aims at present dominant in England, an index which will be almost as illuminating with regard to the future as the secret treaties published by the Bolsheviki were to the past. The treatment of Ireland now will serve as a barometer to the state of democracy in England, from which may be forecast the English spirit which will prevail at the Peace Conference, where democracy is to be made safe for the world, as well as the spirit in which the British Empire is henceforth to be organized. For no matter what concessions distance and expediency have commanded hitherto, even the most independent and remote colony must ultimately become as Ireland or as the United States. The fate of Ireland today will be the fate of the other colonies tomorrow.

Practical Applications of Socialism

EBER COLE BYAM

DURING the past several years a number of sinister events have thrust upon the world's attention a multitude of startling examples of the practical application of Socialism. Perhaps nine men out of ten are more or less tinctured with that philosophy, many of them without realizing it, and some of whom would hotly resent the implication. Others there are who are knowingly attracted by the specious arguments and more moderate theories about economic readjustment. The rank and file, however, are frankly hostile to any authority, and find their real expression in the violence advocated by the I. W. W.

To attempt any hard-and-fast classification of Socialists is futile, for it is safe to say that there are as many separate schools of Socialism as there are individuals professing it, each disciple leaning more or less toward extreme radicalism or moderation, according to his or her degree of education and mental balance or lack of it. There are some rich Socialists, it is true, but this is a fact that proves nothing beyond the previous statement. As a rule the Socialist ceases to be such as soon as he has acquired a piece of property. All of which is a symptom worthy of note by those whose aforementioned balance may have been inclining them in the direction of radicalism.

Principal among the factors that lead people of seeming intelligence into Socialism is an impulsive sympathy which seeks to discover some single cause, element, or class, upon which to fasten the responsibility for the world's misfortunes. They see the poor in seeming misery, and the rich in seeming content, a contrast they would abolish by exterminating the rich. The armchair or soap-box Socialist can paint harrowing pictures of living conditions among the laboring poor, and the melancholy fact is that they are too often true. The fatal error, however, is that which ascribes these conditions to causes which are but infinitesimally and remotely responsible. These alleged causes are wealth and the possessors of wealth. This is not a modern theory by any means. Thousands of years before there were any corporations or millionaires there were attacks upon wealth. Those who have increased their possessions by industry and thrift have ever aroused the resentment and envy of their less-intelligent neighbors.

For several years we have seen in Mexico the practical application of Socialism. Of course the Mexican Socialist does not call himself a Socialist, not he; he calls himself a "Liberal," a bit of political *camouflage* that earned the material assistance of the great and powerful United States Government. They even have a Mexican equivalent of the I. W. W. known as the "*Obrero Mundial.*" For three-quarters of a century the revolutionary activity in Mexico has been recognized as Socialistic, so that it is safe to refer to it as a practical demonstration of the effects of Socialism. During the thirty-year rule of Porfirio Diaz the Socialists were compelled to seek refuge in the United States and Mexico became prosperous. With the rise of Madero they returned to find their extreme expression in Carranza and his bandits. Before the days of Diaz the only corporate body possessing wealth was the Church, and so the cry has ever been against that institution. With the coming of the modern business corporations under Diaz attention eventually was attracted to them and they came in for their share of attack. The revolutionists of a hundred years ago began by confiscating the money, goods and other property of the wealthy, and then exil-

ing them. Many of them were murdered in cold blood. Today we find a repetition of those events. The murder of the individual was an effective way of preventing him from reaccumulating wealth. With the Church it was found necessary to pass laws to that end. These laws were not altogether successful in their aim and so now the effort is being made to murder even the Church.

If Socialism were true to its profession of faith, it might be tolerated in spite of the self-evident destructiveness of its theories. It cries out against war, yet wages the most vicious of all wars, destroying the accumulated labors of generations, and respects neither age, sex, nor condition; the outraging of women being one of its commonest activities. Naturally enough, the more educated leaders profess to repudiate these acts, but they do not hesitate to avail themselves of the criminals' services to gain their ends and they conveniently fail to punish the culprits. They talk loudly about liberty and cry out against oppression, yet when in power they laugh liberty to scorn and out-tyrannize the worst tyrants in history. Socialism thus showed its true self in Mexico and now is showing itself in Russia. How many more such terrible examples must be furnished before the civilized nations of the earth awake to their danger and rise up to strike it down? The Socialist pretends to cry down nationalism and babbles about internationalism; yet in practice he becomes not merely provincial, but extremely parochial. In this we see a hint of the real underlying cause and inspiration of the philosophy; and when its communistic aims are considered, as well as its murderous activities, it becomes plain that Socialism is in reality nothing more nor less than a recrudescence of the primitive tribal instinct in man, seeking expression in dynamite instead of in the use of a club.

The primitive tribes view all strangers with dislike and distrust; Socialism drove the foreigners from Mexico and the same has been done in some parts of Russia. The tribesman resents authority and discipline; so does Socialism. The tribe is communistic; so is Socialism. The tribesman cherishes the liberty to murder and outrage; so does the Socialist. Undoubtedly Socialists will resent such a comparison and many would offer more or less blatant explanations of their theories, but the practical facts are such as have been demonstrated in Mexico and in Russia.

Fortunately for Americans, these practical experiments in Socialism have been made in other lands, but the same elements of destruction exist in the United States and have not been idle. This has been demonstrated in numerous instances during the last few months when a state of war has permitted drastic protective measures to be taken. The war, however, is not going to last forever, and when it is over the Socialistic element is quite likely to attempt to establish the same chaos now existing in Mexico and in Russia.

In examining Socialism the American must not give ear to the college professor with his theories expressed in confusing rhetoric, but rather must he view Socialism in its practical workings. There he will find that the supposed leaders, or intellectuals, are but chips in the bloodthirsty gutter of radicalism. The average sociologist is a near-Socialist and takes it for granted that crime and criminals are due to environment. The Socialist echoes this assumption and joins the sociologist in charging environment to the rich. In the practical application of this assumption the Socialist kills the rich man and sets free the criminals confined in the jails and penitentiaries. This was done in both Mexico and Russia.

In Mexico the proletariat swarmed from its hovels and overran the homes of the well-to-do, only to destroy, and then return to its hovels. Many of the leaders saw in the homes of the wealthy so many sources of plunder. None sought to improve living conditions through a reasonable compensation for honest toil. What they sought was to avoid toil altogether, at the expense of others. In thus offering itself as a concrete example of the practical application of Socialism Mexico has intensified its miseries many-fold and has destroyed the only elements able or willing to lead its people into better ways of living.

To those who have never lived among a primitive people it is difficult, if not impossible, to recognize those characteristics which are peculiar to them. Those, however, who are at all familiar with the mode of life of the American or Mexican Indian cannot help but recognize in his mode of life the goal toward which Socialism inevitably tends. Even the Indians have had their I. W. W. counterparts in the Apaches, those vagabond savage outlaws who procured their women, their food and their horses by stealing them from their more industrious neighbors. To one who has lived among a primitive people the city slum appears but the logical consequence of permitting the tribesman to live there. If he lives with his family in a single room in a city slum, the chances are a thousand to one that, if left to his own resources in the country, he would be content to live in a one-room hut and would confine his labors to the procuring of barely sufficient food to last over to the next harvest. Such an individual cares little for the comforts of civilization, but, true to tribal instincts, he resents their possession by others; and, when roused by unscrupulous politicians, seeks, not division, but destruction. He does not desire a greater remuneration for his labor so much as an opportunity to avoid labor altogether. Whatever else Socialists may allege, this is the real fundamental impulse which inspires their following, a fact which has been demonstrated both in Mexico and in Russia.

One does not have to go to an Indian reservation, or to Mexico, to find the primitive tribesman. He is in our midst, and, although his skin is white, and he wears neither feathers nor war paint, yet he is as eager as any dark-skinned brother to pillage and destroy.

Our Friend the Utilitarian

DANIEL A. LORD, S. J.

NOT for the world would I suggest that modern philosophy might plagiarize. Less still would I hint that it had taken to its heart a principle which Jesuits have grown weary repudiating. But sometimes it looks suspiciously as if the dear old despised principle that the end justifies the means had got a new dress and a new name and become utilitarianism. When the old-line moralists raise a voice of protest against birth-control, its defenders do not proclaim that birth-control is a moral action; but with frenzied accents and a tremolo stop, they point to the mothers whose lives it will save, to the over-population it will prevent, to the increase of quality in the race as against mere quantity. And you get the same answer when you question the morality of euthanasia and divorce and half the modern evils; it's useful, and therefore moral.

Normally we talk as if the willing surrender of one's chastity is a distinct moral wrong; yet when Monna Vanna goes to the general of the besieging army to deliver up, if need be, her chastity to save her people, one would think from the pitying sobs and the patter of approval that she was a Christian martyr walking into the jaws of a lion. The end she had in view was the saving of her people; so it really did not make much difference about the means she employed to attain her end. And Monna Vanna is only an example in heroic size of the thousand heroines and heroes who do wrong that right may come of it. From this to utilitarianism is not even a short step, for, says the utilitarian, any action is moral which is useful for the happiness of the individual or the race.

Of course, he continues, there is a difference between actions morally good and actions morally bad. Anyone whose brain has not been permeated with the fog of moral skepticism or addled by the heat of passions long indulged can see that. But the only difference between them is their ultimate effect on the temporal happiness of the individual or the race. If he stresses the effect of happiness on the individual, he calls himself a hedonist. If the happiness he has in mind is the greatest temporal happiness of the greatest number, he calls himself a social utilitarian.

Hedonism, as you can readily imagine, is a delightful moral system for any pagan age. Epicurus was the first to form it into a clear philosophical system, and every young blade in Athens or Rome who sought to dignify his passion for wine and pretty slaves with the name of philosophy called himself an Epicurean. But today, Hedonism is chiefly a working hypothesis; and one does not brag too loudly if he works by it. But social utilitarianism, with its large-minded affectation of sympathy for the majority, is distinctly in favor. Your social utilitarian points to the factories whose smoke is the ubiquitous symbol of a nation's prosperity, to the universities and art museums and dramatic renascences which stand for a nation's culture, to the polling-booths and the free hospitals and the labor pensions and public playgrounds which mark the century's social development. Any act, he contests, which promotes these things, resulting thus in the greatest good for the greatest number, is morally good. Any action which impedes this good of society is morally bad.

It is not surprising that in this day of King Motor one should forget the use of harness and hitch the cart in front of the horse. And this is precisely what the utilitarian does. An act, says the utilitarian, is good because it is useful. The whole difficulty with that sentence is that the clauses have been inverted. It should read: An act is useful because it is good. There is a vast difference between saying: "I like this machine because it can make sixty miles an hour," and "This machine can make sixty miles an hour because I like it."

Now I quite willingly concede that every good action is ultimately—and I stress the adverb—bound to serve the interests both of the individual and the community. But there are certain good actions, like dying for the truth or sacrificing a nation in the interests of justice, which certainly bring little temporal happiness compared to the temporal ruin they involve. They would seem to be good in spite of their inutility to the individual. And so when I say that good actions are always ultimately useful, I have my eyes fixed not merely on the utility in this life, but the higher utility of an immortal soul in another life. Still, even in this case an act must be good before it can be ultimately useful.

Once more, we must resort to a comparison. A vacuum-cleaner, if one may trust the hyperbolic pages of the advertising section, is eminently useful; but before it can be useful, it has to be a good vacuum-cleaner, or, to be specific, the one mentioned in the particular advertisement you happen to be reading. No one nowadays, at least in theory, questions the utility of dentists; but long before a dentist is trusted to preside at the obsequies of a pet nerve, men make very sure that he is a good dentist, technically skilful and acquainted with the science of his profession. In very much the same way the utility of an action will depend on its inherent goodness. Just as a naval expert by examining a turbine can tell what benefit it will bring our navy, so a moralist by examining the nature of an act can tell its bearing on human happiness. But the reason which makes a turbine a good turbine and an act a moral act must be sought elsewhere than in their utility.

In justice to Epicurus, it must be admitted that he

never intended his followers to burn incense and nerves and manhood to Bacchus and Aphrodite, or to top off philosophical debates with philandering debauches. Yet if the followers of his rule of morality did in fact make their names synonymous with glutton and libertine, the fault was largely his own. For to say that the morality of an act depends on its effect on personal happiness is to leave room for as many interpretations of morality as there are interpretations of the term "happiness." And history is witness to the innumerable meanings that have tucked themselves into those three short syllables.

Happiness for a scientist and for an American Indian, happiness for a nun and for a dweller in hotels and cabarets, happiness for a bibliophile and for a baseball fan have scarcely a common denominator. If all forms of personal happiness are in themselves morally right, then Raffles and that long line of gentlemen pirates ancient and modern whose supreme thrill lay in a bit of artistic buccaneering were moral men. And what of the duellist who, like D'Artagnan, loved the flash of rapiers better than the flash of diamonds? Were the duels he fought with an enthusiastic zest moral actions? If not, then who is to determine what constitutes man's true happiness and what is but its shadow? And how is he to know just wherein lies the difference?

The fact is that men have clearly distinguished between morality and mere utility. Socrates once said that a courtesan contributed perhaps more than anyone to the happiness of the world. Yet he never intimated that such happiness was moral. The wealthy tenement-owner who distils his wealth from the blood of the poor is serving the purposes of his own personal gratification. Dare he flatter himself in the depths of his heart that he is a moral man? And what of those actions which, like the self-sacrifice of Sidney Carton, led inevitably to his death? Judged by the Epicurean standard, they are essentially immoral acts, for they result in the destruction of all possibility of further temporal happiness.

The social ultitarian has little better success when he tries to determine just what is useful and what conducive to the greatest happiness of the greatest number. For nations have differed as widely as have individuals on the meaning of that exasperating little word "happiness," and they have frequently enough felt that their highest utility lay in actions which they never dared to dignify as morally good.

Many a Roman statesman was convinced that the bloody gladiatorial fights, by keeping alive the martial spirit and instilling a contempt for death, served the best interests of the State. This by no means proves that they were equally convinced that the butchering of men was an essentially moral act. Our Pilgrim Fathers thought that the wholesale extermination of the Indians would be highly useful and conducive to the peace and happiness of the struggling towns. Possibly it was, though one would hesitate to pronounce the murder of Indian tribes, through the deliberate introduction of smallpox, a morally good action. The economists of Elizabeth's day felt that the introduction of the slave trade was a good thing for the mother country and the colonists, just as in former days Greek economists built up their systems on the foundation of a universal slavery. I doubt very much if either of them debated the morality of carrying off a free people into servile captivity. Utility and morality in this as in a thousand other cases, as for example in every war of conquest, were never for a moment confounded.

In fact, statesmen, with eyes open to the immorality of their conduct, have plunged into courses of action which they felt to be for the utility and happiness of their fellow-citizens. By a diplomatic lie or a bit of trickery a statesman averts a war. He is convinced that he is serving the best temporal interests of his fellow-men though he may be sure that the lie is wrong. And the statesman who, for the sake of right and justice, like the statesmen of heroic Belgium, chooses the destruction of his people rather than a stain on their honor proves that mere utility and temporal happiness are by no means the ultimate tests of what is good and honorable. The nation which goes down to ruin fighting for justice has in annihilation found something far higher than mere temporal prosperity.

Happiness and utility are such flexible, shifting terms that they are altogether unsafe guides for determining a morality which is independent of all changing conditions. Murder is not good today and wrong tomorrow, even though a man sees that his best interests lie in the slaying of a foe. An action is not morally good unless the happiness which it produces and the utility it conserves be in themselves morally good. And for this we need a standard as unchangeable as the nature of right and wrong.

The Winter Theatrical Season

JOHN B. KENNEDY

"FROST" is a word of grim significance in theatrical *argot*. It implies that the public shoulder has turned coldly on the performance of ambitious talent or untalented ambition, that the smooth-faced gentlemen in the box-office are wearing mufflers and overshoes; but, being a seasonable phenomenon, there is little reason in wailing to the heavens because a taxed and tortured public has refused to form queues outside, say, eighty per cent of the metropolitan theaters. The lights of Broadway have been dimmed not through fear of air raids, for Broadway has excitement enough in earth raids, but because the black diamond has of late progressed considerably toward the preciousness of the white diamond. On lightless nights the hordes of theater-bound natives and visitors set out adventurously from inn-land and suburbia, falling in and scrambling out of the caverns and pits with which New York abounds and finding the sport of vehicle-dodging more strenuous than ever under bare stars and a stingy moon. The profane tally-hos of the taxi-terrors combine with the shot epithets of pursued pedestrians to produce flashings and frictions on these Cimmerian evenings; and the messages of the gum-dictators, the tire-dictators, the hose- and shaving-soap-dictators, and all the other autocrats of ad-

vertising, are buried in official gloom. It stands, sits, genuflects and otherwise postures to reason that, under these circumstances, an industrious and well-wishing watchman cannot report many bright things of the night.

There is a class in New York and, it is to be presumed, in all the large and flourishing and famishing cities, which is growing larger after each full moon when the psychiatrists neglect to go a-hunting. This class is coming to be called by those who seek to capitalize it, *cognoscenti*—a word which carries intelligent weight in Italian, but which, hauled bodily into English, and advertising English at that, might be held synonymous with anything from yegg to yahoo. The *cognoscenti* are having many departures made for them, and these efforts will continue so long as their pockets are tenanted. Intimate *revues,* smart problem-plays and one-act sensations are manufactured expressly for them. For them exists that delirious importation the *ballet Russe* —which is really enjoyed by almost as many New Yorkers as truly relish caviar.

Le Théâtre du Vieux Colombier is the most recent bait for the smart fish. Let no unjust inferences be taken. M. Jacques Coppeau, in providing the metropolis with an ascetically esthetic presentation of Molière and other French classicists, thought, no doubt, that events justified the innovation. There is no perfect machinery by which can be ascertained the number of Americans who understand the French language—the celebrated "Questionnaire," so thrillingly French in title, limits its census of linguists to men of draft age. But if there were as many speakers of French in New York as there are reported to be in Paris, it is yet to be proved that Molière and his literary kin have food fitting the American stomach. Of course, the French are vastly libeled by the meretricious meaning attached to all entertainment bearing their imprimatur. A visit to the Grand Guignol in the old days of very red blood and very riotous thunder has left a lasting impression on at least one theatergoer that the French will pay just as much as any other enlightened people to be made thoroughly miserable. Their gayety is certainly not an unqualifiable attribute. Even the naughtiest of their so-called naughty farces is extremely boring when it is not arrantly indecent. Parisian *revues* differ from American *revues* merely in the degree of intelligence of their producers, and London *revues,* which are the worst because they are made cockney parodies of the bad features of the others, differ from the American chiefly in the intelligence of the spectators. But New York will take all the gaudy refuse that Paris and London have to export, and even enemy countries will find their theatrical vices sedulously mimicked by the latest and greatest of their foes. The consolation in the case of an institution like the *Théâtre du Vieux Colombier* is that almost as few of its native patrons will understand its improprieties as will appreciate its unconventional artistry.

Two well-written English comedies have been revived, "The Gay Lord Quex" and "Lord and Lady Algy." The first is Pinero's excellent pagan exhibition of a roué who discovers that he has a heart. "Lord and Lady Algy," presented by a company of unusual talent, is R. C. Carton's cross-section of the life of a junior peer whose judgment of race-horses and cigarettes is much less reliable than his wife's, and as such disagreements are of vital consequence in the households of Grosvenor Square, Lady Algy leaves her lord, to return after she has witnessed his genuine attempts (while intoxicated) to persuade another man's wife to remain faithful to her marriage contract. Around this trivial theme R. C. Carton erected a structure of crystal dialogue marred by only four "damns" and one stale joke, which, however, he may have originated. The acting is superb and the setting a revelation, even for mechanically astute New York production. Unquestionably it is the most brilliant accomplishment of the American stage this season. Then why cannot a conscientious critic grow enthusiastic over it? Because, like everything else that is brilliant, whether domestic or imported, the profanity above noted is the only evidence the play contains that its actors are located in Christendom.

In "Why Marry?" the trend of native dramatic talent toward the mongrel philosophy best denoted by the term Shavian, is once more apparent. The theme concerns the economic disadvantages attending marriage in a society grown too light-headed and shallow-hearted to retain either the name or the idea of a sacrament. In his resolution of the difficulties confronting his hero and heroine the author employs more common-sense than sanctifying grace; but so unaccustomed are the professional playgoers to such a commodity that they instantly raised their trumpets and sounded to the world that home-grown genius had at last come to dwell with us. Since the gifted dramatist has asked a question in the title of his play perhaps he will not condescend to ignore criticism crystallized to the scope of a question: Why is it that the good points in every play with a purpose are contained in the Catholic catechism? The bad points are merely repetitions of standard dramatic sins.

Three leading American actresses—Misses Ethel Barrymore and Margaret Anglin and Mrs. Fiske have reappeared. Miss Barrymore tries her skill in "The Lady of the Camellias." As the singular quality of the skill and the uninspiring motif of the play are well-known, details are waived. In "Billeted" Miss Anglin presents what one experienced critic, in the absence of his handy book of synonyms, calls an "emotional comedy," germane, no doubt, to emotional tragedy and all other tautologies of starved vocabularies. The argument concerns an English woman whose husband, an officer in the British expeditionary forces, returns to his home, where a senior officer is billeted. What there is of plot ("emotional comedy" cannot stand much plot) rests upon the element of surprise. The acting is of a quality that should not be wasted on such stuff.

Mrs. Fiske's offering, "Madame Sand" is a dramatized biography—how the new terms multiply with the seasons—of the French novelist, who had her own picturesquely vicious ideas about many institutions, including the Sixth Commandment and female attire. She also smoked cigars. There is no more serious moral objection to a woman wearing trousers than to a woman not wearing what she should on her shoulders—even the smoking of cigars need not be an occasion of sin, for women of unquestionable virtue are known to smoke pipes, notably the Old Woman of Whitefriars, who swore with accomplishment and begged regardless, while always succoring others more poor than herself. When the trouser-wearing and the cigar-smoking are symptoms of a distorted ethical standard, or of no standard at all, then the woman is branded, no matter how gifted, as a freak —and for freaks there are built places not customarily known as theaters. Mrs. Fiske, to her histrionic credit, makes "Madame Sand" a joker whose sordidly comic jokes are all at her own expense. Through the silly Odyssey of her love affairs, the figure of the novelist emerges unlovable, yet clothed in a heathen nescience, woven by a brain of extraordinary ability which can create a library of romance but not the shadow of a seamstress' scruple. A reasonable epitaph for the bright and brackish "Madame Sand" is a reminder that just at present the thinking public prefers French geography to French pornography.

"The King" is an account of royalty dissipating incognito, providing no lesson excepting one of wonder that the Russian revolution is a precursor instead of an after-runner of similar upheavals in European kingdoms. The dramatic novelty, of which endorsers need always be wary, appears in "Yes or No," a play contrasting types of metropolitan women and pouring out pathos and humor, with dashes of grade-D dialogue, the bacilli of which play havoc with immature minds. "The Land of Joy" is a hilarious Spanish entertainment full of the much requested "ginger" and lavishly misrepresenting a thoroughly respectable people. "The Pipes of Pan" enters, with due emphasis on the

part of the press-agent, the "charming" class, although opinions will differ. "Blind Youth" is a blind-alley drama that cannot, by any stretch of imagination, be considered entertainment, detailing, as it does, the putridness of sensual souls. One of its authors is responsible for "Tiger Rose," a somewhat crude but faithfully staged melodrama of a British-Empire outpost. Worthy of note is the fact that the program of this play gives a striking piece of testimony to the part played by the Jesuits in civilizing the northern wilds. Perhaps "The Gipsy Trail" is the one production to which unqualified approval may be given, for it deals with no problems, contains no suggestive situations, tells a straight story of romantic ideals and keeps the story straight.

Naturally, the gay, giddy and "girly" affairs are abundant. They will, it is to be feared, increase and multiply as the war wages. That has been England's experience. Even war-taxation does not impair the demand for this type of art. But we have the comforting reflection that what the war-tax cannot do the District Attorney's praiseworthy, if quite recent, solicitude for theatrical decency, may achieve. Certain posters flaunted from the city walls should provide all the evidence required for prompt suppression of lascivious shows. Solemn and detailed investigations are not without comic-operatic suggestion.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

A Lesson from the "Tribune."

To the Editor of AMERICA:

I am sending you herewith a correspondence which explains itself, but which is far from explaining the mystery why we Catholics put up with such unfair treatment, not merely of ourselves, but of our Faith. As you will see, the New York *Tribune* permits an apologist for that fraud, Spiritism, to fill a column on its editorial page, not merely with a plea for Spiritism, but with insults and false statements about Christianity. When I answer the letter, the courtesy of the correspondence columns of the *Tribune* is refused me. But it is extended to a press-agent for Christian Science, writing on the same subject! I, of course, do not matter. I am only a professional Catholic author, writing as an individual, and the newspapers know that they can do practically what they like with such eccentric critics; for there is no organized body of Catholic opinion, no press-bureau, no efficient Catholic Truth society, to call them to account. But Christian Science, with a total membership about as large as the Catholic members of a sizable New York parish, supports a highly efficient press-bureau, and there is never a reference to that cult, never the slightest criticism expressed, never the least mistake about it made in the press, that the bureau is not "on the job," and it never fails to be recognized. When are Catholics going to wake up? When will they begin to follow the repeated exhortations of Pope after Pope to be diligent in their use of the power of the press! I tell you, sir, speaking as a professional newspaperman of more than twenty years' experience in metropolitan journalism, that American Catholics are neglecting one of the most promising fields for lay and clerical labors. What *is* the reason that we do not cultivate this field?

New York. MICHAEL WILLIAMS.

December 29, 1917.

To the Editor of the "Tribune":

Sir: I read the extraordinary communication in your columns today signed "John R. Spears," entitled "Ghost Hunters and Divines" with a sense of wonderment that there are still to be found men of such profound ignorance of facts, and so destitute of any perception of the realities of life, that they will seek publicity for opinions and prejudices that most educated people long ago relegated to the dust-bins of oblivion. Who is Mr. John R. Spears? What are his warrants for throwing insults in the face of Christians?

Let me, if you will, direct a little attention to some of the wild-eyed statements which with an almost incredible effrontery he makes, as if with pontifical, dogmatic authority: "Intelligent people, as a rule, no longer believe the doctrine of the vicarious atonement." They don't? Where does Mr. Spears get the information? What of the eighteen millions of Catholics, to say nothing of other Christian bodies which approximate to orthodoxy, in this country alone, who hold that belief, together with all others which are part of the deposit of Faith? But, does Mr. Spears object, he said "intelligent" people? Well, what about the thousands of eminent scientists, and tens of thousands of highly educated Christian professional men and women, like the head of our Supreme Court, like the head of our Navy Board, like—oh, like thousands more of our leaders? The obvious difference between the intelligence manifested by heaps of such believers in Christianity, and that of such a critic of that Faith which is the soul, the form, the vitality, of modern civilization, as your correspondent, is not in favor of Mr. John R. Spears.

Again: "Is the attitude of the Christian sects in any degree superior?" asks this writer, meaning, is it in any degree superior to the writings of Sir Arthur Conan Doyle on Spiritualism? Well, against the comic astral heaven of Sir Arthur, I, for one, one among some hundreds of millions, prefer St. John, St. Paul, St. Augustine, St. Teresa, St. John of the Cross, Dante, Angela of Foligno, Juliana of Norwich, Thomas à Kempis, and scores more of poets and great writers who have not only written about heaven, but lived the life that takes you there.

"For all Christians say that a life in heaven is to be the reward of faith. Literally they assert that felicity in the future life is to be earned by credulity. Many of them very sincerely say that a lack of credulity is to be punished with eternal torment." What rustic, backwoods nonsense! It sounds like a village atheist who has read Tom Paine, but nothing else. Has Mr. Spears never even so much as heard about Christians who have something to say about works as well as faith?

I challenge him to produce any Christian authority who asserts that felicity in the future life is to be earned by credulity, or who says that a lack of credulity is to be punished with eternal torment. I pretend to no theological omniscience, nor even to anything but a slight acquaintance with the subject, which I would not debate with Mr. Spears, in any case, but the point is, that, as a Christian, I know mighty well that no Christian authority could possibly put forth such drivel. But Mr. John R. Spears does put it forth. It is up to him to make good. He has no shadow of right to circulate such fantastic fabrications; because, alas, and this is the sad part of such exhibitions of ignorance, or of malice, in this day of hasty reading, and hastier thinking, even such absurd opinions as those voiced by Mr. Spears are absorbed by the truly credulous—by weak and bewildered souls who seek so piteously for light and leading and who are so suggestible, so easily captivated by wild and whirling ideas when uttered with the vigor and earnestness which Mr. John R. Spears commands.

But his own letter proves that it is not in malice that he writes; only in ignorance. He, like millions of others, devoid of faith, is also unaware of the vast amount of testimony which higher courts than those of common pleas would admit was valid support of the Faith—the testimony of saints and martyrs and mystics, and of the lives of untold myriads of humble Christians, made brave and sweet and lovely by faith. He, like so many others, is yearning with soul-hunger, and the thirst of the spirit; the hunger and the thirst which the soul of man must ever know; and so he turns even to the hocus-pocus of the medium, which when it isn't hocus-pocus is something even worse, or to the "experiments" of scientific explorers of the Borderland, seeking for something which will satisfy that hunger, the ineluctable, everlasting hunger of the soul after God; and His life more abundant.

But he is seeking in the wrong spirit, when he wantonly attacks Christianity. As for his willingness to give the Spiritualists a fair show, all right; but why deny a fair show to the Christians?

MICHAEL WILLIAMS.

In reply to my letter I received the following from the editor of the *Tribune*:

The enclosed contribution has been read. Mr. Frank H. Simonds, Associate Editor, directs me to thank you for

your courtesy and interest in submitting it, and to express his regret that it cannot be used.

Yours very truly,

THEO. HONOUR.
Editorial Secretary.

I wrote to Mr. Simonds as follows:

January 4, 1918.

MR. FRANK H. SIMONDS.
New York *Tribune*,
New York.

Dear Sir: The New York *Tribune* makes unending play of its profession that from "first to last" its policy is "The truth—News, Editorials, Advertisements." May I ask why you omit letters from contributors, or from volunteer correspondents, from those departments of your journal in which truth is permitted to appear? I am forced to ask this question, which decidedly requires an answer, because in the *Tribune* for December 29, 1917, you published a most extraordinary communication signed "John R. Spears," entitled "Ghost Hunters and Divines," in which insulting references to Christianity, which were flagrantly untruthful, were thrown in the faces of your readers. This writer was permitted to declare that "intelligent people no longer, as a rule" believe in Christian dogmas. He makes the false assertion that Christians say—"assert" is his stronger word—"that felicity in the future life is to be earned by credulity. Many of them very sincerely say that a lack of credulity is to be punished with eternal torments." I wrote to you that day, challenging Mr. Spears to produce any, even the least title of evidence that any Christian authority, any recognized writer, or exponent of Christianity, ever was guilty of such piffle. Whereupon the *Tribune* returns my letter, after many days' delay, telling me that "The enclosed contribution has been read. Mr. Frank H. Simonds, Associate Editor, directs me to thank you for your courtesy and interest in submitting it, and to express his regret that it cannot be used." But I did not submit it as a contribution. It is very definitely a letter for your correspondence department in reply to one bristling with falsehoods that injuriously affect my Faith, and which I, a professional writer, though not a theologian, cannot let pass without challenging. Why, then, do you discriminate against Christianity? Why do you permit falsehoods to be published in your correspondence columns while loudly professing your policy to keep them out of your other departments? I am not satisfied with this situation. You are most unfair. You have no right to give only one side of a controversy,—because what Mr. Spears writes is flamingly controversial, unless you give an equal amount of space to the other side. This being, however, your attitude, I shall send the letters to AMERICA, the Catholic weekly, requesting its editor to publish them.

Very truly yours,

MICHAEL WILLIAMS.

P. S.—Your action in this matter becomes all the more extraordinary in view of the fact that the *Tribune* today contains a letter from a publicity agent of the Christian Science cult replying in full, from a Christian Science point of view, to Mr. Spears' letter, while a letter from an orthodox Catholic author is thrown back at him!

The correspondence needs no comment. It is in itself a striking object-lesson of the treatment to which our apathy subjects us.

New York. MICHAEL WILLIAMS.

Catholic Employment Bureaus

To the Editor of AMERICA:

I should like to offer a suggestion on the matter of Catholic employment bureaus which lately have been under discussion in your columns. Why cannot every Catholic pulpit in the country be such a bureau? The priests of the parish could learn who are out of work and announce the fact to the people of the congregation, requesting the latter to keep their eyes and ears open and if they know of anything in this or that person's line, to apprize the parish priest, or assistant, at once. In this way the unemployed could be brought into touch with his or her work. This is a deed of charity, and the pulpit, from which charity is so often preached, is a fit place for its exercise. I have been following this plan and I think it is a good thing, it pleases our hard-working men and women, and is something of an antidote for Socialism.

San Francisco. T. E. P.

Catholics and Prohibition

To the Editor of AMERICA:

I have just read Father Blakely's article, "Catholics and Prohibition." The majority of your readers reside in "wet" States and cannot appreciate Father Blakely's forebodings as to the danger of any State in the Union going so far as to forbid the importation of wine for sacramental purposes. The State of Washington has been in the "dry" column for two years. When prohibition was an issue here I was among the "antis" but the experience of two dry years has caused me to veer round, so that today I am a prohibitionist. Your readers are not interested in my personal views on prohibition. They want some information on the practical working out of the dry law in reference to the importation of wine for sacramental purposes. The desired information can be obtained by a perusal of the subjoined facts.

A certain priest ordered wine six months ago. On its way from California, the wine had to pass through Seattle. The police of that city are extremely active in prosecuting bootleggers, and in a recent raid they made on a freight train they seized the wine shipped to Father M. The wine is still in Seattle and meanwhile Father M. borrows from a neighbor.

The dry law in this State permits one to order wine through a drug store that has a license to handle alcoholic liquor. If the drug store in your town has such a license you are fortunate. If not, you must locate one in the next town. The latter was the course I had to pursue. I went to a druggist thirty-five miles from here and ordered my wine, which arrived in due time, at the drug store. There it must remain until the roads are fit for auto traveling, and then I must discover a kind friend who will fetch the wine in his car. There are three railroads leading from the city, where my wine is resting, to this town, yet not one of them will handle the wine as they are forbidden to do so by the dry law. Meanwhile I am compelled to be a borrower.

The last sentence in Father Blakely's article reads: "Safety can be guaranteed only by inserting into the State prohibition laws a clause specifically authorizing the use of wine for sacramental purposes." Such a clause is too vague. It is inserted in our dry law and its value can be estimated according to the foregoing facts. The sentence should read: "Safety can be guaranteed only by inserting into the State prohibition laws a clause specifically authorizing priests to import wine for sacramental purposes, said authorization to be in the form of a permit issued by the authorities of the city where the priest resides." Vague written laws are as worthless in this regard as the vague unwritten understanding deplored by Cardinal Newman.

Rosalia, Wash. JOHN CRONIN.

To the Editor of AMERICA:

In regard to the prohibition law of Oklahoma it is sometimes said that there is nothing in the Constitution of the United States to guarantee the rights of Catholics to have and use wine for sacramental purposes. Touching this point, I would like to call attention to the Fourteenth Amendment to the United States Constitution, and to ask your readers to consider it in connection with the First Amendment. One need not be a lawyer to understand plain inferences.

By the first article of the Constitutional Amendments, which reads: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," religious liberty is a right or, if you will, a privilege of every citizen of the United States. In the Fourteenth Amendment, it is declared that "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens

of the United States." If, therefore, the Constitution restrains the Government from "prohibiting the free exercise" of religion, it is, forsooth, because it claims that the unhampered practice of religion is the right and privilege of every citizen of the country.

By what warrant, then, does the State of Oklahoma, "make and enforce" a law which "abridges" the right and privilege of every Catholic to "the free exercise" of his religion by offering the Sacrifice of the Mass? Or are we to infer that the citizens of the United States have no rights, except such as are positively and specifically conferred on them by the United States Constitution?

Certain truths "self-evident" and "certain inalienable rights," to "life, liberty and the pursuit of happiness," including, no doubt, the practice of religion in the idea of happiness, are mentioned in the Declaration of Independence; and though this ancient and venerable document may not confer any rights in a law court, yet it may serve to enlighten the learned judges on the spirit of our laws, and to guide them to an equitable construction of them.

The Mississippi legislature, has, with a haste that does little credit to sober law-makers, ratified the prohibition amendment to the United States Constitution. Fanaticism never stops to reason, and puts no limit to the lengths it will go. The time to defend our rights is not after all means of redress have been taken from us.

As a resident in Kansas and a neighbor of Oklahoma, I and a number of others, are vitally interested in the decision of the court, referred to in your editorial, "A Federal Decision and the Mass," in the issue of January 5, 1918. Could not some of the able lawyers among your subscribers be induced to discuss the judicial decision in regard to the use of wine for Mass in Oklahoma, and to point out to us, who are not versed in the punctilios of the law, whether the inferences I have deduced from the First and Fourteenth Amendments to the Constitution do not commend themselves to legal talent as well as to common-sense, and if not, why not? It is a good thing, in these days, for every citizen to claim the privilege of Missourians, and demand "to be shown."

St. Mary's, Kansas. K. R.

Arnold Bennett and Dogma

To the Editor of AMERICA:

Chesterton has somewhere said in effect that you might as well ask for a quadruped without legs as religion without dogma. Perhaps if he had had before his eyes Arnold Bennett's most dogmatic denial of dogma, quoted in AMERICA for December 29, he would have added that you might as well ask for a centipede without legs as "a first-class intellectual apparatus" without a whole substructure of dogma.

That dogma can be denied only on the assumption of dogma is well illustrated in Arnold Bennett's paragraph itself. Indeed in the very sentence in which he writes "It is absolutely impossible for a young man with a first-class intellectual apparatus to accept any form of dogma," he lays down a positive, general, *absolute* teaching, backed by whatever authority his name carries, that the acceptance of dogma is today intellectual heresy; without even smiling at the Gargantuan grotesqueness of the proceeding, he solemnly pronounces the great dogma that dogma in any form is impossible! This ecumenical definition of truth would indeed be a paradox were it not that the contradiction it contains is not merely apparent. It is real.

But this is not all, Arnold Bennett's next sentence is, if anything, still more dogmatic than the previous one. Not satisfied with dogmatizing regarding the modern man's mind, he goes further in his creed and invades the very "private thoughts" of intellectual equals; for he proceeds to announce the following: "It is impossible in one's private thoughts to think of the accepter of dogma as one's intellectual equal." Around the very mind itself, around "one's private thoughts" does Arnold Bennett draw the awful circle of solemn church; and on the head of him who differs from him he hurls the anathema of excommunication from the sphere of intellectual equality. This is indeed extravagant arrogance.

If Mr. Chesterton's "championship of Christian dogma" sticks in Arnold Bennett's throat, it is not because his intellectual gullet cannot swallow dogma; it is because his fauces are already choked full of other dogmas, dogmas incompatible with those that are Christian.

New York. EDWARD S. DORE.

"Vagabonding Down the Andes"

To the Editor of AMERICA:

Some time before Christmas, while visiting a priest who is a very dear personal friend, I asked him if he would kindly look out for a book that would be suitable as a Christmas present for one of my non-Catholic friends. It was understood that the book should be of a non-religious character, lest my friend might think I was trying to ram my convictions down his throat. The priest, after browsing an afternoon in a store in San Francisco, reported that he had seen a book, entitled "Vagabonding Down the Andes," by Harry A. Frank, that the book sold for four dollars, and that he understood that former books by the same author had reached several editions.

I concluded that the book was just what I wanted and had it delivered at my home. Looking it over in a casual manner, I was surprised at some of the sentiments I ran across, and I laid it down with the conviction that the editor of the *Menace* could not turn out a more anti-Catholic volume. For instance, the author tells of a school he visited, the teacher being a very young man who came from a college in the Middle Western States, which was, or is, not noted for its scholarship. This *Jesuitical* teacher had the pupils read for the visitor, and the reading was perfect, the effect was spoiled only when he, the visitor, discovered that most of the pupils held their books upside down.

Harry A. Frank attended a meeting of 100 people who were all as white as he, and they were addressed by a speaker who spoke of *legal revolution,* but at a certain part of the address, his voice was drowned by the ringing of a church-bell across the street. It was the voice of ignorance, fanaticism and superstition trying, as it always tried in the past, to stifle the voice of progress and enlightenment. Morality amongst the women of South America, according to Harry A. Frank, is very low. Yet the women of the streets go to Mass every morning, and think there is nothing inconsistent in doing so. He adds, almost immediately, that mothers go with their daughters to the confessional to protect them, and their virtue, from the priest who sits there.

I have quoted the above from memory. I hope AMERICA will put Catholics on their guard against buying this infamous book. The book looks attractive, has the picture of a church in miniature on the outer cover, on which is stated that "It is a significant study of half a continent. It is also a sort of Arabian Nights book of fascinating adventure, color and incident."

Of course, I returned the book and had it exchanged; but a night or two later, in my own city of Oakland, while in Smith Brothers' book store—Smith is a good Catholic—the salesman wrapped up this same book with another for a young woman, who, while she paid her bill, explained that she was getting the book for a young man, and wanted to be assured that it was good reading. Of course, the salesman assured her that it was, and away she took the poison, and became an agent for the propagation of the lying statements of a vicious mind.

Oakland, Cal. W. A. LYNCH.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Why Soldiers Are Popular

SOMEWHERE in France is a young soldier who, if you called him a hero, would propably relapse in "Americanese," and advise you to "can that movie stuff." He is only one of a million others who, a few months ago, kissed the "folks" good-by, and with these same folks deeper in his heart than ever, marched off to do his part in making the world safe for democracy. He never knew that he could give up so much for the sake of an ideal. But he came of a hardy, God-fearing fighting race, that had ever had a helping hand for the weak, and a mailed fist for the oppressor. In the moment that his country called, the old blood stirred. He was no weakling. With a smile on his lips that belied the thousand memories tugging at his heart to keep him home, off he went to the camp. He did not love war. He hated it. But with all his honest young soul, he hated with a deeper, fiercer hatred, the bloody cruelty that, without remorse, sank little children beneath the merciless waves of the icy Atlantic, and filled martyred Belgium with the sobs of mistreated women.

He has no idea that he is a hero, and according to narrow canons, perhaps he is not; but with a courage that is nearly sublime, he daily faces death for you and me. It may be that some vision of the glory which the Prince of Peace unfolds for all who unselfishly lay down their lives for their country, shines in his eyes, through the trench mists of stricken, immortal France. Whatever his trials, they are for himself alone; his letters to the "folks back home," are like those of a boy on a camping-trip. "It's winter over here," one of them wrote some weeks ago, "which means first, rain, and then a whole lot of rain, and then some more rain. Jimmy and I are the original web-foot boys, and don't mind it." That is all he has to say of life in the trenches. "The 'eats' over here are fine," he continues. "Most of my last leave I used up showing a little lunch-counter man what an American appetite can do when it gets started. When I quit, he was ready to lay off, and call it a day. So was I." There are probably few "leaves" for him now, and the fatigued restauranteur comes back only as a memory to amuse the "folks at home." "And I went to Mass and Holy Communion in a church they say is eight-hundred years old. Well, it looks the part, all right. Back home, they would have sent it to the dry-cleaner long ago. But it was very beautiful inside, and, say, it was fine to see the Padre again, and get a chance to clean up."

The boy who from the seat of war, can write a letter like that, may not be a hero, but he is so near to one that we take off our hats to salute him. "Say, 'Cap,'" sang out a sailor to his officer, as both were struggling in the water, after the Jacob Jones disaster, "Say, 'Cap', where do we go from here?" An American, it has been said, when hit hardest, simply laughs. He may collapse a moment later, but he prefers to stand up to danger with a smile. That is the spirit which, with God's blessing, is going to win this war, and make it possible again for women and children to laugh, even in Belgium.

A School for Women Voters

"WOMAN made her primal mistake," said the Lady, with the air of one who had been there to see, "when she learned to cook." With these thrilling words was New York's suffrage school inaugurated. "When man found out that woman was willing to cook for him," continued the eye-witness, "her economic slavery began. Woman has ever been a luxury for man." And she rambled on, in complete forgetfulness of Xantippe, Mrs. Wesley, and a host of other helpmeets, as luxurious all, as the shirt of Nessus. "Nor is housework economically valuable. The twenty-five dollar a week stenographer who marries, and does her own housework at the rate of five dollars a week, has sunk just so far in the economic scale."

If this be true, so much the worse for the "economic scale." But it is palpably false. An economic scale is not something you pick out on the piano, or isolate in a test-tube. Without definite reference to men and women, their needs and possibilities, it is as unintelligible as a smile, lacking a Cheshire cat for a subject *in quo*, or volume without matter, space without extent, music without sound, star-fire without a star. You cannot eat it, it will not buy shoes for Jimmy, or kiss away little Cissy's tears, or pay the rent. It does not make a home, it is not something to die for, it cannot set a leg, or take away the grief of a wound. It is an abstraction, a mere word, like Falstaff's honor, unless studied in connection with the human factors upon which it is founded, with which, in turn, it must deal.

A force of economic value is not to be measured by immediate financial returns. Were that the standard, the noble science of economics could not countenance the erection of a school or the endowment of a college. Instead of keeping boys and girls at their books for barren years, in the possible hope of a return twenty-five years

hence, we should put them at once to petty but immediately profitable tasks. But the truest science recognizes that they contribute most to the general economic welfare, who do their part in shaping, by present devotion to duty, a sturdy, industrious generation, dealing honestly with all men, and humbly with God. The part in this work of a twenty-five dollar a week stenographer. may be great; but, as a rule, it is not comparable with the opportunities afforded the girl who gladly gives up this stipend, and takes in its place, love and labor for those she loves. As an economic force, a young wife singing her baby to sleep, or cooking her husband's breakfast at daybreak, or making all bright and comfortable against his return at night, is not so imposing as a steel-mill in full blast. But it is very easily possible that as an economic force, she is worth infinitely more. Conceivably, the world can wobble through its orbit without steel-mills; no one has yet been able to show clearly that the world or steel-mills either can get along at all without mothers. Love always could sweeten a dinner of herbs, and, although a mystery of mystery to many voluble economists, virtue, happiness and genuine "efficiency" are not incompatible with poverty or even destitution.

Economically, the world would have been lamentably poorer had a certain Kentucky damosel of the last century preferred the twenty-five dollar a week "economic independence" of her log-cabin and hominy-pot to the promptings of her heart, which bade her follow Thomas Lincoln and unadorned poverty into the wilderness. Men, and even women with a vote, who strive to reconstruct the economic world with God left out and man's worth rated solely by the size of his cash-register, will end in fashioning a world fit only for Mad Tom, Shylock and Caliban. It is fairly safe to trust God with the world that He has made. He will rule it with wisdom, and in the end, perfect the purpose which He set Himself when He called man from the slime of the earth. Only a fool will advise a cobbler how to make shoes, but many who are called wise, profess to know far more about the heart of man and the order of the universe than the Almighty, at whose behest these things came into being.

Modern Necromancy

AMONG the evidences of moral decadence in our day is the startling development of the practice of necromancy. It has grown into a cult which has taken disquieting possession of many minds and reduces to commonplace occurrences the black magic of the past. It is the outgrowth of paganism in every period of history, and may be found, like all forms of devil-worship, among nations that are most deeply sunk in heathenism. Its recurrence, therefore, in our day is an alarming sign of the degeneracy of a great portion of our civilization.

Unfortunately necromancy is not confined to that fungus growth of society, the idle rich, but finds acceptance among all classes. Clairvoyants and mediums represent as definite a profession as actors and vaudeville "artists." Séances and spiritism are regarded without fear or abhorrence. Conversation with the spirits of the departed, though in reality with the powers of darkness themselves in most cases where fraud plays no part, is deemed a mere development of modern science, which is absurdly thought to have passed beyond the bounds of the sensible and to have discovered, of its own marvelous power, new realms hitherto closed to the pryings of human curiosity. Novels, which are said to be dictated by spirit visitors from another world using the living writer as a mere amanuensis for their worthless effusions, immediately receive a vogue and popularity clearly indicative of the sickly state of modern society.

A new impetus has been given to this pernicious intermeddling with the unseen world of evil spirits by the publication of the notorious work of an English scientist whose morbid mind fancied itself in communication with his dead son who had perished in the war. Even non-Catholic writers, as the *Ave Maria* notes, have come to realize the alarming danger of this pagan practice into which Saul fell when he departed from the ways of God, and which in our day so often leads to insanity as well as to utter moral depravity. Dr. Crozier, according to the summary given by Father Hudson, describes it as "Akin to those dark and sinister agencies which flourished when the Roman Empire was tottering, and which Christianity sought to put down." Professor H. E. Armstrong speaks of it as "A movement every aspect of which is pernicious—pernicious alike to the prime movers and to the public; one which at all costs, in support of sanity of human outlook, we should seek to stamp out with every weapon at our command."

The fact that neither the Church of England nor educated opinion should have had the courage to take exception to this movement, so greatly intensified by the patronage of Sir Oliver Lodge, is regarded by Professor Armstrong as proof conclusive that "We are living in a period of intellectual decadence." The Catholic Church did not hesitate to condemn at once, clearly and uncompromisingly, this pernicious modern error. It is a fitting punishment of the intellectual pride of our rationalistic age that it should have been permitted to fall open-eyed into an evil so degrading and demoralizing: "Because thou sayest: I am rich and made wealthy, and have need of nothing: and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked."

Mortifications for Others

"I DON'T like mortifications that mortify others," Monsignor de Mazenod, the founder of the Oblates of Mary Immaculate, once remarked, as he bade a highly "detached" young priest visit his family before setting out for the Alaskan missions. The saintly prelate's observation is as full of sound sense as of true piety. A hunger for holiness that makes a person give others pain needlessly, or a spirit of "detachment" that renders its

possessor selfish and unfeeling is not Catholic piety at all, but a Jansenistic, Puritanical imitation of it. True Catholic piety is winning and attractive and has all the qualities that St. Paul in First Corinthians, Chapter 13, assigns to charity. Moreover in his letter to the Romans he offers valuable counsel to those who out of narrow zeal for the letter of the law become stones of stumbling to their weaker brethren: "For if, because of thy meat, thy brother be grieved, thou walkest not now according to charity. Destroy not him with thy meat, for whom Christ died."

Mortifications which mortify another more than they spiritually profit those who practise them are signs of selfish pietism rather than of generous piety, and have repeatedly given point to the jibes of cynics and scoffers. Wives who carry their practices of piety to such an excess that the domestic harmonies are thereby impaired can profitably remember that those mortifications are best which annoy other reasonable people the least. Husbands who by the exercise of perfect detachment have learned to rise superior to the cares and anxieties that try their spouses could well keep in mind how irritating to busy housewives that kind of mortification is. Indeed it may safely be asserted that every form of self-denial or mortification which is harder on others than on those who practise it is of no ascetical value.

Modern War's Ruthlessness

OVER the caption, "Now for an idea which will make war impossible!" one of our weekly magazines published some time ago a cartoon depicting Uncle Sam, with his fist clenched and a determined look on his face, taking an inventory of the instruments of destruction employed in modern warfare. The turreted battleship, the submarine, the mine, the machine-gun, the airship, the telegraph and the telephone, he finds, are the "American inventions which make modern war possible," but he nowhere sees any sign of a device that will render war impossible. That of course was to be expected, for as long as fallen man lives in this fallen world, there will be wars and rumors of wars. But is there no way of keeping the wars of the future from being waged as long, as ruthlessly and as expensively as is our present war? Almost every paper, magazine or war-book published describes modern battles in language that a dozen years ago would have been regarded as wild and improbable fiction, but those who have actually taken part in important attacks on the Allied front consider that these descriptions give but a faint and inadequate idea of what a battle now means to the soldiers engaged. No one perhaps has made its horrors more vivid than has John Masefield in his book on the disastrous Gallipoli campaign, in which he wrote passages like the following:

> Let him [the reader] think that he has not slept for more than a few minutes together for eleven days and nights, and that in all his waking hours he has been fighting for his life, often hand to hand in the dark with a fierce enemy, and that after each fight he has had to dig himself a hole in the ground, often with his hands, and then walk three or four roadless miles to bring up heavy boxes under fire. Let him think, too, that in all those eleven days he has never for an instant been out of the thunder of cannon, that waking or sleeping their devastating crash has been blasting the air across within a mile or two, and this from an artillery so terrible that each discharge beats as it were a wedge of shock between the skull-bone and the brain. Let him think, too, that never for an instant, in all that time, has he been free or even partly free from the peril of death in its most sudden and savage forms, and that hourly in all that time he has seen his friends blown to pieces at his side, or dismembered or drowned, or driven mad, or stabbed, or sniped by some unseen stalker, or bombed in the dark sap with a handful of dynamite in a beef-tin, till their blood is caked upon his clothes and thick upon his face, and that he knows as he stares at the hill, that in a few moments, more of that dwindling band already too few, God knows how many too few, for the task to be done, will be gone the same way, and that he himself may reckon that he has done with life, tasted and spoken and loved his last, and that in a few minutes more may be blasted dead, or lying bleeding in the scrub, with perhaps his face gone and a leg and an arm broken, unable to move but still alive, unable to drive away the flies or screen the ever-dropping rain, in a place where none will find him or be able to help him, a place where he will die and rot and shrivel, till nothing is left of him but a few rags and a few remnants and a little identification-disc flapping on his bones in the wind.

Though America's inventive genius has helped to make the battles of today the concentration of horrors above described, the cartoonist depicts America looking in vain for some means of making the repetition of such a scene impossible. But perhaps if he had found room in his drawing for the Tables of the Law and for the Cross of Christ he would have suggested to the thoughtful a way of lessening the ruthlessness of future wars. For if most of the world's rulers, generals, diplomats and legislators could once be brought to a practical conviction that the Ten Commandments are as binding on them as on the people they govern, lead, "protect" and make laws for, it would be safe to predict that a war like the present one could never happen again. If States and Governments moreover, in their dealings and relations with one another will in future be guided more by the principles of Christian ethics and less by pagan and Machiavellian rules of "diplomacy" and statecraft, such a merciless and world-embracing conflict as is now going on will be an impossibility.

Masonry in Mexico

THE trenchant editor of the *American Freemason* is writing with unscented carmine ink once again. The "church papers" are the victims of his Jove-like wrath, and, verily, the inoffensive reviews have come out of the ordeal, resembling victims of German measles in war time. It happened this way: One Brother Seamon, P. G. M., wrote an article on Masonry in Mexico and, like all faithful members of the craft, told of the trials and glory of the lodges in the Republic beyond the Rio Grande. For the most part, the trials consist in diminished members of English-speaking brethren, while the

glory lies in the fact that Masonry is guarding "the true light" in the distraught country. That is practically the sum and substance of the article. True, Brother Seamon does say that some of the lodges, apparently both English and Mexican, have been very naughty indeed. "The charter was withdrawn from the lodge at Juarez, because of 'irregular and un-Masonic conduct;'" as for Mexican lodges, they have been guilty of "erratic actions," but then such lodges are not recognized by American Masonry, nor can the fraternity be held responsible for them. Thus Brother Seamon says his word, then carmine ink begins to flow. Brother Morcombe writes: Behold, how the craft doth struggle for its very life in Mexico, and yet church papers accuse it of foul deeds and what-not. Miserable sheets, they are ignorant, or else of deliberate intent they hide or distort the truth, relying "upon the ignorance and prejudice of readers to carry over a whole series of lies." This is so novel that were not Papists both ignorant and prejudiced, they would be amazed. As it is, they can but gaze upon it with stony eyes and in the half-glimmer of stunted intelligence wonder what it means. And Brother Morcombe will pity them, perhaps to the extent of a manly tear. But after all, as a rule, church papers followed the lead of Masonic papers in condemning Mexican Masonry, indeed, the latter reviews excelled the former in heat of indignation and vehemence of phrase. Last year, Mr. Eber Cole Byam, a Mason of long residence in Mexico, declared in the *Builder*, a Masonic magazine, that "Latin-American Masonry is atheistic, revolutionary and contentious, and in Mexico it has become *anarchistic and murderous.*" What benighted editor of a church paper could say that? Not one of the tribe could command such vigorous language, even with the aid of a "Standard," a "Roget," Billy Sunday, and a prohibition journal. Then, too, the *Masonic Tidings*, quoted by the *Indiana Catholic and Record* for November 30, 1917, paid tribute to the craft in a way that made many a "mousey" editor of a church paper exclaim: "Lord, how those Masons can hammer, give us of their power, we beseech Thee; but do not permit us to forget the use of the trowel too often, for much patching will have to be done, when we become cool again. Amen." Here are the quoted words of the *Masonic Tidings:*

We have the authority of the *Masonic Standard* of New York City that recently, in this country, Right Worshipful Egon Edward Schoenwald of Mexico City made the statement that nearly all men of prominence and influence in the Republic of Mexico were members of the Masonic fraternity; that Scottish Rite Masonry was the strongest power recognized in that country. Moreover, he makes the remarkable statement that nearly every governor in Mexico is a thirty-second degree Mason; that General Bernard Reyes and Felix Diaz were thirty-second degree Masons; that Madero, who was President of Mexico, was a thirty-second degree Mason, and that at the time he captured Diaz and Reyes [rebels against the then Government] he ordered them shot; that they were finally saved from the death penalty and ordered to be imprisoned for life, because, as states Brother Schoenwald, they were Masons.

He further stated that Huerta, who also was a thirty-second degree Mason, when he captured Madero, ordered him shot, and for this act was expelled from the institution of Freemasonry.

We have no doubt that these statements made by Brother Schoenwald are true and historically correct; made with the best intentions solely to convey the idea that these distinguished citizens and Masons represent the most patriotic sentiment of their country; that if Mexico was to be saved and freed from barbaric rule, these were the class of men to bring about a better condition of affairs.

We, however, are not so much interested in these dignitaries, nor are we particularly interested in the recital of these horrible deeds, for murder has grown to be a pastime with the people of Mexico. *What most interests us is that a particular class of men, so influential and powerful in Mexico, acknowledged Masons, should be archconspirators and perpetrators in sanctioning and committing the crime of murder* (Italics inserted).

Let us then emphasize the fact that Latin Masonry, in many respects has little in common with Masonry as practised in the United States; that Freemasons and Freemasonry in this country, never will, never has [*sic*], countenanced the hideous atrocities and crimes committed as set forth in the Schoenwald statement. As a fraternity we object to being judged by such standard.

This takes two leaves from every church paper in the United States, for, as far as we know, none of the latter accused the Mexican craft of substituting murder for croquet and ping-pong. True, the Right Worshipful Egon Edward Schoenwald may be a Jesuit in disguise, but José Castellot is not: he is Past Sovereign Grand Commander of the Scottish Rite Masons of Mexico, and he wrote with his own cute, disingenuous, un-Jesuitical hand that Mexican Masonry plunged deep into the Madero rebellion after having tried to persuade Diaz "to prepare *the presidential succession* . . . a task which might have been accomplished without serious consequences under his skilful guidance, *coupled with the ungrudging support always given him by our people*" [the Masons]. (Italics inserted.)

It is but fair to say that many Masonic papers in the United States, the *American Freemason* sometimes included, "repudiated the Mexican groups, calling themselves Masons." (*American Freemasonry.*) But then when Mgr. Kelley, of Chicago, once made this same statement, the *New Age* for August, 1915, official organ of the Supreme Council 33° A. and A. Scottish Rite of Freemasonry S. J., U. S. A., spoke this way, through the lips of the aforesaid redoubtable José, who preens himself on his extensive knowledge of Latin Masonry, especially the Mexican variety:

It is not true that Masons do not recognize Latin Masonry; precisely the contrary is the case. The international Conference of the Supreme Councils of the Scottish Rite which took place in Washington in October, 1912, is clear and irrefutable proof of the fraternity which exists between Latin Masonry and the Masonry of Europe and America. Nearly all of the Supreme Councils of Latin Masonry were represented there, and the American Masons during the Conference and before it, at the ceremonies which were celebrated in Boston, showed their feelings of hospitality in so delightful a manner that the memory of those Conferences will remain in the hearts of those who participated in them with constant pleasure and gratitude.

And once upon a time, unless coy memory fails us, Brother Morcombe wrote in a similar vein. However, he is herewith forgiven, for in the foreword to Brother Seamon's article, he says: "There is no doubt that some men, perhaps some bodies, claiming to be Masonic, and including natives and foreigners, have been unwise in speech and action." In very truth they have been brutal, and the result is tragic beyond expression. As a consequence, church papers have failed to do justice to their deeds: but Masonic reviews, edited by men around whose heads are halos of true light, have risen to the occasion, and made these facts clear beyond peradventure of doubt: Mexican Masonry is anarchistic and murderous: church papers failed to grasp the full horror of conditions; it was left to Masonic reviews to expose villainy too foul for detailed narration.

Literature

A LITERARY MENTOR AND HIS PUPIL

ONE of the most lovable and helpful men of letters of the last fifty years, though full worthy of a devoted Boswell, is yet without one, in effect, at least, if not in anticipation: Father Matthew Russell, S.J., whose helpful love illuminates the brilliant chapters in a score of distinguished biographies and books of reminiscence, is himself left without the honor of a distinct and adequate biography. Some little sketches, full of grateful recognition of his helpfulness, appeared shortly after his death; but the snows have covered the beautifully tinted leaves of autumn, and time has bestowed these fugitive papers silently away among the crannies of reference libraries. Yet, lacking his own Boswell, Father Russell has not been overlooked—How could he be?—by the faithful biographers of other men and women whom he assisted to summits of fame. A list of these names would almost be a catalogue of the best Catholic writers of the last half-century. Not from Ireland alone do they answer the roll-call; but from England as well, and from Australia and Canada and the United States. Two of many yet living, Katherine Tynan and William Butler Yeats, artists of exceedingly able craftsmanship, were literary novices under him. And now comes, in Father Heuser's book about Canon Sheehan, a splendid revelation of Father Russell's heart and mind in service to one who rose high in the apostolate of the pen. Speaking figuratively—mathematical figuring, not rhetorical—it is safe from exaggeration to say that one-third of the personal inspiration in the life of the great Irish novelist is a transcript of Father Russell's sympathetic assistance; more than that, the record of the latter coincides at every point with the aspirations and achievements of the scribe of Doneraile.

In witness to this large assertion, one which can be advanced for Father Russell in the lives of many other writers, there are abundant *loci citandi* in this recent biography of the Canon. In the files of the *Irish Monthly* too, that unique magazine which was never a burial-ground but a verdant fields of spring for young writers, how many pages were open to the pen of "P. A. S." while Patrick A. Sheehan was passing through his noviceship in letters. And how intimately the correspondence between editor and pupil displays the reliance of the young writer upon his generous and judicious Mentor. One sentence from the biography gives a comprehensive statement of their relations: "Before looking for a publisher (for his first book) Father Sheehan deemed it advisable to submit his manuscript to the judgment of Matthew Russell, S.J., who had hitherto encouraged his literary efforts, not only by publishing verses and short stories from his pen, but by putting him in communication with other literary people." Besides this happy function of introducing Canon Sheehan to academicians in letters, one of the graceful services that Father Russell constantly performed for other writers as well, he undertook to play the part of a "clipping bureau," and to send the growing novelist the welcome notices from the press. "I tear out the enclosed from the last *American Catholic Quarterly*. The advertisement in the *Westminster Gazette* of Monday gives a good phrase from the *Spectator* and another from *Punch*. In Dublin I saw Stephen Gwynn's new book, 'Today and Tomorrow in Ireland;' two of the essays are reviews of 'Luke Delmege' and 'My New Curate,' one of them reprinted from the *Edinburgh Review* where I saw it at Lord Gormanston's." Such was the happy burden of many letters; his courtesies which were also charity implied the patient labor of transcribing passages of the criticisms when the press clipping could not be made. "The *Times* calls it ['Glenanaar'], 'a vigorous and skilful piece of work'—that you have hit on 'a fine subject for romance,' and that you 'know well the humor, the faults and the pathos' of certain phases of nationalism."

Let it not be imagined, however, that mere effusiveness of admiration flowed from the Mentor's pen. Father Russell was not blind to certain blemishes in the art of Canon Sheehan, nor was he deaf to many hostile criticisms which were made by good men and true among their countrymen. But, a De Sales in recognizing the efficacy of honey rather than vinegar in such cases, the genial editor knew how to adminster doses of admonition and even reprehension. There were little lapses in artistic structure to be noted. Observe the naïve hesitation in this passage about "Glenanaar"; call it tact, helpful and constructive; it is also one of the little flowers of Gaelic culture.

> I wonder what rank "Glenanaar" will take in the hierarchy of your books. There are certainly very noble things in it, and it is completely different from all your other books. When it comes out in book form, I will probably see the symmetry of your plan better than I do now. The construction is certainly complicated, reminiscence alternating with contemporary history. . . . The *Messenger* has misgivings about your arrangements of the parts of your story—going back so minutely into the past after you had begun by presenting your hero in the present. Probably the story could not have been told otherwise.

Moreover on the point about the Canon's representation of Irish types, a wide circle of censure rippled along the shores of criticism; little pebbles of protest disturbing the full waters of praise from other quarters. And, to pause for a moment, upon this point of the critics, it seems strange indeed at this later day, and with Father Heuser's splendid book in hand, to hear a continuance of the echo of censure; that Sheehan does not give a "right concept" of the Irish character; and that he had "this or that" motive in his caustic satire upon some phases of Irish life. Motives in writing, he had certainly; but our present-day critics should learn what these were from the biography which is now within reaching distance. And what folly to expect that a single writer should give a perfect and thorough "concept" of Irish national life, the most complex, and yet seen in another light, the most simple institution in modern history. Who can place the finger upon the pulse of that national life? Renan and Matthew Arnold failed in their attempt; Mr. Hilaire Belloc and Mr. G. K. Chesterton have only

partially touched it. If the national life, and the men and women who have their being in it were stagnant with irreligion, or stolid with the world's stoicism, the analyst's task would be easy indeed; but a nation which is as young and vigorous today, as when Brian fell at Clontarf, and when Sarsfield walked out of the trenches at Limerick, a nation which during these past 300 years, tried by wars and persecution and famine, has lived under the motto, "'Tis morn on the hills of Inisfail"—how shall such a nation give to its novelist only a Mongolian type of external and internal plainness to contemplate and represent?

Father Russell, like many other Irishmen among both clergy and laity, did not relish all of the pictures of Irish life given by the novelist; he even felt that at times the ethical impression was harmful or calculated to be such. But there were great ethical impressions to be obtained in the larger view of the Canon's novels. Realizing that, Father Russell was instant with such lines as these: "'Luke Delmege' is getting the better of its enemies. . . . Write whatever you feel inclined to, and don't mind anybody. . . . Follow your own inspirations bravely to the end and make this perhaps the most beautiful of all your books." And admonition can be given under the kindly veil of innuendo, as in this letter: "Dr. MacCarthy (son of the poet Denis Florence) thinks you run down our poor people too much. Scott idealized his countrymen and raised the appreciation of Scotland abroad. My friend whom I like so much—Mrs. Francis Blundell—vexes me in some of her Irish sketches with the tone she adopts towards her humbler characters." How masterly the manner of the admonition! What heart within the art! Note it well; and deem not the insistence upon this point to be sophomoric or whimsical. Though Father Russell did not relish certain phases of the Canon's characterizations, yet he in a broader view saw the intent and effect of the great novelist's productions, and he aspired to make them truer and more effective. And as proof of his disapproval of some of the work, here is a quotation sent under date of February 7, 1910, by Father Russell to the present writer who had taken occasion to praise one of Canon Sheehan's poems, "Senten the Culdee," and had then passed on to a laudation of "The Blindness of Dr. Gray": "I object to the idea that Canon Sheehan gives of our Irish people. It is not like our people at all as far as I know them. He pleases the English critics too much. The *Westminster Gazette* says very truly, 'Canon Sheehan does not like the Irish character.'"

The writer then ventured to send Father Russell a refutation of the latter's contention and to tell him how true and strong Canon Sheehan's American readers seemed to find his characterizations. Just because that letter had praise of Canon Sheehan's work and mission Father Russell forwarded it to Doneraile, and Canon Sheehan wrote by the very next mail, under date of March 3, 1910: "I had already seen some kind expressions from your pen through Father Russell; and for these and the good words of your letter, accept my grateful recognition."

This helpfulness and tact and Gaelic culture which Father Russell displayed towards his protégé at Doneraile kept faithful and true to the end. A beautiful passage in one of the Canon's letters, of September, 1910, reads like a "general confession" to one whom he seemed to consider his pastor in the literary world. "Dear Father Russell," he wrote: "As we say down south: 'You have always the pleasant word!' . . . You say: How many minds have I influenced already! I hope for good, because as the night draws on we are thrown ever more inward and inward in self-examination; and I can only say that my intentions were always upright and sincere, in trying to lift the minds of men to higher levels of thought, through the medium of literature. How far I have succeeded cannot yet be known."

MICHAEL EARLS, S.J.

THE PENITENT

O! Mary lead me back again to thee;
Too long my soul has wandered from the light;
Upon my desert heart the chilly night
Has fallen,—and I know not where to flee.
'Tis late the hour; mine eyes no longer see;
My cries are sob-stilled and no refuge bright
Has stopt my slowing steps; no chimes invite
Save those that fall from tow'rs of memory.

Ah! Mother, give me back the ashen years
That wove the fabric of a ghastly dream;
Revive the withered hopes my spring had known,
And let me now refresh them with my tears,
That love's warmth may my barrenness redeem,
And autumn's harvest for the past atone.

CLARE GERALD FENERTY, U. S. N. R. F.

REVIEWS

The Cambridge History of American Literature. Edited by WILLIAM PETERFIELD TRENT, M.A., LL.D., Professor of English in Columbia University; JOHN ERSKINE, Ph.D., Professor of English in Columbia University; STUART P. SHERMAN, Ph.D., Professor of English in the University of Illinois; CARL VAN DOREN, Head Master of the Brearley School. In Three Volumes. Colonial and Revolutionary Literature. Early National Literature. Part I. New York, G. P. Putnam's Sons, $3.50.

Now more than at any other time, it is the duty of every American to become acquainted with the history of his country, of its literature and its national life. To all lovers of American letters, therefore, the present volume will be most welcome. It is planned on a large and generous scale. If the succeeding volumes equal it in size and scholarship, we shall have at last something like an adequate exposition of the literary tendencies at work in the country from early colonial times down to the beginning of the twentieth century. The names of the editors are a sufficient warrant for accuracy, and comprehensive grasp of the subject.

An admirable bibliography of 200 closely packed pages gives evidence of the wide reading and searching erudition which have gone into the making of the volume. From the opening chapter on "Travelers and Explorers," by George Parker Winship, down to the closing chapter, on Emerson, by Paul Elmer More, each subject is treated by one especially fitted for the task. "Colonial Newspapers and Magazines," by Elizabeth Christine Cook, makes a particularly interesting study. What a stride from the staid and leisurely New England *Courant,* published by James Franklin, Benjamin Franklin's elder brother, to the monster and aggressive sheets of our day! "American Political Writing," a department where some of the best work by Americans has been done, falls to William MacDonald, of Brown University. The writing of our early American statesmen is generally of a high order and the reason is not far to seek, for they grasped a few fundamental principles thoroughly and believed in them with all their soul. Therefore when they came to give expression to them, it was from a full and burning heart that they spoke. They were eloquent because they had supreme faith in what they said. Major George Haven Putnam sketches the work of Washington Irving, Carl Van Doren writes of the development of the novel and does full justice to Cooper, and to the too much neglected Simms and Melville. Bryant, the only great poet of this period, is sympathetically studied by William Ellery Leonard, while the aberrations of New England Transcendentalism are outlined by Harold Clark Goddard. But the great Catholic writer Orestes A. Brownson, one of the greatest minds, according to Lord Brougham, which America has produced, does not get the place nor the space which his talents deserve.

One of the main characteristics of the volume is that, while its writers have endeavored to enumerate as far as possible the authors, who have distinguished themselves in any field of work, they have, besides this, attempted to give a connected view of the main movements and currents in American literature and to bring out that which is distinctive and characteristically American in our writers. This first volume will whet the appetite of the public for a second and equally substantial course.

J. C. R.

The Life and Letters of Sister St. Francis Xavier (Irma Le Fer de la Motte) of the Sisters of Providence of Saint Mary-of-the-Woods, Indiana. By one of Her Sisters, MME. CLÉMENTINE DE LA CORBINIÈRE. Translated from the French by the Sisters of Providence. Revised and Enlarged Edition. St. Louis: B. Herder Book Co. $2.25.

This biography was first published in France in 1879 and appeared in English in 1882. As the latter version has long been out of print, the Sisters of Providence have done well to issue a revised edition of the life and letters of one of Indiana's pioneer Catholic educators, now that that State has recently celebrated the centennial of its entrance into the Union. Irma Le Fer de la Motte, like so many of those who laid the Church's foundations in this country, was French, being born in Brittany in 1816. Taking the veil at Ruille in 1840, about a year later she left France for America and in January, 1842, reached Indiana and St. Mary-of-the-Woods, where she was joyfully welcomed by Mother Theodore Guérin, the foundress of that renowned convent-school, who seems to have always thought a great deal of Sister Xavier. Though the Sisters had been in their new home more than a year, conditions were still very primitive and the intrepid religious had many a privation and hardship to endure. But postulants joined them at once, and their school grew steadily, for Indiana Protestants soon realized that the education these accomplished French ladies could give girls was not to be missed, even if it came from dangerous Popish sources. Sister Xavier in her letters home tells her relatives many entertaining anecdotes about the ignorant bigotry of the early Hoosiers, but the devoted Sisters nevertheless won their way and made St. Mary-of-the-Woods a powerful center of Catholic influence and conversions were numerous. In 1848 the subject of this biography was made mistress of novices, but a few years later her health, which was always very delicate, failed completely and she passed to her reward early in 1856.

W. D.

The Church and the Hour. By VIDA D. SCUDDER, A.M. New York: E. P. Dutton & Co. $1.00.

The multitude of conflicting opinions connoted by the word Socialism would make it difficult enough to appraise the worth of a book in which this term might be used as one of constant value without being anywhere defined. If anything could aggravate this difficulty, it would surely be a proposal to reconcile this undefined Socialism with an even less defined Christianity. This, however, is the impossible task upon which a member of the faculty of Wellesley College in the present collection of essays throws away an excellent style, a creditable amount of earnest thought and a wealth of sincere conviction. Where the author who, in her sub-title, styles herself "a Socialist Churchwoman," pleads for Socialism, she enumerates certain recognized needs which are no more than practical demands of sound social reform, and then proceeds to relate them to some genuinely Socialistic principles which are anything but sound, and from which the natural derivation of the said demands is by no means obvious. But the muddle becomes simply hopeless when the oft-recurring question, why the Church does not embrace these principles, meets with tentative solutions in which "the Church" is understood in at least three different senses: the Catholic Church before the Reformation, the post-Reformation Anglican Establishment, and an imaginary collection of all the extant Christian societies, successively doing duty for one idea, and replacing one another as readily as if they were both synonymous in concert and identical in fact. Were Socrates to reappear in some modern centers of learning, with his pitiless insistence on exact definition as the basis of all practical philosophy, he would probably meet with even shorter shrift than he obtained in ancient Athens. And yet another Socrates is much needed in "the Athens of America" and elsewhere.

W. H. McC.

The Climax of Civilization. $1.25; **Socialism.** $1.50; **Feminism.** $2.50. By CORREA MOYLAN WALSH. New York: Sturgis & Walton Co. The Three Volumes, $4.50.

The name of the writer at first sight leaves the impression of a feminine authorship. The style and cast of thought, however, are those of a man who uses no circumlocutions in conveying his views of the "weaker vessel." His theory in brief is that civilization progresses in cycles. The civilization of every State or group of States, he holds, forms a cycle, rising during an ascending period, like the lowest point in the circumference of a moving wheel. There is next a stationary epoch, when the top of the wheel has been reached, and it is here that we find ourselves at present. Thence the cycle passes into its decline, which is now apparently beginning, and ends in a lethargic condition when the bottom of the wheel has been reached. From the latter state a given civilization may possibly rise again for a new cycle, or may continue in an indefinitely prolonged stage of decrepitude. Yet some general progress has nevertheless been made in so far as the wheel itself has advanced, by one rotation, on its onward way.

It is a very elaborate theory, false in its beginning by representing man as evolving from the ape. The earliest savagery represents the state of degradation to which groups of men or entire nations sank. This decline from civilization into barbarism has constantly repeated itself, and new developments of civilization from such debased conditions have as constantly been taking place and are taking place today. This is the pith of truth contained in his thesis, which might be stated very simply and briefly.

In the author's view the decline of civilization is invariably accompanied, or brought about by three social conditions, which may be described as Socialism, feminism and religion. Thus in the declining cycle of Roman civilization,

> The Christians added one more vice, the most dangerous of all; for they raised weakness to a cult. . . . Naturally, with this failing, with its treatment of all men and women as brothers and sisters, and its consequent confusion of the sexes, its want of patriotism, and also, springing from its disregard of the morrow on earth, its advocacy of celibacy, Christianity could do nothing to stem the decay.

The writer's insight into the most important factor of civilization may be gaged by these lines. While he has gathered together a mass of information, and often defends correct principles in his attack upon Socialism and the vices of feminism, he is utterly unreliable. In his eyes men and women are merely more highly developed brutes and there are no religious standards, since religion and "priestcraft" are the basest and most debasing superstitions. The author's historical allusions to Christianity and his interpretation of quotations from Christian literature show a complete lack of understanding. His morality consists in the highly developed pagan prudence of the ape-man and ape-woman.

J. H.

The Externals of the Catholic Church, By Rev. John F. Sullivan. New York: P. J. Kenedy & Sons. $1.50.

Every one who has also read Father Scott's book, "God and Myself" cannot fail to remark how that book is remarkably complimented by this complete and faithful compendium of all the concrete facts of Catholic life. To the Catholic who has mastered the doctrines of Christ or the non-Catholic who would know how those doctrines work out in practice and devotion, this book will be found of great value. The author's aim has been to give what even faithful Catholics are too often lacking in, accurate knowledge of the government, liturgy, festivals, sacramentals and devotions of the Church. Besides, there are chapters on the religious state, church music, fasting, the Missal, Breviary and Ritual, marriage laws, canonization and many other subjects, all treated with a historical and descriptive method that is interesting as well as enlightening. It is remarkable how much information the author has managed to compress into the limits of 385 pages. Father Sullivan, who is a priest of the Providence diocese, makes his readers realize a long-felt need and has filled it exceedingly well. Catholics will be made better lovers of their Church by this book, and non-Catholics will doubtless find a powerful magnet in this fascinating pageant of the Church's every-day life. J. W. P.

BOOKS AND AUTHORS

Many of those who read in last week's America Mr. Shane Leslie's trenchant paper, entitled "The Drive on the Pope" are no doubt eager to see "No Small Stir," the brilliant vindication of the Holy Father's attitude toward all the belligerents which "Diplomaticus," a member of the Anglican Church, has written and which Mr. Leslie quoted. With the kind permission of the Society of Sts. Peter and Paul, London, "No Small Stir" is reprinted in the current *Catholic Mind*. "Isn't it shocking that the Pope is so pro-German?" is the wail that "Diplomaticus" often heard in England. On investigation he found that the charges made against the Holy Father could be summarized thus:

> (1) The Pope had no right to remain neutral in the present conflict. (2) Even if we pardon his neutrality, we have still to complain that it was a neutrality unfavorable to the Allies and favorable to the Central Powers. In particular the Vatican has shut its eyes to the wrong done to Belgium and (3) has plotted against Italy. (4) The Vatican is intriguing to restore the Holy Roman Empire. (5) The ideals of the Vatican are essentially in harmony with the theories of Prussia, and essentially in discord with the policy and maxims of the Entente.

The author then takes them up one by one and conclusively demonstrates from the words and deeds of his Holiness that all the foregoing charges are quite baseless. The other article in this number of the *Catholic Mind* is Cardinal Gasparri's refutation of the London *Morning Post's* calumnies regarding the Pope's alleged responsibility for Italy's recent military disasters. Loyal Catholics should see that this issue of the little fortnightly is read where the information it gives is most needed.

Maurice Barrès' inspiring address, "The Undying Spirit of France" (Yale University Press, $0.80), delivered before the British Academy, has been translated into English by Margaret W. B. Corwin. The foreword by Theodore Stanton does not praise too highly the gifted Frenchman's concise, vivid and altogether pleasing style. Finding a striking similarity between the courage and self-sacrifice displayed by the 1914-16 French youth and the millions of intrepid soldiers, who, from the time of Clovis, through the Crusades and the European wars fought for the glorification of their beloved France, M. Barrès affirms that "They [Frenchmen] die for France, as far as the purposes of France may be identified with the purposes of God and, indeed, with those of humanity." A more intense love of country than that evinced in the several "last messages" set down is scarcely to be desired.——"The German Terror in France" (Hodder & Stoughton), by Arnold J. Toynbee, is a slightly detailed record of the destruction and outrage that came with the wave of German invasion, as it broke upon and swept across France, till stopped at the Marne. The book is a direct continuation of the author's "German Terror in Belgium," published some months ago. It is not at all pleasant reading, being an unvarnished record of gruesome and revolting deeds. The facts are gathered from the records of officially appointed commissions, etc. The author generally refrains from comments.

"Three Centuries of American Poetry and Prose" (Scott, Foresman, Chicago, $1.75), which Alphonso Gerald Newcomer, Alice E. Andrews, and Howard Judson Hall have selected and edited, is a substantial book of 876 pages, containing adequate examples of American authors' work from the days of Captain John Smith to those of Emily Dickinson. Teachers of English who found the present editors' "Twelve Centuries of English Poetry and Prose" so useful a book will no doubt be glad to know that its companion volume is now ready. Nearly a hundred authors are represented by well-chosen passages from their writings, footnotes are provided and a paragraph of biographical data precedes each writer's contribution to the volume. Schools with small libraries will find that books of this character help to solve pressing problems.

From an unpublished manuscript in its possession, Northwestern University, with the aid of Dr. Schuller, has published the "Moseteno Vocabularies and Treatise," of Benigno Bibolotti, a Franciscan missionary among the Indian tribes of Bolivia. (Northwestern University: Evanston and Chicago). Of Bibolotti, little seems to be known. From his own statement he was still in charge of a Moseteno mission at the end of May, 1868. He was one of those splendid Franciscan missionaries whose services to religion and civilization cannot be too highly praised. It is to the credit of Northwestern University and to the scholars who have introduced his work to the public that they fully recognize the heroism and zeal of Bibolotti and his brethren, while they pay a deserved tribute to their ethnological and linguistic studies. After an introduction by Dr. Schuller, in which, among other subjects, he discusses the Moseteno Indians and previous writing on Moseteno, and then adds Moseteno vocabularies, Bibolotti's work, which may be called a Moseteno-Spanish lexicon is given. To this are appended a few short specimens of the missionary's sermons in Moseteno. Even those uninitiated in the intricacies of Bolivian dialects will appreciate what Bibolotti and his learned editors have done for the cause of comparative philology and ethnology.

Bertha Condé, the author of "The Human Elements in the Making of a Christian" (Scribner, $1.00), is a Y. W. C. A. worker, who writes thoughtfully of her experiences. Daily prayer, study of Christ and devotion to others would seem to have given her a sense of spiritual values, and she stresses the necessity of many Catholic practices, without apparently realizing that they are alien to her religion. Her analysis of non-Catholic religious experience is keen and accurate. In meeting intellectual difficulties and the widespread Protestant sense of unreality in religious matters she is helpless. Her superstitious fear of dogma and her amateurish interpretation of Scripture show her need of the infallible Church founded by the Christ she loves——"Spirit Power" (Dutton $0.60), by May Thirza Churchill, is an admirable little book in many re-

spects. If the author, however, would only study the writings of St. John of the Cross and St. Teresa on prayer, she would find her idea of it not quite the discovery she thinks it to be. She would learn besides to guard against confounding prayer with auto-suggestion, a mistake she clearly makes in the last chapter. Incidentally she might even realize that though she is on the right road and traveling in the right direction she is still far from home.

Mrs. Rheta Dorr, a New York newspaper woman, who is committed to Socialism, feminism and the "uplift" passed three months last summer in Russia, and the account of her experiences, written originally for the *Evening Mail,* she has now brought together in a book called "Inside the Russian Revolution" (Macmillan, $1.50). There are interesting descriptions of street-fighting in Petrograd, which the author witnessed, of the effect on the army of the abolition of the death-penalty and of Kerensky's fatal order excusing soldiers from saluting their officers, and her account of the women's "Battalion of Death," whose camp she visited, is given with suspicious enthusiasm. Mrs. Dorr says that they "lost foolish mock-modesty when in camp," and she seems to exaggerate those 250 women's military value. What the author saw in Russia should have corrected a number of her "advanced" ideas.

"The Door" (Mary's Meadow, Ludlow, Shropshire, 1/6), the title of the pretty little book on the religious state which Mrs. Armel O'Connor published some years ago, has lately been reprinted. The life of high spiritual usefulness lead by the enclosed nun is well explained.——"Sister Rose and the Mass of Reparation" (Herder, $0.20), by Mother Mary of the Cross, is a booklet of sixty-six pages, setting forth the devotion of reparation to the Blessed Sacrament as well as "the heavenly intercession of that humble and saintly woman, Sister Rose, who, under God, was the originator of this new devotion." The origin of the Confraternity of the Holy Mass of Reparation, its practice, its aim, its spiritual advantages and conditions of membership are treated in the appendix.——A third revised edition of "The Little Office of the Blessed Virgin Mary and the Office of the Dead" (Herder, $0.60), has recently appeared. The Offices in Latin and English are arranged according to the Reformed Roman Breviary.

Carroll Aikin's "Poems" (Sherman, French, $0.75) are characterized by an admirable spirit of faith and a keen enjoyment of outdoor life. "Credo," the opening poem of the little volume well expresses the tenets of the poet's belief, and his love-songs are artistic in their restraint. The following sonnet is called "In the Orchard":

I see God in my orchard every hour,
And in the downward pulses of the sun
I feel His heart beat, and I feel the power
Of pregnancy in every passing shower;
And still I find His infinite spirit spun
In bud and blossom, and His bidding done
By amber bees, and many a pollened flower,
With mating song and silent orison.

And when night hovers over field and grove
With shadowy plumage, and all creatures sleep,
Still on the lake the guardian waters keep
A lamping vigil with His stars above,
And in the vast, unventured hills I see
The awful measure of His mastery.

As is generally true of devotional verse, Anna B. Bensel's "A Voice from Silence" (Sherman, French, $1.00), is richer in piety than in poetry. Being completely deaf and almost blind, the author has found comfort in putting her thoughts into meter and rhyme. "When the Roses Died" and "Counting Off the Daisy" are perhaps the best poems in the volume.——Mr. John Peale Bishop's "Green Fruit" (Sherman, French, $0.80), a sardonic critic might say, contains a number of pieces that well deserve that name. "Claudius" and "Morning," for example, certainly do not express the beautiful. Better far is the sonnet beginning "Sleep brought me vision of my lady dead," and the author's marked fondness for free verse is justified best by these lines called "In the Beginning":

I had dreamed that Love would come under broad pennons of
gold,
With rumbling of ponderous drums and conches braying,
Straying of crimson,
Bickering of banners blown to vermilion and gold,
With brown-burnt faces under barbaric turbans,
And a tumult of hoofs upon stony pavements.

And Love has come . . .
But quietly as a girl who walks
With bare feet over the warm grass
In a night of moths and roses.

BOOKS RECEIVED

The American Book Co., New York:
Everyday English Composition. By Emma Miller Bolenius, A.M. $0.80; Hamilton's Standard Arithmetics, Books I, II and III. By Samuel Hamilton, Ph.D. $0.44, $0.48, and $0.56, respectively; The Science and the Art of Teaching. By Daniel Wolford La Rue, Ph.D. $1.20; New American History. By Albert Bushnell Hart, LL.D. Illustrated. $1.72; Around the World with the Children. By Frank G. Carpenter, Litt.D. Illustrated. $0.60.

Arcadius Avellanus, New York:
Fabulae Tusculanae. Fasc. 1-5. Palaestra. Part I.

The Bobbs-Merrill Co., Indianapolis:
Private Peat. By Harold R. Peat. $1.50.

George H. Doran Co., New York:
Lord Northcliffe's War Book. With Chapters on America at War. Being a Revised and Enlarged Editon of "At the War."

E. P. Dutton & Co., New York:
A Crusader of France. The Letters of Captain Ferdinand Belmont of the Chasseurs Alpins. Translated from the French by G. Frederick Tees. With a Foreword by Henry Bordeaux. $1.50.

Doubleday, Page & Co., Garden City, N. Y.:
The Full Measure of Devotion. By Dana Gatlin. $0.50.

Ecole Sociale Populaire, Montreal:
Le Clergé et l'Action sociale. Preface de Monseigneur Gauthier; La Question sociale et nos Devoirs de catholiques. Joseph-Papin Archambault, S.J. 40 sous.

Ginn & Co., Boston:
An Elementary Course in Differential Equations. By Edward J. Maurus, M. S. $0.72.

Harper & Brothers, New York:
The Harper Centennial, 1817-1917. A Few of the Greetings and Congratulations:

Renteria; Guipuzcoa (Espagne):
Catechisme de Perfection Chretienne et Religieuse.

B. Herder, St. Louis:
Apologetical Studies. By the Very Rev. J. Tixeront, S.S., D.D. Authorized English Translation. $0.75; Organ Accompaniment to Rev. W. B. Sommerhauser's Students' Mass and Hymnal. Prepared by Victor Winter, S.J. $2.50.

Houghton, Mifflin Co., Boston:
The British Navy at War. By W. Macneile Dixon; The Cruise of the Corwin. Journal of the Arctic Expedition of 1881 in Search of De Long and the Jeannette. By John Muir. Edited by William Frederick Bode. $2.75; On the Field of Honor. By Hughes le Roux. $1.50; The Expansion of Europe: the Culmination of Modern History. By Ramsay Muir. Second Edition.

John Lane Company, New York:
Gardens Overseas and Other Poems. By Thomas Walsh. $1.25.

Little, Brown & Co., Boston:
Cabin Fever; a Novel. By B. M. Bower. $1.35; The Wolf-Cub; a Novel of Spain. By Patrick and Terence Casey. $1.40.

Longmans, Green & Co., New York:
Early Essays and Lectures. By Canon Sheehan, D.D. New Edition. $1.25; Mère Marie de Jesus, Foundress of the Little Sisters of the Assumption. (Adapted from the French.) $1.10.

The Macmillan Co., New York:
A Short History of Science. By W. T. Sedgwick and H. W. Tyler. $2.50; Inside the Russian Revolution. By Rheta Childe Dorr. Illustrated. $1.50; The Old Front Line. $1.00; Gallipoli. $1.35. By John Masefield.

Russell Sage Foundation, New York:
Disasters and the American Red Cross in Disaster Relief. By J. Byron Deacon. $0.75.

Sherman French & Co., Boston:
Green Fruit. By John Peale Bishop. $0.80; Poems. By Carroll Aikins. $0.75; A Voice from the Silence. By Anna B. Bensel. $1.00.

University of California Press, Berkeley:
California: the Name. By Ruth Putnam. $0.75; Edmund Spenser, a Critical Study. By Herbert Ellsworth Cory. $2.50.

Joseph F. Wagner (Inc.), New York:
Conferences for Men. Intended in Particular for Holy Name Societies. By Rev. Reynold Kuehnel. $1.50; The Casuist. A Collection of Cases in Moral and Pastoral Theology. Prepared and Edited by Reverend J. A. McHugh, O.P. Vol. V.

EDUCATION

Enlisting the Colleges for War

BY invitation of the Federal Board for Vocational Education, the representatives of nearly 100 American colleges and technical schools met at Washington on January 11. Although calling forth a bare announcement in the press, it may yet be found that at this important conference a new page was written in the history of American education. For all its undoubted worth, the education of half a century ago was marked, it has been observed, by a certain aloofness, charming, but academic and somewhat self-conscious, marking it off too severely from the actualities of life. The movement of more recent years toward the socialization of the schools, inspired, it is true, by a philosophy burdened with all the defects of its good qualities, has brought life and education into closer harmony, thereby conferring a mutual benefit. If half the plans proposed at the Washington conference survive the strangling influence of the red tape which even now is slowly unwinding from the bolts, a further step toward a more accurate and useful coordination will be the happy result.

What the Conference Proposed

ON December 24, 1917, the colleges were invited to meet at the capital. The general topic of the proposed conference was the possibility of so organizing the schools as to afford the Government a maximum of assistance, with a minimum of "disorganization of the college work proper." It should here be remarked that nothing is farther from the intention of the Government, than to discourage the college of the old-fashioned "classical type." In the years of reconstruction following the war, not less but more deeply, will its humanizing influences be needed. This vital point was clearly recognized by the conference, but, as will be seen, the classical colleges, too, are prepared to take their share in war work. Many, in fact, have already distinguished themselves in the fields open to them. For it need hardly be remarked, in a day which witnessed the rout of President emeritus Eliot by the late Father Timothy Brosnahan, S.J., that the pabulum of the "classical college" is not restricted to Latin and Greek. Of this truth, the laboratories of such representative institutions as Holy Cross and Boston College in the East, St. Louis University in the Middle West, and Santa Clara on the coast, are ample witness.

Making due acknowledgment of the services already afforded, the Board in its praise, certainly did not go beyond the bounds marked off by the merits of the case. The colleges and universities had been liberal in offering the Government the fullest use of all their resources. Whenever possible, they had urged the enlistment of students with such effect, in some cases, that the attendance in September, 1917, instead of the customary augmentation, showed losses ranging to forty per cent. For many of the smaller institutions, the corresponding falling off in fees, created a financial problem of grave import, a problem from which not even the wealthier institutions were wholly free. Nevertheless, the Board felt that the patriotism of the colleges was the guarantee of their readiness for further sacrifice in the common interest.

Occupational Training

AMONG the various schedules prepared by the Board and submitted for discussion, the papers indorsed "War Training Memo. No. 7" and "Mem. Prosser. No. 88" are the most important. The first-named document sets forth the desire of the War Department to provide for the training, in about fifty occupations, of conscripted men in the second and succeeding drafts, "before they are called to the cantonments." The army needs electricians, wiremen, cable splicers, electrical machine repairmen, telephone repairmen, machinists of all kinds, automobile drivers and repairmen, telegraphers and radio-operators, chemists, civil and mechanical engineers, metal workers, printers and wood workers. In the opinion of the Board, some of this training must be given at the camps, but the greater part will be more effectively and economically imparted in technical schools and colleges, and in industrial establishments cooperating with them. The schools, as the Board points out, have an equipment whose value is in excess of $100,000,000, and facilities which no camp could possibly duplicate. By mutual concession, the Board suggested, camp and school could be so coordinated, that while place could be found for the special technical courses asked by the War Department, "too serious a disruption of the normal activities" of the school would be avoided. Some disruption, of course, is inevitable, particularly in the classical colleges. War is not an optional course of lectures on the literary fluff and floss of the renaissance, but something that puts the burden, in reality the privilege, of serving the country, upon all alike.

A Suggested Program

THE second paper noted above, then relates that the experience of the last nine months has shown the need of "some definite, comprehensive program . . . immediately to secure the proper training of more than 200,000 conscripted men for more than fifty different mechanical, technical and engineering occupations required by the seven different branches of the army service." The Board therefore undertook the preparation of a program, which has been submitted to the Secretary of War. The Board suggests the creation of a division of the United States Army to be known as the "Educational Board or Division." It will be made up of representatives from the signal corps, the quartermaster's corps, the aviation division, the engineering corps, the ordnance division, the heavy artillery, and officers to represent the needs and demands of the line. The powers and duties of this Board will include not only the training and proper distribution of mechanics and technicians, but of special groups, such as translators, map-makers, and trainers of carrier-pigeons, commonly classified as neither mechanical nor technical. Finally, it is proposed that the Board be equipped with all necessary funds and authority to act immediately. Not without a touch of sarcasm does the memorandum remark, that "this authority should be as great as that given to any Board or official for the discharge of a vital task, such as the purchase of munitions or the care of wounded men."

> An adequate allotment of moneys for the expenses of the enterprise should be made at the time the Board or division is created. It should be expended under such rules and regulations as the Secretary of War may determine. The task is a tremendous one, and the initial appropriation should be not less than $10,000,000, with which to meet the administrative expenses of the Board or division, including the customary salaries, office expenses and necessary traveling expenses, and the cost of training itself.

Since the men assigned for this special training are enlisted men, "the principle of pay and subsistence for conscripted men in training, wherever they may be detailed, must be accepted." Otherwise, states the Board, the work of the proposed division will be useless. Similarly

> The principle of pay for instruction given by the schools and colleges to conscripted men should be accepted. This charge is a legitimate one, because if the training is not done in this way, it will either not be done at all, or, if done by the army, will cost far more. For the army to provide equipment now owned by the schools and colleges would require the expenditure of $100,000,000.

Further suggestions are detailed under sixteen heads. The courses of study are to be arranged by the Federal Board for Vocational Education in cooperation with the army branches concerned, and are to be approved by the army Board or division before being put into execution. When necessary, evening classes are to be established, and in all cases the training must

conform to accepted standards. Faculty members, if conscripted, will be detailed as instructors for such periods as may be required.

The Attitude of Our Colleges

APART from the difficulty of securing the approval of Congress, every college administrator will recognize that to coordinate the new plan with the normal functioning of his school, will not be an easy task. Nevertheless, the difficulty should not be exaggerated, for our "classical" colleges are in many ways admirably fitted to give the training asked by the Government. An "old line college" of so wisely conservative a type as St. Louis University, has done war-work of high quality in its laboratories, and by establishing a school for telegraphy and radiography. A sincere and persistent effort will possibly disclose ways and means of cooperating with the Government, which are now unsuspected. Colleges and individuals are much alike in rarely knowing what they can do until they try. Mars and Apollo may well dwell in harmony under an academic roof. Often have our colleges reconciled interests that seemed far more antagonistic.

The Federal Board admits that it has stepped beyond strictly legal bounds in calling the conference, and there are those who regard with a jealous eye all possible encroachments by the Federal Government upon education. As matters have thus far developed, no "encroachment" is discernible; the only fear is, that little will be left of the proposal after a Congressional committee has debated it. But whatever the outcome, gratitude to the great country under which they have flourished, as well as the claims of religion, urges the Catholic colleges withhold nothing which may aid the Government in the prosecution of the great task which now confronts it.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

The Answer That Satisfies

"IF there's a God, this thing must stop soon," said our host.

"That doesn't exactly follow," said the convert. "If the war *does* stop soon you might still ask, where God was when the war began."

"But God or no God, it's gone too far," insisted the other. I squirmed. Not so the convert. He knew "ex-Catholics," such as was our host.

"Why, in that event did it begin at all? There's a reason even for cereals, and there must be at least one for this war."

"There's no reason. If there's a God—"

"Sh," warned the convert. "Listen and I'll tell you the reason for the war. It's you: you're the reason. At least, you are one reason."

God's Reminder.

"THE point is this," he went on; "'If there's a God,' He knows the difference between good men and bad men, between right and wrong. You've often heard it said by the advertiser that the world is growing better; also by ecclesiastics who are laughed at, that the world is at present very wicked. Now the fact is, Dives is getting richer and worldly wiser and more efficient, but that hasn't made him any better. Rather worse. You remember what Kipling made Dives say to Satan: 'Behold, all the earth is laid in the peace that I have made; and behold, I wait on thee to trouble it.' Well, Satan has troubled it, and God's Providence has permitted it. It's the old story of God or mammon: and if there is a God, He has a right, and, if I may say it, a duty to remind His children when they forget Him and worship mammon. If the war is not in some way God's scourge, a correction directed by a greater intelligence than our own, then there's very little reason for all this suffering and destruction. The whipping does no good. Now I can see how you—"

"See! Yes, you people full of religion can see; but I—well, I'm not so sure."

"Yes, as I said," proceeded the convert, "you are partly the reason for the war. You know children aren't whipped unless they are bad; and it's not just right to be saying, 'If there's a God,' and 'God or no God.'"

The Harrowing.

"WELL, that's one way of looking at it," admitted our host, smiling timidly.

"That's the only way," said the convert, getting more persistent. "What most of us need is to get over to France and feel death near. I dare say if you've ever felt death around you, it made you want to do something to be better?"

"For the time, yes."

"That's the spiritual side, you see. Men aren't mere machines; and 'if there's a God,' He's not a mere machine either. Death brings us closer to the spiritual side of things. So do suffering and disaster and war. That's how God makes His children remember Him and their immortal souls, when all else fails."

"What good when they're dead?" the other laughed.

"No: when they're dying and seeing others die. Also, when they are living. Nations are dying now, and you can observe the effect on nations. This is no speculation, no theory; it's history, fact. It's always been that way."

"Well?"

"Man has sinned, and God has seen it. That's a reason. It's easy to say, 'If there's a God,' but not so easy to explain these riddles of life if you doubt the existence of God, your immortal soul, and the next life. God has made man a little less than the Angels. If in war, man suffers with Christ, his is the Kingdom of Heaven; if God is left out, well, there's nothing left for the sufferer. There is no reason why all this should be, or any other sorrow in social or individual life, unless, perhaps, that he may open his eyes and see a reason. When a man throws out God, he's bidden a long farewell to all his greatness. There are no more angels than whom he is a little less, save perhaps the angels of darkness."

A sharp silence fell, and presently our host invited us to inspect his new library.

The Meaning of Pain.

"IF there's a God in the heavens." How easily the phrase rolls from the weary warriors of this world, stirred from their lazy luxuries to face the wages of sin! Gold is tried in the fire, and many men are showing their worth in the present crisis. They have tasted sparingly of sweet adversity, and many cannot understand. "If there's a God, this thing must stop." And if it doesn't? Then the riddle is worse than ever. God is not in His heaven; pain, suffering, war have no meaning, life has no reason. All is an unanswerable riddle, a mistake; and the poor struggling sufferers fight on, not only blind and bewildered, but dragging out an existence of unreasonable suffering, of useless hopes.

"Foolish and slow of heart to believe," are we, even when the truth is so near. Without God, this suffering-laden life is the sorriest kind of a joke. With God the sorriest sort of joke is the man who doubts His Divine Providence. You cannot have a God without infinite knowledge, infinite power, infinite love. Otherwise you have not an infinite being. Your idea of God is not filled up. God, who knows all our wants, who has power to give us any and all things, loves us with an everlasting love; and, as God must do, will give what is best for us, according to His wisdom and love. That God exists explains all things. We know that He must do all things wisely, though His thoughts be unfathomed by us.

THE LESSONS OF GOD.

BUT for the heart that has suffered, and has seen suffering, there is more than the mere perception of this truth. It knows that love was the only motive for all the things that were suffered on Calvary. It knows that love has blessed the homes of sorrow and pain, that love has fashioned this world, tear-stained by the sin of a wayward child; it knows that it is meet to suffer these things, and so to enter into glory. Gold is tried in the fire, and saints are made in suffering, where the spirit of Christ is. But where the spirit of Christ is not, there comes the fire not to try, to perfect, but to punish, and by chastizing to turn the thoughts of thoughtless men back to God. That fire is raging now. God is merciful but He is also just. For were there no justice, mercy could not be.

In justice, I return to my quondam ex-Catholic friend. He was a reason for the war, for he was part of that great system that is denying God and God's Providence. The forgetful children must be made to understand, and to welcome each rebuff. They cannot put the lights out of heaven, as Heaven is ever proving to them. My friend is not of that great system now. I had a letter from him recently. His son has gone to France. "Pray for him. God watches over him to take or to leave. . . . I saw our friend, yesterday. God bless him. . . . I often think of that night when he spoke to us of the lessons of God." Such was the trend.

PAUL SWAINE.

NOTE AND COMMENT

The Red Cross Drive

THE Red Cross Christmas drive for an additional ten-million membership has been a "tremendous" success. According to the latest reports available, it has resulted in the addition of fully 16,000,000 new names to the roll of the association. Adding these to the previous membership of 6,000,000 we find that the total present enrolment of the American Red Cross is at the least 22,000,000, or more than one-fifth of the entire population of the United States. "This is a magnificent fact," says Henry P. Davison, Chairman of the War Council of the American Red Cross, "an expression not alone of the patriotism but of the fine sympathy and idealism of the whole American people."

The Chaplains Bill Before Congress

ATTENTION is again called to the need of securing the appointment of an adequate number of chaplains, on the numerical basis of one to every 1,200 men. "This," says the Federal Council of the Churches of Christ in America, "would make a permanently satisfactory arrangement, allowing for the reduction of the army to a peace footing after the war and also for the appointment of chaplains to units not now organized as regiments." The bill, to this effect, introduced into Congress at the previous session, is now before the present Congress. Every citizen interested in the moral and spiritual welfare of our boys at the front is asked to write a personal letter to his Congressman, urging him to vote "yes" on the bill. It is particularly important that religious organizations and societies of every kind throughout the land should interest themselves in the matter.

Camp Memories of Christmas

MEMORIES of the Christmas festivities still linger on in the minds of the soldiers who attended the celebrations held in the various camp buildings erected by the Knights of Columbus. "Uncle Sam's fighting men are deeply appreciative of all that has been done for them, and it would seem that the Christmas observances in all the camps pulled the heart-strings of the men as nothing else could have done." Thus at Jefferson Barracks, Mo., where 18,000 recruits were quartered, many thousands of the men, owing to the "big recruiting rush," received no other Christmas presents than those bestowed through the energy of the Catholic Women's League of St. Louis. The packages of cigarettes, fruits and candies were real treasure-trove for the soldier boys. Although the Christmas treat was given by the Catholic women of St. Louis, the gifts were freely distributed among all. "Recruits in khaki and civilian applicants of every creed, Indians, negroes, and white boys, all lined up in single column around the Christmas tree, near the stage at the front of the building, with their hats in their hands." At Camp Kearney, Mme. Schumann-Heink sang at the Christmas Mass and accompanied by her two sons, one of them in the uniform of the United States Navy, received Holy Communion with the hundreds of soldiers who approached the Sacred Table.

The New York Apostolate

APPENDED to the twenty-first annual report of the New York Apostolate is a brief summary of the work accomplished by these zealous missionaries since the establishment of their Apostolate. During that period no fewer than 756 missions were given by them to Catholics and 243 to non-Catholics. We are further informed that 198 of the missions to non-Catholics and 73 of those to Catholics were gratis. There were 768,779 confessions heard and 12,075 were instructed for the Sacraments. The number of converts made by the missionaries was 4,602. During the past year there were seventy-seven missions given and 160 converts made. Of the missions forty-six were for adults and thirty-one for children. The need of frequent missions for the spiritual renewal of parishes is everywhere deeply felt. They are the most effective means for bringing back lukewarm Catholics to the practice of their holy religion and mightily assist in confirming the more fervent people in their lives of virtue and devotion. They offer the opportunity of bringing again to the notice of all the great fundamental truths and principles of our Faith in a psychological sequence and with a concentration of purpose that can be obtained at no other time. Hence the great importance placed by the Holy See upon these missions and the effort of Protestants to copy them in their revivals. The success of the New York Apostolate and the demand for missions everywhere throughout the country are therefore most favorable signs of Catholic alertness and activity.

Bisbee Deportations and the Verdict

THE report of the President's mediation commission on the forcible deportation of over 1,000 workers from Bisbee, Ariz., in connection with the copper strike, is quoted with great satisfaction in the January number of the *Carpenter*. Particular emphasis is laid upon the severe condemnation of "those citizens of Bisbee and the officials of the two mining companies who were the instigators of the outrage." Here are the facts in their entirety as recorded by the commission:

> Early on the morning of July 12 the sheriff and a large armed force, presumably to act as deputies under the sheriff's authority, comprising about 2,000 men, rounded up 1,186 men in the Warren district, put them aboard a train and carried them to Columbus, N. M. The authorities at Columbus refused to permit those in charge of the deportation to leave the men there, and the train carried them back to the desert town of Hermanas, N. M., a nearby station. The deportees were wholly without adequate supply of food

and water and shelter for two days. At Hermanas the deported men were abandoned by the guards who had brought them and they were left to shift for themselves. The situation was brought to the attention of the War Department, and on July 14 the deportees were escorted by troops to Columbus, N. M., where they were maintained by the Government until the middle of September.

The deportation was carried out under the sheriff of Cochise county. It was formally decided upon at a meeting of citizens on the night of July 11, participated in by the managers and other officials of the Copper Queen Consolidated Mining Company (Phelps-Dodge Corporation, Copper Queen Division) and the Calumet and Arizona Mining Company. Those who planned and directed the deportation purposely abstained from consulting about their plans either with the United States attorney in Arizona or the law officers of the State or country, or their own legal advisers.

In order to carry the plans for the deportation into successful execution, the leaders in the enterprise utilized the local officers of the Bell Telephone Company and exercised, or attempted to exercise, a censorship over parts of interstate connections of both the telephone and telegraph lines in order to prevent any knowledge of the deportation reaching the outside world.

It is vain to hope for a settlement of economic difficulties by such means, which the commission defines as "wholly illegal and without authority in law, either State or Federal."

Perpetuity of the Church

IN glowing language and with unabated vigor of thought Cardinal Gibbons recently preached upon the perpetuity of the Catholic Church. Describing the world in its mighty throes of battle and unrest he pictured the Church of God as the one vision of peace and stability granted to earth:

> In this general cataclysm how reassuring it is for us to contemplate the Church of God serene amid the disquiet and agitation around her, standing erect and unshaken amid the dissolution of empires and kingdoms. The indestructibility of the Catholic Church is truly marvelous and well calculated to excite the admiration of every dispassionate and reflecting mind when we consider the number and variety and the formidable power of the enemies with whom she had to contend from her very birth to the present time; this fact alone stamps divinity on her brow.

She has seen, as he says, the birth of every government in Europe and the foundation of our own republic is but as yesterday to her. She has seen "monarchies changed into republics and republics consolidated into empires, while her own Divine constitution has remained unaltered." There is no human power or astuteness that could have assured for her this unity, perpetuity and indefectibility. It was possible to the power of God alone. Here is a thought that should challenge the attention of the world today.

War Work of the Central Verein

THERE could be no better and clearer statement of our position as Catholics in any great national crisis than that contained in these words of Mgr. Bonzano, spoken over a year ago at a mass meeting of the Central Verein, and quoted by the president of the society at its last convention:

> When they ask you about your loyalty and patriotism simply answer: "I am a Catholic, and according to my Gospel and my Church I must respect and love my flag and my country." I do not think it is necessary for you to say more. Just say: "We are Catholics." That covers it.

The splendid record of our Catholic colleges and parishes, and the Secretary of War's statement of September 22, estimating the number of Catholic soldiers at that time as "perhaps thirty-five per cent" of the entire enrolment, sufficiently bear out the glorious words of the Papal Delegate. The Central Verein itself is engaged at present, in cooperation with the Catholic War Council, in a great drive that is to enable it to "adopt" a number of military chaplains. The purpose is to provide for the needs of the soldiers under the care of these priests, who can then always apply to the Central Verein for their necessary means and supplies. The smallest gift expected from every member of the society is one dollar. The Central Bureau of the Central Verein has been actively engaged since the beginning of the war in the publication and distribution of literature promoting the welfare of our troops. The latest successful venture is the "Soldiers' and Sailors' Series" under the title "Who Goes There?"

Harry Lauder on the War

A VERY optimistic view of the war is taken by Harry Lauder, whose only son, Captain John Lauder, of the Argyll and Sutherland Highlanders, lost his life in France. Telling in the *American Magazine* of the struggle through which his own soul has passed, the famous singer says:

> In the days before the war, young Englishmen and Frenchmen were leading gay, careless lives, with hardly a thought for the morrow or for such shadowy things as death or a future life. "Let us live and be merry" was the cry then, but now it is all different. Because when men know that at any moment a shell may explode in their midst and blow them to shreds, or that an order may come during the night for certain regiments to make ready to go over the top at dawn, their thoughts are mostly on their God and on the life to come. And because they are all thinking of the same thing, a spiritual silence seems to come among them. The men go off by themselves and write their wills, to be delivered at home in case they do not come back, and all through the night you see silent, yet calm and peaceful faces in the dugouts, and, somehow, the religious atmosphere makes a definite impression upon you. So much so that one night an officer said to me, very quietly: "When I see the men this way, I sometimes wonder if this war was not brought about by God as the only means of making the world think of Him and His laws more often?"

The same impression is not shared by all witnesses, though Catholic priests in general speak with admiration of the devotion shown by our Catholic soldiers.

A Catholic Civil Service School

A CATHOLIC Civil Service School has for some time past been conducted in New York with the purpose of preparing candidates for the position of attendance officers. Forty permanent appointments are at present offered by the Board of Education in that city. It is an excellent plan therefore that Catholic men and women should be instructed to fit themselves for these important public functions. Additional prestige is given to the school during the present year by connecting it with the Sociological School of Fordham University as an extension course conducted at the Cathedral College Hall. Its purpose is not to offer the completely rounded sociological and social service education of the two years' course of the regular school, preparatory to the reception of the University diploma, but simply to present a series of special instructions and lessons to those who are seeking to qualify themselves for the particular civil service positions in question. Teachers, nurses, social workers, members of the St. Vincent de Paul Society, Big Brothers and Big Sisters, and those in hospital social service or connected with public or private institutions which are established for child welfare are particularly desirable candidates. This is evidently a progressive idea that might well be applied and carried out in our other cities in conformity with existing conditions. The classes are conducted on Monday and Thursday nights during the present year, beginning with January 14, and continuing until the applications are issued.

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

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Chronicle

The War.—After a period of relative quiet on the western front, operations were resumed during the week from Nieuport, where the French now hold the line, to the Swiss frontier. The movements were nowhere of a major character but were everywhere marked by the intensity of the struggle. Northwest of Reims and on the right bank of the Meuse there was an intense incessant artillery duel. Heavy German raids repeatedly took place southeast of St. Quentin and north of Courtecon. The struggle on the Aisne front north of Souain and Avocourt was of a particular violent nature. The Germans claim that in this sector they took a considerable number of prisoners, while Field Marshal Haig reports that a German attack broke down at La Bassée, under the fire of the British batteries, and a French communiqué states that another German attack on the front of Chaume Wood, north of Verdun, was ineffective.

Bulletin, Jan. 22, a.m.-Jan. 29, a. m.

The most important event of the week is the withdrawal of the Austrians in the mountains of Italy, where they fell back on the west of the upper Piave from their strong positions on Monte Tomba to Monte Spinoncia.

As a result of the revelations concerning the manner in which military and economic preparations have been conducted by the President and the Administration, the Senate Committee on Military Affairs has prepared a bill whose main purposes are as follows: A War Cabinet is to be created, composed of three citizens of distinguished ability, to be appointed by the President by and with the advice and consent of the Senate, through which War Cabinet the President may exercise such of the powers conferred upon him by the Constitution as are described in the bill. The War Cabinet is to be superior to the Secretary of War, the Secretary of the Navy and all other officers of the Government except the President, its acts being subject to his review. Differences between Cabinet officers and other officials as to the conduct of the war are to be adjusted by the War Cabinet. No head of any executive of the Government is to be a member of this Cabinet. The bill does not provide that the President shall be a member of the new Cabinet or sit with it. The President is left to his own determination in this connection.

The War Cabinet Controversy

Senator Chamberlain of Oregon, who made charges in New York that the Government had broken down in its war preparations, has officially repeated them in the Senate, adding, however, that he referred to the military preparations about which he contended that the President was misinformed. He also declared that he did not intend to attack the Administration, and proclaimed his loyalty to the country. In the array of evidence put before the Senate to prove that the military establishment had fallen down, Senator Chamberlain referred to the disclosures of delay in ordnance and equipment; of illness in the camps due, he alleged, to failure to create an adequate system, and of a failure in general to use the vast machinery of the War Department to put the country on a war footing.

The President, who had formally denied the charges of military inefficiency and had specifically upheld the official conduct of the Secretary of War, Mr. Baker, who has been under investigation by the Senate and is the storm-center of the controversy, does not seem inclined to suffer any curtailment of the rights and duties with which, in his capacity of Commander-in-Chief of the Army, the Constitution invests him. He is set against the War Cabinet bill, as well as the bill for the creation of a Munitions Ministry. As to the latter, in a note addressed to Senator Chamberlain, on January 11, and later made public by Senator Chamberlain, the President frankly expressed his disapproval. Not only, he said, would the results be disappointing and a dislocation of activities ensue, but even to attempt such a thing would greatly "embarrass the processes of coordination and of action" upon which he had spent "a great deal of thought and of pains," and which, he believed, were more and more yielding the results desired. Meanwhile, Mr. E. R. Stettinius of New York has been appointed by Secretary Baker as Surveyor-General for all army purchases.

The Belgian Government's terms of peace so far as they concern Belgium herself were set forth in her reply to the Holy Father's peace note on January 23. The terms are in substance, those outlined in the peace terms proposed by the Pope himself, absolute political, economic and territorial independence. In enclosing his reply, King Albert wrote the following personal letter to his Holiness:

Belgium and the Pope

Holy Father: I have taken note, with lively sympathy and interest, of the message your Holiness was good enough to send to the heads of the belligerent countries on August 1, and have hastened to submit it to my Government, which has studied it with most serious and deferential attention. The result of that study has been recorded in a note which I am happy to communicate to your Holiness. In associating myself with the wishes of the Holy See that a just and durable peace may promptly put an end to the evils from which humanity, and particularly the Belgian people, so sorely tried, are suffering, I beg your Holiness to believe in my filial and respectful attachment.

The reply of the Belgian Government is an official denial of the charge brought against the Pope that he neglected to protest against the wrongs done to Belgium by her invaders. On this point the note says, in speaking of the Holy Father's peace-message of last August:

At the outset of his message the Holy Father took pains to declare he had forced himself to maintain perfect impartiality toward all the belligerents, which renders more significant the judgment of his Holiness when he concluded in favor of the total evacuation of Belgium and the reestablishment of its full independence, and also recognized the right of Belgium for reparation for damages and the cost of the war. Already in his consistorial allocution of January 22, 1915, the Holy Father had proclaimed before the world that he reproved injustice, and he condescended to give the Belgian Government the assurance that in formulating that reprobation it was the invasion of Belgium he had directly in view.

The honest people of all countries will rejoice with the Belgian Government that the injustice of which Belgium was the victim and the necessity for reparation have been proclaimed, and that the highest moral authority of Christendom remains watchful amidst the passion and conflicts of men.

It was because of the gratitude felt on this account, which was augmented by the numerous charitable acts of the Holy Father in favor of so many Belgians, victims of the violence of the enemy, that the Royal Government has examined into the possibility of contributing in the measures depending upon it toward the realization of the double desire which inspires the Pontifical message: to hasten the end of the present war and render a return of similar catastrophes impossible by the adoption of guarantees destined to assure the supremacy of right over force.

"If there is a country," the note says, "that has a right to say it took up arms to defend its existence, it assuredly is Belgium." It then adds its peace terms as far as Belgium is concerned. They are as follows:

The integrity of Belgium, the territory of the mother country and colonies, political, economic, and military independence without condition or restriction, reparation for damage suffered, and the guarantees against a renewal of the aggression of 1914—such remain the indispensable conditions of a just peace so far as concerns Belgium. Any settlement that would not recognize them would shake the very foundations of justice, since it would forevermore be established that in international domains the violation of right creates a claim for its author and may become a source of profit.

With regard to the peace terms mentioned by the Central Empire in their reply to the Holy Father, the document states:

Since the Royal Government a year ago formulated its conditions, it permits itself to recall that the Reichstag voted resolutions called peace resolutions. The Chancellors and Ministers of Foreign Affairs have followed each other in the German Empire, and more recently in the Central Empires, and have published notes replying to the message of his Holiness, but never a word has been pronounced and never a line written clearly recognizing the indisputable rights of Belgium, that his Holiness has not ceased to recognize and proclaim.

The message of King Albert and his Government is a clear statement of their conditions and at the same time a perfect vindication of the policy of the Pope with regard to the unfortunate country.

Count von Hertling, the German Chancellor, outlined Germany's peace terms in his address before the Reichstag Committee on Jan. 24. Commenting on the fourteen points in the program for world-peace set forth in President Wilson's address to Congress, the Chancellor said that an agreement could be easily obtained on the first four points, *i. e.*, open covenants of peace, freedom of the seas, removal of economic barriers and establishment of equality of trade-conditions and reduction of armaments. Regarding the fifth point mentioned by President Wilson, namely, adjustment of colonial claims based upon the principle that the peoples concerned have equal weight with the interest of the Government, the Chancellor said that some difficulties would be met with. The sixth point, the evacuation of all Russian territory, he stated, concerned Russia and the Central Powers only. With regard to the seventh, the evacuation of Belgium, Germany, according to the Count, never intended to wrest Belgium by force or annex that country. The President's eighth point called for the restoration of all French territory and the righting of the wrong done in taking Alsace-Lorraine. The question of Northern France would be a question for discussion between Germany and France, said the Chancellor; but Alsace-Lorraine would never be given up. He added that readjustment of Italy's frontiers along lines of nationality should be referred to Austria, as well as the Balkan questions, the evacuation of Rumania, Serbia and Montenegro, and access to the sea for Serbia. The President, in his eighth point, demanded the sovereignty of Turkey's portion of the Ottoman Empire, security for other nationalities under Turkish rule and the opening of the Dardanelles to all nations. Germany rejects the open Dardanelles clause as endangering Turkey's existence. In answer to the American demand for an independent Polish State, Von Hertling declared that that question must be settled by Germany and Austria and Hungary. To the fourteenth point in the Presidential address, namely an association of nations for guarantees of political independence and territorial integrity to all, the Chancellor countered by saying "a durable peace first and then discussion of the question of a league of nations." On the question of a general peace Count Czernin is quoted as having said in the Austrian Parliament that he considered President Wilson's peace propositions an approach to the Austro-Hungarian point of view, Austria however would fight to the end in defense of her alliance with Germany.

The Hertling Peace Terms

The Russian delegates to the Brest-Litovsk conference have unanimously decided to reject the final terms offered by the Germans, which are that Russia must give up Courland and all the Baltic provinces, otherwise the Germans will resume military operations and occupy Reval within a week. The question of peace or war rests with the Congress of Soldiers or Workmen's Delegates in Petrograd. Dispatches from Amsterdam on the other hand state that the German Chancellor, Count von Hertling, in addressing the main committee of the Reichstag on January 24, stated that he still held fast to the hope that the Brest-Litovsk negotiations would soon reach a satisfactory conclusion. He also declared that the German Government hoped soon to make an agreement with Ukraine "which would be mutually satisfactory especially from an economic point of view." The peace-strike in Austria, at first reported serious, has apparently been broken. According to the latest despatches the democratic movement in the Empire has received a great impetus which has been further emphasized by the Bohemian demand for self-determination pressed in the Vienna Parliament. On January 25 the New York *Evening Post* published the first instalment of the full texts of the sensational secret treaties between Russia and the Entente Allies, taken from the files of the Russian Foreign Office and made public by the Bolshevist Government in Petrograd. It is prefaced by Leo Trotzky's statement on secret diplomacy issued at the time of the first revelation of the documents.

Other Items

France.—The law concerning the wards of the French nation is about to be put into execution; that is, the orphans whose father or mother, or the one on whom the children depended for support, has fallen in the course of this war, or has been incapacitated by wounds received, or maladies contracted or aggravated by reason of the war, are soon to be adopted by France with a view to their protection, education and support. From the very beginning the law caused grave apprehension to Catholics. Recent developments have increased rather than relieved their anxiety. According to *La Croix,* there is grave reason to believe that the guardianship is to be employed as a powerful means of further laicizing the nation and of robbing French children of their faith. More than 1,000,000 children will be affected, and from official statements made up to the present it appears that no assistance is to be given children unless their families agree to their entrance into the *école laïque.* It is estimated that approximately $40,000 are to be distributed each week at the direction of the members of the *Offices Départementaux,* of which the lion's share will probably fall to the *Oeuvre des Pupilles de la Nation,* whose sectarian character is admitted.

The War Orphans

La Croix urges Catholics to do their utmost, towards the end of February, to secure the election of Catholics wherever such places are to be determined by ballot, as members of the *Offices Départementaux.* If they succeed in doing this, although they will be in the minority and not in sufficient numbers to control the action of the members of the *Office Départemental* in their locality, which will be presided over by the prefect, usually a man of pronounced irreligious views, they will nevertheless have a considerable influence in preventing an altogether sectarian and anti-religious application of the law.

Ireland.—The country has been much disturbed during the past week. Craig, a partner of Carson in former opposition to a just settlement of the Irish problem, resigned from the office of Lord Treasurer of the Household, stating that it was impossible for him to separate himself from the action Carson had taken. The press has been speculating a great deal on the reason for the latter's withdrawal from the Cabinet. He says himself that he withdrew on account of the Irish question. The London *Daily News* suggests that Carson is desirous of bringing about harmony. The *Irish Times,* organ of southern Unionism, welcomes his "return to Irish politics at a most vital moment of his country's needs." Belfast Unionist papers take it for granted that the Ulster leader is getting ready to fight for Ulster's claims. The Manchester *Guardian* is of opinion that Carson intends to bring about peace in Ireland. Meantime the British Government is growing restive: it feels that a settlement must be reached in order to ensure friendship with the United States and to satisfy the British people who are weary of the struggle. It is suggested that if the Convention fails in its work, the Government will settle the matter in its own way. The London *Chronicle* refers to certain eventualities following the Convention which might induce Mr. Redmond to regard his retirement as obligatory, a calamity in the opinion of the aforesaid paper. On January 14 this official communication was issued in London:

The Convention

> At today's Irish Convention a letter from the Premier was read, stating that before the Convention arrived at a decision on certain issues under discussion he and his colleagues in the Cabinet would be happy to confer with the leading representatives of different sections of the Convention, should they desire to follow such a course. Thereupon it was decided to adjourn the Convention and certain members were selected to meet the Premier and his colleagues.
>
> Sir Horace Plunkett, the chairman, was authorized to arrange the conference at the earliest possible date and immediately thereafter to summon the Convention.

Meantime while this was going on in Ireland, America was waiting for the outcome of the resolution that Miss Ranken introduced into our Congress, calling for the recognition of Ireland's rights. So far Congress has been silent, as have been both the President and Congress in regard to this petition presented to them by Mrs. Sheehy Skeffington:

> We, the undersigned, representing a large body of Irish wom-

en whose president was condemned to death for her share in a struggle for the freedom of our country, make an appeal to you, and we base our appeal, first, on the generosity of the American administration in all things affecting women's lives and welfare, and secondly, on your recognition, many times extended, of the justice of Ireland's demand for political freedom. For many lamentable generations the women of Ireland have had to bring up their children in a country in a perpetual state of economic and political disarray consequent on its being governed in the interest of another country. Your declaration concerning a war settlement which has called into being and endowed with hope the spirit of democracy in every country, has made us feel that a new era is opening for us. Our appeal now is to remind you of a cause which should not be overlooked when so many European nationalities are to be reconstructed in accordance with your declaration. Our country, having behind it twenty generations of repression, has, we believe, a profound claim upon those who have declared their will to make the world safe for democracy. We appeal to you to recognize the political independence of Ireland in the form of an Irish republic. And encouraged by the knowledge that the States of Wyoming, Colorado, Utah, Idaho, Washington, California, Arizona, Kansas, Nevada, Montana, Oregon and New York have granted full suffrage to their women, we feel that your generous sympathy will be extended to the women of our country in our demand before the world for the recognition of an Irish republic virtually in existence since April, 1916, the only republic which from its inauguration was prepared to give women their full place in the councils of their nation.

The petition was signed by ten prominent Irish women on behalf of the Irishwomen's Council.

Rome.—On December 20 a Republican Deputy, Signor Pirolini, in a speech delivered before the Italian House of Parliament, asserted that Mgr. Pacelli and Mgr. Tedeschini attended a reception given by the former's brother, at which Madame Caillaux was present. He also made accusations against certain priests of the Propaganda, the Jesuits, Colonel Repond, Commander of the Swiss Guards, and others.

Calumnies Repeated

The *Osservatore Romano* at once published an authoritative denial of the charges. Mgr. Tedeschini, in the columns of the same journal, repudiated the accusations by a personal letter, called attention to the malicious procedure of Signor Pirolini in repeating calumnies already denied and proved groundless, and declared that Signor Pirolini's intention could only be to involve the Vatican in a scandal at any cost. Referring to the accusation against Colonel Repond, he pointed out that it rested on letters supposed to have been written by the Colonel, but in reality forged, proof of the forgery having already been produced and the culprit punished. M. Ernesto Pacelli made a categorical denial of the statement made by Pirolini that Madame Caillaux had attended a reception in his house. He said he never knew or saw either Monsieur Caillaux or Madame Caillaux, and had never had any communication, direct or indirect, with them or any of their entourage. Father Tacchi-Venturi, Secretary of the Society of Jesus, at once wrote a letter to the *Giornale d'Italia*, proclaiming in unequivocal terms his love of his country, which, he said, was second to none, and challenging Pirolini to adduce proofs in support of his attack on himself and his fellow-Jesuits.

Cardinal Gasparri, Secretary of State, sent the following telegram to Cardinal Amette of Paris:

Neither M. Caillaux nor Madame Caillaux nor Madame Lenouard have ever been received at the Vatican by his Holiness or the Secretariate of State. It is likewise false that the Cardinal Secretary of State or any other prelate connected with his office has ever seen or met outside of the Vatican any of the persons mentioned, and not a single word has passed between them in writing. I deny unreservedly and categorically any information of contrary import and I protest against this campaign of calumny against the Holy See.

The *Irish Catholic*, in its issue of January 5, justly remarks that the incident calls for no comment. The Italian Premier, Signor Orlando, while addressing the House of Parliament on December 22, took occasion to deplore the attacks made on the clergy and the Catholic party as unjust and offensive to the supreme spiritual power and to the great mass of patriotic Catholics.

Russia.—After violent scenes in the streets of Petrograd the long-delayed meeting of the Constituent Assembly took place in the Tauride Palace on the afternoon of January 18. The Social Revolutionists elected as Chairman, M. Tchernoff, Minister of Agriculture under the Kerensky Government, defeating Maria Spiridonova, the Bolshevist candidate, by a vote of 244 to 151. The Chairman announced that the Assembly would immediately call a conference of the Entente Allies to consider war-aims. The Bolshevist minority urged, however, that the authority of the Workmen's and Soldiers' Government be first discussed, but the motion was defeated. The Bolsheviki then asked for a two-hours' recess to consider further action, but only a half-hour was granted, and at the expiration of that period the Assembly began to discuss peace and land questions. M. Tseretelli, ex-Minister of the Interior, made a bold speech, sharply criticizing the whole Bolshevist policy, declaring that the country is now facing starvation, labor is in a state of collapse, and the peace conferences are fatal to the revolution. After scenes of disorder, during which Tseretelli's life was attempted, the Assembly hastily passed decrees awarding lands to the peasants and proposing to send delegates to all the warring nations. At 2 a. m. the Bolshevist delegates left the Assembly, two hours later sailors and red guards with fixed bayonets ordered the rest of the delegates to disperse, and a notice appeared on the palace door forbidding admittance. Premier Lenine subsequently announced that the Assembly would not be allowed to convene again. His decree of dissolution declares that the Workmen's and Soldiers' Councils are the only organizations able to direct the struggle of the exploited laboring classes for complete political and economic freedom.

Constituent Assembly Dissolved

Are Soldiers Martyrs?

J. HARDING FISHER, S.J.

THE new year finds the people of the United States firmly fixed in their determination not to shrink from the task they have undertaken. Every public manifestation makes it increasingly evident that there is a quiet, unobtrusive realization of the part, the tremendous part, which our nation is to take in making the world free for the enjoyment of the blessings of peace. The acceptance by Congress of the fact that a state of war exists between us and Austria; the reiteration by the President of our Government's unalterable determination to carry on the war to a successful issue, and his crystallization of the sublime purpose which is animating us in its prosecution; the thorough, if somewhat confused, way in which the economic, financial and industrial portions of our population are steadily but effectively adjusting themselves to war conditions, and the reliance expressed in foreign countries on the assistance which America is prepared to give in the struggle for peace—all emphasize the determination of our people to do their duty by the world.

To Catholics in particular the Christmas and New Year's messages addressed to them by their ecclesiastical superiors, and especially the greeting sent by his Holiness to the American people, have brought home with renewed force the need of courage for every sacrifice that patriotism may demand. That courage is most needed, perhaps, by our American mothers.

The thought of danger, as is natural, is not very often with the boy who dons the uniform. The hurry and bustle of camp life or active service leave him little time to think of wounds or death; but it is not so with his mother. All about her are reminders of her son; and as she comes home from bidding him God-speed in his country's service, she thinks of him out on the trackless courses of the sea or somewhere in France. For all her strength, especially in the silent watches of the night, she cannot keep love's visions, with their forebodings of peril, from rising before her mind.

In her moments of deepest desolation, in which there is no admixture of cowardice or regret but only silent generosity, the little mother who sits at home conjures up the worst, and then she turns to religion for consolation. She is certain that if her boy falls he will die a hero; she wonders if the Lord of Hosts will not gather him into His white-robed army of martyrs. If, she argues, like the Christians of old, he scorns earth's joys with its lures and its frowns, and treads the highway of blood and gives his life for his country's cause, what more is needed for a martyr's crown? Some such thought is seldom wholly absent from her prayers; it is constantly cherished in her heart; sometimes it trembles to her lips in the question if death on the battle-field is not a species of martyrdom. Cardinal Mercier was asked this question on his return from Rome in the first half-year of the war, and other ecclesiastics in other parts of the world have had a similar experience. The question is a natural one; it was asked in the days of St. Thomas, it is current today.

No doubt it would be a source of much consolation to our brave American Catholic women who are sending their sons or brothers, their husbands or their betrothed, into the jaws of death, if they could be assured that the soldier's sacrifice of life, in a just cause, at the call of duty, is sufficient to constitute martyrdom with all its effects, remission of sin by the infusion of sanctifying grace, condonation of eternal and temporal punishment, and immediate entrance into beatitude. But a consolation which is built on error is a sorry one at best; real strength and comfort is to be found, not in pleasing delusions, but in truth. And the truth is that the soldiers who go "over the top" in the face of murderous fire, and, while "doing their bit" fall, never to rise, are not martyrs in the strict sense of the term, although they are martyrs to duty, martyrs to their love of humanity, and, perhaps, martyrs of charity.

To be a martyr in the canonical sense of the word, a sense which is accepted today and has prevailed since the fourth century, although before that time considerable latitude was countenanced in the use of the term, one must (1) suffer death or injuries of their nature apt to produce death, (2) in testimony to the Faith, and (3) without resistance. Applying these tests to those killed in the present war, we find that the first condition is assuredly fulfilled, the second is very doubtfully present, and the third is certainly absent.

Death for one's country, of itself, is not sufficient to constitute martyrdom, even though it be joyfully and heroically met in a worthy cause. The Church has not venerated as martyrs those who die in battle, not even the Crusaders. True, the supreme test of friendship is theirs, they deserve a place in the temple of fame, their names should be kept for a perpetual remembrance and inspiration by the nation for which they gave up their dearest possession, the Church calls them heroes and good men; but they are not numbered among the martyrs. The reason is clear: the essential conditions of martyrdom are absent.

One of these conditions is that the sacrifice of the soldier's life should be a public testimony to the Faith. Two elements are involved in such testimony: the attitude of mind of the one who suffers death, and the motive of the one who inflicts it; the former must submit to his

corporal suffering in order to be true to the principles of his Faith, and the latter must be actuated by hatred for the Faith.

As for the mental attitude of the soldier who suffers death, it is by no means inconceivable that it should be such as to constitute, so far as he is concerned, a real cause of martyrdom. That such should be the case, nothing more is required than that he should so transfigure and elevate his patriotism with supernatural motives and Divine charity as to bring it into direct relation with God. The sublime motives proposed to American soldiers in the present war are easily susceptible of such a transfiguration, and evidence is not wanting that it has been an actual and not infrequent fact. Nevertheless, this act by which the soldiers supernaturalize their sacrifice lacks the clear stamp of the special publicity required in the supreme witness to the Faith, for, so far as external appearances go, there is nothing to differentiate it from the sacrifice of many others who have no faith. Moreover, hatred of the Faith, as an actuating motive, is certainly absent from most of the battle-fronts. In no case can hatred be attributed on grounds stronger than conjecture.

But even if it were certain that the American soldiers dying on the battle-field were giving public testimony to the Faith, it still remains true that they lack the other condition of martyrdom. A martyr must be passive, he must make no effort to defend himself or to injure his assailant. Such submission is obviously out of the question in battle. So far from being a virtue, it would be a serious dereliction of duty; for the soldier, no less than his Government, must make every effort to reduce the fighting strength of the enemy and conserve the fighting strength of his own army; he is bound to do his utmost to render the foe ineffective; he must neglect no means of defending his own life, even at the cost of taking the foe's. This is his strict duty. If, therefore, he does his duty as a soldier he makes martyrdom impossible.

These are the reasons which led Cardinal Mercier to deny Belgian mothers the consolation of believing their sons martyrs; and yet he did afford them another source of comfort, which is hardly less, when he assured them that he had no doubt that God crowns with eternal salvation the military valor of the soldier who consciously lays down his life in defense of his country's honor, in vindication of violated justice, and in the true Christian spirit. Such an act easily rises to the highest degree of charity, and a single act of perfect charity cancels a whole lifetime of sins.

A writer in the *Revue Pratique d'Apologétique* is of the same opinion. Speaking of France, he says that it is faith rather than patriotism which has sustained the victims, that their sacrifice and death have been made in the name of Christian principles, in the spirit of reparation, expiation and love of Christ. Grace, he says, is the source of their courage, charity towards God and their neighbor their principal motive, the Divine good bound up with the human good the end they propose to themselves. "For God, the Church and for France," is their glorious motto. Such men are not far from the Kingdom of God; undoubtedly they are offered and assuredly they accept the grace to die in the perfect love of God.

Even though they be in sin, when they receive the order to go forward, they will realize that this means looking death in the face, and will find, especially if they be Catholics, their minds turning to God and their hearts pleading for pardon. All that they need for forgiveness is to elicit an act of sorrow with perfect love for its motive. Who would dare say that God will not give the grace for this to those who are following in His footsteps and generously laying down their lives for their friends? Very few who have any faith at all would refuse to accept such a grace when they stand on the brink of the grave, and see the witchery of trifles fading away and the great light of truth illuminating the stern meaning of life. This is the consolation that mothers should lay to their hearts. After all, what more could a mother wish for her son than that losing his life he should find it; that dying in time he should live in eternity? It is the prayer she whispered over his cradle, it is the epitaph she should inscribe to his memory.

A Benefit from the War

EBER COLE BYAM

WAR, terrible as it is, has its compensations in benefits that otherwise would not have been granted or, if granted, would have been ignored. This was clearly set forth in the remarkable Christmas message of his Grace, the most Reverend George W. Mundelein, Archbishop of Chicago, a message, by the way, that every patriotic American should read with reverence, no matter what his creed.

In addition to those cited by his Grace, there will come some benefits which, if recognized and properly employed, will afford an opportunity to guard against the future for the protection of civilization. One of these benefits is the unmasking of the Socialists and their brethren the I. W. W. or Bolsheviki.

The varying degrees of Socialism reach almost into infinity, from that of the dreaming theorists to the I. W. W. Apaches, but the great majority of Socialists are more or less anxious to see the destruction, by violent revolution, of the existing social order, that upon the ruins there may be erected the cloud castles of their vaporous imaginations.

In times of peace the long-suffering good-nature of

the American people compelled a tolerance of the propaganda scattered by the Socialist I. W. W. "red-flaggers," and the more violent their ravings and the more exaggerated their self-evident lies became, the more the indulgent American smiled pityingly. Yet, insane and absurd as these fanatics have been in their mouthings, there have been multitudes eager to believe their absurdities and imitate their insanities. This might very well have brought about violence, and it may do so even yet, had not the United States entered into the world-war. This entrance into the war has compelled a separation of the sheep from the goats, and in this process we find the Socialists, the I. W. W., the Bolsheviki—they are really synonymous,—all actively engaged in aiding the enemies of America and its companions in arms.

The admission of Socialism to the ranks of the political parties of the United States was an act of folly comparable only to that of the farmer who warmed the viper in his bosom only to be stung to death by it. Fortunately for American civilization the war has shown the American people their danger; but, if they would avoid the fate of the farmer, they must crush the head of this Socialist-I. W. W.-Bolshevist snake now granted asylum in their midst.

That Socialists, I. W. W. and Bolsheviki are all of the same breed is being demonstrated with increasing clearness each day. If this could have been demonstrated several years ago, much misery might have been avoided. Russia is today entering into the same chaos that has oppressed suffering Mexico for several years. Indeed, it may be truthfully said that Mexico's history of nearly 100 years has been a continuous performance of Bolshevist anarchy under varying disguises of political *camouflage*.

The Bolsheviki and the I. W. W. are but twins and fit offspring of their infernal parent, Socialism. Since March of 1913 they have made, under various aliases, a very hell of Mexico, and are now plunging Russia into the same abyss. By its armed forces the United States Government intervened to enthrone the bewhiskered Bolshevist leader in Mexico, and, learning nothing by experience, it committed the insane folly of permitting the return to Russia of all the Russian Bolshevist-I. W. W.-Socialist scum that had sought refuge in American gutters. As a consequence of the first act, we are required to maintain a large army guarding the 1,800 miles of Mexican border, just that many less men to send to France; while, as a consequence of the second act, Germany can transfer 1,000,000 men to the west front and seize the food supplies of Russia.

The Bolsheviki have even had the audacity to send a ship loaded with arms and supplies to their brother I. W. W.'s in the United States, and, while the attempt to start a Bolshevist revolution here was a ridiculous failure, it must not be forgotten that the intent to do so was most infernally real.

Fortunately, the emergency of war has unmasked the Socialist-I. W. W.-Bolshevist combination, yet, in spite of all this, it is announced that these apostles of destruction are to be permitted to enter the country and "preach their doctrine of government without hindrance" (Press dispatches from Washington in morning papers of December 26).

This "doctrine of government" is frankly one demanding the overthrow of our present form of government by violence, and it would repeat in the United States the same chaos and anarchy reigning in Mexico and in Russia.

True, the I. W. W.-Bolsheviki-Socialists have been unmasked, but, unfortunately, too many Americans refuse to recognize the danger and prefer to dismiss it as but the fanatic viciousness of a few of the collarless and unwashed agitators. Collarless and unwashed they certainly are, but few, they as certainly are not, and among them there is found an occasional creature possessing not only education but wealth. Through some mental twist such find an impish delight in urging their many-headed companions to destruction.

Mr. William Bross Lloyd, announced as "one of the owners of the Chicago *Tribune*," published a letter in the Chicago *Examiner* on Christmas Day which is good evidence in support of the statements made in this article. Mr. Lloyd says, in part: "I want the people to join the Socialist party." That statement identifies Mr. Lloyd for what he is and the Socialist party for what it is. As to his attitude he says: "I'm a revolutionist. The only reason I'm against this war is that the United States aren't fighting the people I want to fight." In this he agrees with the Bolsheviki. Concerning his purpose Mr. Lloyd says: "I'm a revolutionist and I want to overturn and destroy the present capitalist system. . . ."

"Overturn and destroy" are his words, and thousands of the liquor-scented, unwashed radicals echo his cry and look forward to the day when they will be privileged to outrage and rob and ruin, even as in Mexico and Russia they have outraged and robbed and ruined. In these unhappy countries no woman's honor is safe, no man's life secure, while property is but something to be stolen or destroyed. That is the state of affairs Mr. Lloyd would establish in the United States. Mr. Lloyd and his unkempt following are in deadly earnest and it behooves thinking people to awaken to the impending danger.

One of the possible benefits accompanying this war is the elimination of Socialism. Let us hope that this benefit may be realized and that in its realization all the rest of the political Apaches may be cast into the limbo where they belong.

Autocracy is fighting democracy, Socialism is fighting civilization. Autocracy would make it impossible to enjoy civilization, but Socialism would destroy civilization altogether. Both are intolerable tyrannies inimical to the welfare of the human race.

A Cure for Caprice

DANIEL A. LORD, S.J.

ROUGHLY considered, there are two general classes of moralists: the moralists who invent theories, and the moralists who live them. The second follow the first as inevitably as a tail follows a comet or a small boy a circus parade. There precisely is the danger of all moral theorizing. If every man were a hermit, living ten miles from his nearest neighbor and absolutely barred from communication with anything more human than a woodchuck, he might sit quietly, in the midst of the forest, spinning moral theories from dewy dawn to dusky eventide.

But moralists love solitude as much as they hate print. As soon as a moralist has gathered a dainty little handful of fantastic moral principles, he rushes furiously into a university or a publisher's office, blows a bugle, clangs a gong, and assembles the populace; whereupon, some pliant idiot takes the new teachings hot from the master's lips and plunges outdoors to try them on the neighbors. Why have the neighbors never thought of organizing a Home Guard?

Geographers may not mention the fact, but among the most important products of our country and among our staple importations are lawless heroes and wayward heroines. They ramp through our current novels and over our subsidized stage "living their own lives." (We can be grateful, by the way, that they're not living ours.) Through the medium of special newspaper writers with alliterative names they tell the credulous public that their particular murder or adultery or robbery was the expression of their eager, panting souls. They did no wrong; how could they, when they were following their esthetic conscience? What we call crime, they call necessary self-expression. Men, stand to the life-buoy!

Irritating and ridiculous as these criminals in evening clothes may be, they are after all only the camp followers of a very definite school of morality. They all stand valiantly for the principle that whatever the individual decrees to do is right; evil is whatever the individual conscience feels itself unable to perform. Morality for them is so much a matter of private interpretation that any crime from manslaughter to the wholesale production of literature reeking of vice is justified by the smug criminals and hysterical feminists who hold office in the "Eager Society of Sob Sisters." We must not be too hard on them for carrying to its ridiculous conclusion the theory of subjective morality.

Since the days of Kant, its ablest exponent, the subjective school of morality has flourished mightily. Kant held that a morally good action is one which my reason decrees and which I feel could be made the universal rule of action for all men. Shall I die for my country? asks the soldier as his officer calls for volunteers in an enterprise that means certain destruction. Yes, he answers; because my reason bids me die for my land, and because the best rule for all men under these circumstances would be to die thus for their land.

Shall I leave my husband? asks the modern heroine, in and out of the covers of our best-sellers, when her butterfly affection has flitted to the handsome coast guard. Yes, she cries, placing her hand where her heart, if she had one, would be located; because my reason bids me leave where love no longer dwells, and I should wish all women to do as I do under the same circumstances. An ethical society of self-respecting Eskimo squaws would sniff at such morality, while a professor without a sense of humor would begin to explain the distinction between reason and caprice. But why should the moralist who accepts as his moral standard the individual conscience condemn her? Each one in his theory is moral dictator for himself, not only judging what is right and wrong but actually making it so. As dictators are notoriously irresponsible, we need not be surprised at the sickening procession of men and women in fiction and real life for whom the whim of the minute has become the law of life. Nor need we flatter ourselves that the end is yet.

Why will people persist in talking as if our reason were really the only unreasonable thing in the world? Unlike the German philosopher in the famous yarn, we do not pull down the blinds and fling all our natural histories in the fire when we want to know what a camel may be like. We trot out to the zoo and look a camel straight in the eye. If we don't, ten to one our camel will be a hippogrif or a dodo. In the same identical way the reason does not go into a darkroom to spin unreal theories out of nebulous data. It is not reason but nonsense unless it bases its operations on the facts of life.

So once more our moralistic friends are looking through the large end of the opera glasses. An action like murder or kidnaping, is not wrong because my reason forbids it; my reason, if it makes any pretense of being reasonable, forbids it because it is wrong. My reason, as soon as it knows anything about the nature of arsenic, mildly suggests the inadvisability of consuming it with my meals. Arsenic, however, is not slightly deleterious because my reason forbids it; my reason forbids it because, as a substitute for demi-tasse, arsenic is not conducive to long life or proper digestion. Some kind grammarian ought to write a guide to the uses of "because."

Take a swift glance at any of the thousand actions which from the dawn of history, man's reason has classified as good or bad. In every case you will find that there is something in the very act itself which forces man's reason to approve or disapprove it. Every reasonable man recognizes the moral goodness of patriotism because through it our national life, so necessary to true peace and temporal prosperity, alone can be conserved. In a parallel way men recognize the evil of treason because like the ambushed assassin it aims with cowardly malice

at the peace and happiness not of a single individual but of a whole people. There is something inherent in every good action which forces the human reason to approve it; and something in every evil action which forces the reason to condemn it. And that something we claim is its conformity or lack of conformity to man's rational nature taken in all its aspects.

Perhaps this may look a bit vague and cryptic; if so, blame a new combination of words; the fact itself is familiar to every moral man and woman. You, kindly reader in your armchair, act upon it a thousand times a day. Suppose, for example, that an honorable man feels within himself the sudden wild impulse to grip the throat of the scoundrel who ruined him in business; instantly his better nature (See, how we seem to slip into the phrase?) rises in protest, and he casts the impulse aside as unworthy of him. Why? Because he sees clearly that murder reduced man to the level of a beast of prey, making him worthy fellow of the wolf and the panther; murder is against his whole rational nature. Why does a pure woman shrink so swiftly from the slightest stain upon her honor? Because she realizes that her woman's nature has entitled her to a niche just below the angels, and every impulse that tends to cloud her stainlessness causes her to be less the being whose purity makes men honorable, and more the mere animal whose passion makes men beasts. Eating and drinking in themselves are actions which we share in common with the brute, though absolutely necessary for life. But we are instantly aware that when a man eats, as the Romans did, for the sheer joy of eating, or when a man allows a craving for drink to ruin his poetic genius, he works against his human nature and commits a morally wrong act.

For all their arguments to the contrary, the Hedonist and the Social Utilitarian could not stay moral men for a single day unless they were constantly recurring to their human natures as the moral metric stick by which to measure their conduct. An action, say they, is morally good which promotes happiness. Yes, but surely all happiness is not moral. We have only to glance at the dens of our cities to realize that fact. Only that happiness is moral which conforms to man's rational nature, which raises it up and ennobles it. The libertine and the drunkard have no right to call their bestial pleasures man's true happiness, because they drag man's intellect and will through the gutters and make their victims false to the duties which constitute man's highest dignity.

In this day of men whose favorite study is their image in a glass and of women whose horizon is bounded by the hem of their skirts one must keep dinning with monotonous repetition on that tiny additional phrase, "taken in all its aspects." Is it not maddening to hear our cant writers harping on "self realization," as if men and women were isolated beings with the breeze and the sea-foam for their parents and the upper regions of the air for their habitat? There is no genuine self realization which does not take into consideration human nature in all its aspects, and very importantly in its essential relations to others.

We are bound, whether we like it or not, with woven steel to our parents, to our children, to civil society, to God. The mother who, in her enthusiastic hunt after culture, has to inquire her baby's name each time she goes to see it, may be wise as Aspasia; in one very important relation she is not a moral woman. A lie may here and now be to the eminent advantage of a lawyer; yet because of his essential duties as a member of the State, he may not perform an act that weakens the mutual trust and confidence without which society would be worse than a confederacy of picaroons. And while other moral systems, which regard man's epitaph as the end of all, may see no good in a man who contributes nothing to society's temporal prosperity, we find place in our moral world for the martyr, the missionary, the Poor Clare, and the man who lives to see noble hopes and dreams crushed into pitiful fragments.

It is the proud boast of Catholic philosophy that, here as elsewhere, she is the valiant champion of human nature. She stands for all that is best and noblest in man's nature; she points out a moral guide that cannot but lead him aright. The man and woman who keep their grip fixed on their human nature will not find themselves twisted from their path by every whim that blows hot with the breath of passion. Our moral standard is the sure cure for caprice.

Who's Who in Quebec

J. C. WALSH

WHEN the officers of the French regiments in Canada went home to France after the cession of 1763, as most of them did, the population left behind consisted of some 60,000 souls. A good many of the *seigneurs* remained, and a delightful section of the native literature is that in which the life of the countryside under the old manorial conditions is described. But the bulk of the population were the tenant farmers, the *roturiers*. I once asked a brilliant writer, with a talent worthy of Paris, if he were related to a judge of his name. "There is no *seigneur* about me," he answered. "I am a *roturier*." It was just about that time the lawyers at the bar had agreed to *Votre Seigneurie* as a free translation for "Your Lordship," by which title a Canadian judge is invoked in England. The device was accepted, but one venerable magistrate was prompted to comment that, "Of

our *seigneuries* there seems to remain only the *banalités,"* that being the name given to one of the feudal privileges from which the old *seigneur* derived his profit.

Considering that this seigniorial system lasted in full vigor until the middle of the last century, and that it is still a matter of prime importance when buying land to make sure that the seigniorial dues have been commuted and paid, it is not difficult for anyone with a sense of values in sociology to realize that here is a community which has habits, manners, outlook and a history of its own, and that standards which can be freely and accurately applied elsewhere do not necessarily apply here at all. Where you can follow a family from the early part of the seventeenth century, from its little farm on the St. Lawrence or the Richelieu, back, back, back from the river front as the generations multiplied, then into the towns and at last into the cities, where you can trace words they brought with them from Normandy or from Anjou, where you can listen to the songs they brought with them three hundred years ago and which you hear nowhere else on this continent, you find yourself in presence of a soul which is entitled to respect, and which will not make itself over to the pattern you in your wisdom prescribe, even if you issue your commands roughly.

The type of Quebec farm, everywhere, until a few years ago and in many sections yet, was the " full " farm, laid out and worked to give a complete existence to the family just as if the rest of the world did not exist. There were fields for bread, and fields for meat; there was the carefully tended wood-lot; the women wove the cloth from the wool of their own sheep and from the cloth they made the clothes. Economically, that was the solid foundation of life. Socially, there was a system deeply rooted in religion and kindliness. The parish church was the center of all communal activities. A society whose growth has been as that of the Scriptural mustard-tree is not to be refashioned as a tailor makes over an old coat. Unfortunately that is an idea many well-meaning people, and many others, never can get into their heads.

One could deduce, if he did not know, the professional element in such a community. The priest, the doctor, the notary; at a long distance from the beginnings of development, the lawyer. Indeed the lawyer came with the town, and he got his training, like the others of the élite, mainly in the classical colleges which rose upon the devotion of Religious Orders. Not until the third quarter of the nineteenth century, but since then with a vigor that has brought remarkable results, were the people able to engage seriously in commerce, industry, finance and the professions related to natural science. Political leaders they had always had, men of power and of achievement. And there was always a high order of journalism, even if it was compassed about by much not so high.

This old Quebec, which is keenly alive and sensitively responsive from brain-center to farthest extremity, finds its political expression today mainly through the voices of Sir Wilfrid Laurier, Sir Lomer Gouin and M. Henri Bourassa. Laurier is the leader of almost the whole of the Province's delegation in the Canadian Parliament; Gouin is the leader of an almost equally solid delegation in the legislature of the Province; and Bourassa as popular tribune and serious journalist wields an enormous influence in the formation of public opinion.

Laurier, of course, long ago attained to a high place in international statesmanship. It would not be appropriate to seek now to limit his standing to the rank of a Quebec politician. But what is true is that for the forty years he has been in public life his own people have idolized him and have stuck to him. He has never spent a great deal of time in laboring to secure a continuance of his people's favor, and they have never required him to put on the candidate's white robe and come and beg their good-will. A strong case might even be made out for the theory that the more distinction he won away from home the more his own were proud of him and content to support him. The same thing would happen tomorrow if a turn of events should cause Quebec to be forgotten and therefore to lose the self-consciousness which the none too polite attentions of others force upon her now.

Sir Lomer Gouin, on the other hand, has fought all his fights at home, and, as the Serbs and the Bulgarians say, there is no blow so cruel as that a brother strikes. Nevertheless, in the close in-fighting of now nearly a score of years, Gouin has been consistently successful, and that of itself would argue the possession of high qualities. He is endowed, in fact, with those attributes one associates with the idea of a great judge. His mind is clear as a straight road ahead, and his thought never gets lost in wayside thickets. He is a scholar, a student, a speaker whose every sentence registers a decision. He is not without warmth of imagination, but when he gives it play it is upon a concrete program, of which he transmits rather the details than the inspiration. He is endowed with that high order of prudence, or perhaps he has cultivated it, which enables a man to keep his judgment and his will traveling comfortably together in double harness. He prefers a result achieved to a project conceived, and yet he has part of the devotion of a disciple back of his determination to complete the program outlined decades ago by his predecessor and relative, Mercier. Not a seeker of quarrels, he has repeatedly carried himself with high political courage. Never a captious critic of what public men do or say in the English Provinces, he is firm in the assertion of the rights of his own Province when attacked, and he knows so well what those rights are that I can remember no occasion on which his defense was unsuccessful. No doubt he has his limitations, but if he has they are not of the sort which count in a crisis like the present, if crisis there be, when the adequate safeguard of his people's interest is the task that confronts him.

M. Bourassa, the third of the group, differs from the other two mainly in that he has deliberately put away what most public men ardently covet. He prefers the free advocacy of opinion without the hampering obliga-

tions of public office. He labors incessantly, passionately, to form the mind of his people, content that others should have what satisfaction legitimately attaches to the exercise of power associated with the translation of the popular will into legislative or executive action. Not that he shirks the awkward or the vital issues. On the contrary, he is a popular tribune in the sense that Wendell Phillips was a popular tribune, or John Bright, or Mazzini. Few men anywhere have such moving power over an audience. His labors of preparation are Gladstonian in volume and thoroughness. He has a courage and an aggressiveness that are a legacy from Papineau his great ancestor. Moreover, he writes as well as he talks, and in the one medium or in the other he can inflame or he can restrain with equal success. If he is sometimes violent, he can be contrite, and if by violence he makes enemies there is a consistency of purpose running through his career of intense and unceasing activity which has won for him the respect that is the tribute exacted from his fellows by a man of character. He fights, as Browning says, "breast forward." And, without office, he wields a power with which men in office have to reckon.

With three such men in her service, Quebec can hope to withstand what shocks the near future may have in store for her. Indeed, there are not many little peoples, if one looks the world over, who are anything like so well provided with leadership. And as all they want is to live their lives in their own way, to continue the civilization patiently builded by so many God-fearing law-abiding generations on the only soil they knew, the prospect is not nearly so bad as many excitable and doubtless well-meaning people would have us think.

The Troubles of an Anglican Bishopric

A. Hilliard Atteridge

THE last Catholic Bishop of Hereford, Thomas Reynolds, died a prisoner for the Faith, in the reign of Queen Elizabeth. He was the last of a line of prelates extending back to the days of the Mercian kingdom in the seventh century. One of the Norman Bishops, Losinga, the friend of St. Wulstan, laid the foundation stone of its cathedral, whose great central tower was erected in the days immediately before the Reformation. It has been in Protestant hands for more than three centuries. It has been disfigured by the wretched restoration work of ignorant eighteenth-century architects. The shrine of St. Ethelbert has been swept away, and the Lady Chapel, as usual in the old English cathedrals, turned into a place for the erection of monuments to men of local fame. And the Anglican clergymen who have usurped the see of Losinga, of St. Thomas of Hereford and of the confessor, Reynolds, have in later years numbered in their line of succession bishops who have held and preached doctrines that are not merely un-Catholic but can only be described as un-Christian.

In the days of the Tractarian movement, when the Church of England was staggering under the shock of Newman's conversion and the abandonment of Anglicanism by a host of its most brilliant supporters, there was a new crisis provoked by Lord John Russell's appointment of Dr. Hampden to the see of Hereford. Hampden in his Bampton lectures, and in a pamphlet written in defense of them, had questioned the full revelation of the Scriptures and taught doctrine that was near akin to Unitarianism. Half the Bishops of the day addressed a protest to the Prime Minister; Manning, then Archdeacon of Chichester, was the chief speaker at a great indignation meeting of the clergy in London; but the protest had no effect, Hampden entered into possession of his see, a few Anglicans took the logical course of leaving a Church that had ceased to defend the elementary doctrines of Christianity, but most of them made up their minds to bear with this "new trial" of the introduction of a semi-Unitarian prelate into the episcopal bench.

Dr. Percival, who has been Bishop of Hereford since 1895, resigned his see this summer on account of age and ill health. His peculiar views had always been another "trial" to the advanced Anglicans who flatter themselves that they represent the Catholic Church of old England. Percival, a Liberal in politics and theology, held the old Protestant views that the High Churchmen repudiate, and he frankly protested against their theories. In an ordination sermon in Hereford Cathedral at the Christmas of 1908, he told the candidates for orders that the "Kingdom of Christ had no sacerdotal system," and went on to say:

> This absence of any sacerdotal order from the Christian Church, rightly understood, is deserving of all the more careful attention because of the tendency of a section in our Church of England to drift back towards the erroneous and misleading Roman doctrine of a sacrificing priesthood.

The High Church party deplored Dr. Percival's views, but consoled themselves with the hope that sooner or later he would be succeeded by a more "Catholic" prelate. They have been most bitterly disappointed. Mr. Lloyd George has promoted to the see of Hereford Dr. Hensley Henson, Dean of Durham, and the promotion is a curious index of the condition of the Church of England.

Dr. Henson is an Oxford man, in his fifty-fifth year. He is described as "a Broad Churchman of independent views to which he is not afraid to give the frankest expression." So one of his admirers writes about him. His clerical career began in the London district. In 1900 he was given a canonry at Westminster Abbey and the rectorship of the parish church of St. Margaret's attached to the Abbey. Here it was that in his sermon on the Christmas morning of 1911 he told his fashionable congregation that the story of the Nativity in St. Luke was probably nothing more than a beautiful poetical legend. There were of course some protests in the Anglican press, but Dr. Henson accentuated his strange attitude in the following Lent by inviting an Oxford Professor who had written a book on "Christianity Without Miracles" to deliver a course of lectures at St. Margaret's, Westminster, on the same theme—the miracles eliminated being amongst others the Virgin Birth of Christ and the Resurrection, as usually understood by Christians.

Instead of incurring any official censure Dr. Henson received promotion. In the same year (1912) Mr. Asquith, then Prime Minister, appointed him Dean of Durham, where there is a minor university for the training of candidates for the Anglican ministry. While Dean of Durham Dr. Henson has more than once addressed Nonconformist bodies, on two of these occasions in defiance of protests from bishops who are now to be his colleagues on the episcopal bench. He has taken a frequent part in newspaper controversies. He opposes disestablishment, and holds that the "National Church" should have room for men of a great variety of opinions. He has written that of course a clergyman must accept the Apostles' Creed, but he adds that there must be a wide freedom as to the interpretation of it. Judging from his Westminster sermon he himself interprets it in a sense that is neither Catholic nor Christian.

Already there are protests against his appointment to the see of Hereford. A meeting of clergymen at Oxford has called upon the Dean and Chapter to refuse to accept him as their

bishop. It is quite certain that they will obey the law and make the best they can of the new appointment. The protests will be as futile as those that were made against Dr. Henson's predecessor, Bishop Hampden, in 1848. It is unhappily true that numbers of both clergy and laity in the Church of England no longer have any real belief in the Divinity of Christ. Dr. Henson represents a large party. His promotion is a new illustration of the "comprehensiveness" of the Church of England. Even the episcopal bench itself represents every variety of belief. Probably some few Anglicans may be forced by this new manifestation of the nature of the Church of England to realize that such a Babel cannot be the Church of Christ which guided by the Holy Spirit is to teach God's truth to the end of time. Others will go on lamenting the "trials" of the Church, and protesting that her real mind is "Catholic," despite the imposition of an unorthodox prelate on what the *Church Times* describes as "the unfortunate see of Hereford."

COMMUNICATIONS

Letters, as a rule, should not exceed six hundred words.

Clerical and Lay Activity

To the Editor of AMERICA:

Letters on the question of the cooperation of the Catholic clergy or lack of it, in movements to suppress "white slavery," interest me principally for the light they throw on our attitude toward public movements, which immediately or remotely concern faith and morals. The normal and proper conservatism of our holy mother, the Church, places her children at a sore disadvantage in our nation, where events no longer march but roll on the rubber-tired wheels of material progress with breathless and unseemly rapidity. Fifty years ago the population of New York State was ten parts urban to ninety parts rural. Today the proportions are completely reversed, being ninety parts urban to ten parts rural. The new, or rather the added moral and economic problems presented by this fundamental and sudden change in human habits is simply staggering.

Now what I gather from the letters before-mentioned is that some writers maintain that the clergy should take more active part in public matters affecting morals. Others rather inaptly, it seems to me, fling back the taunt of disloyalty to the Church. The work of Catholic benevolent institutions in this country in the face of difficulties is marvelous. The work, such as it is, of the clergy is to the glory of God and the credit of the clergy. But how about the laity? There's the rub. The laity should, and undoubtedly could, do more. But the laity does not do what it could do. Why? Because the clergy or officers of the Church militant do not utilize to best advantage the ready services of the soldier laity. The clergy is concerned with purely parochial matters, too much to the exclusion of everything else. There should be in every parish, worthy of the name, boards of laymen concerned with the following matters:

(1) Parochial and diocesan finances as they affect the civic community; for example, the financing of far-reaching benevolent movements like the Knights of Columbus' fund for the soldiers, the promotion of a healthy organization for boys after the pattern of the Boy Scouts, or collecting campaigns for eleemosynary institutions.

(2) The vigorous combating of anti-Catholic associations, when they venture to take sides in politics for the avowed purpose of injuring the Church.

(3) The establishment of more St. Vincent de Paul Conferences and their reasonable cooperation with civic, organized non-Catholic or non-sectarian charities. In most cities the Jewish charities have a standing order with the main organized charity associations to turn over to them all Jewish destitutes. There is no such thing in most Catholic dioceses. Here and there an enterprising clergyman will act on his own account for his own parish. Many Catholic clergymen refuse to listen to any but direct appeals, and all cooperation with any society not frankly Catholic. I will venture to say that only good could come of it, if in every non-sectarian charity organization there was a recognized representative of the Bishop, preferably a member of the society of St. Vincent de Paul.

(4) Constant watchfulness to check, as far as possible, the spreading of pornographic literature, pictures and entertainments. The enforcement of decency in pleasure resorts and the general enforcement of the law in regard to public morals.

A diocesan group of aggressive and influential laymen could do vastly more practical good in having certain temptations done away with than a year of Sunday sermons. It would make an interesting point of dispute whether he is the more practical Christian, who stands in the pulpit and warns the susceptible in his congregation to look the other way on passing a flagrantly indecent poster, or he who goes down and persuades the chief of police to have it removed. Now I maintain that it is the place of the priest to seek out, each in his own parish, members who will act on such boards and encourage them in their efforts. The recent article of Father Garesché in AMERICA, begging Catholics to take more interest in the proper conduct of public schools, is a matter in point. What is everyone's business is no one's. If the Bishops asked every priest to appoint in his parish one man to do this in cooperation with the rest how much might be done? As the article stands, Tom, Dick and Harry reads and then runs to the next article, sighing: "What can I do alone?"

The average parish priest, although there are brilliant exceptions, considers that his duties begin and end with the Sacraments, the collections and the school. The wealth of possibilities in parochial organization is left entirely to the voluntary and ofttimes indifferently accepted efforts of laymen. The success or failure of the parish as a civic institution depends too much on the initiative of the parish priest.

There should be a high and generally accepted standard of what constitutes a well-organized parish over and above the number of communicants, and the size of the Sunday collection and the school, and, it might be added, the outward splendor of the church edifice.

These suggestions call for very little more work from the already overburdened parish priest, but offer means of utilizing a great quantity of parochial ability and good-will that lie fallow solely for want of planting the seed. The greater utilization of sodalities, where these exist, and the founding of them where they do not, offer the most obvious field for cultivation. These things can always be done without "band-wagon" or "Billy Sunday" methods. Furthermore, I submit that to hold that we may not cooperate with non-Catholic citizens toward the common good in matters of morals for fear of scandal is rank bigotry and not holiness.

Buffalo. J. S. L.

Some Irish Old and New

To the Editor of AMERICA:

As a reader of your valuable weekly, though not an old Holy Cross College boy of '61, may I be permitted to say a wor on the subject of "Some Irish Old and New," which is at present eliciting some friendly criticism in your pages. Mr. Philip J. Libby has my sincere sympathy in having to listen to those "vulgar slurs" and ignorant sneers hurled at him by the "ould country Irish," as "country born," "second crop" and "Yankee born."

But if this Mr. Libby listened at a little closer range he would hear from another camp more insidious epithets hurled into other ears such as "greenhorns," "salt-water boys" and "micks." Both attacks are to be deplored and are due to ignor-

ance; but which is the more to be condemned? I think that the sons of the "old stock" are more insulting to the offspring of this old stock when they designate them as salt-water boys, micks, and the like. It is unworthy of the best traditions of our race and betrays a narrow-mindedness unworthy of dear old "Banba of the Streams." But we must always consider the sources of such gross insults, and I believe the Irish-American who criticizes the "old country borns" is himself unworthy of the traditions of Irish ideals. Probably he is the son of some "get-rich-quick," whose parents were never anything in Ireland, and now that they have made a little money in this country, wish to be known as the Shoneens who hate Ireland as much as the genuine Celt "loves" England.

Genoa, Ill. T. O'BRIEN.

The St. Vincent de Paul Society

To the Editor of AMERICA:

An ever-timely topic for discussion is the work of the St. Vincent de Paul Society. The value of this labor of love cannot be estimated in dollars and cents nor properly appreciated by a study of statistics; nevertheless every effort should be made to increase the efficiency of the society. We may moralize as much as we please on the good that is done but wherever there is room for improvement in method or in practice no means which has justified its value by actual experiment should be ignored. Criticize as you may organized charity, these organizations have spent thousands of dollars in perfecting methods of relief and investigation. Their main defect from a Vincentian standpoint is that they are "heartless." Why not adopt what is good in them and send some purifying Vincentian blood through the system to spiritualize, and if necessary, humanize it? We should not be either afraid or ashamed to learn "from the enemy."

In the discussion of the society there has been stated but little that has a constructive character. We would welcome a statement of the ways and means of perfecting our social-service work by anyone experienced in this field, and many Conferences would adopt such of the suggestions as would increase the efficiency of their available resources. This, however, depends upon the director of the individual Conference. Here, as in all other matters of a diocesan character, we are handicapped by parochialism. The spiritual director's vision may be horizoned by the parish limits, while the methods of the Conference including suggestions for improvements may be confined to the same territorial restrictions; others, however, are of a more progressive character to whom suggestions are not intrusive.

New York. R. S.

The Bishop of Ukraine

To the Editor of AMERICA:

AMERICA, in its issue of December 29, referred to the consecration of Mgr. Theodoroff by the Most Rev. Metropolitan of the Uniates, Count Andrew Szeptycky. As a personal friend of the Rt. Rev. Leonidas Theodoroff, or in Russian, Fiodoroff, I am able to give to the readers of AMERICA a few details concerning the new Bishop of Ukraine. The Bishop is a convert from the Russian schism. He joined the Catholic Church in 1906, when Archbishop Szeptycky, after long negotiations between the Apostolic See and the Russian Government, went to Russia in order to investigate the validity of the ordinations of the schismatic sect of the Staroviercy, or Old Faith, which is the least opposed to the Catholic Church. Many converts from this sect have joined the Catholic Church, thanks to the grace of God and the endeavors of Archbishop Szeptycky and the late Bishop Ortynski. Archbishop Szeptycky traveled throughout Russia and brought back into the Church a very great number of persons belonging to the highest Russian aristocracy.

Among the converts in Petrograd was the sister of the former Russian War Minister, Sazonoff, who is a near relative of Bishop Fiodoroff. Miss Sazonoff built, at her own expense on St. Basil's Island, in Petrograd, a Catholic church for the Slavonian rite, of which the Rev. Alexander Ivanovitch Dayjbner was appointed pastor. In 1913 this zealous priest was arrested and exiled by the Russian Government, but he has returned to his flock.

Bishop Fiodoroff was born in 1880 and was twenty-six years old when Archbishop Szeptycki met him. As the young man was himself a member of an old aristocratic family, he was interested in the new conversions and soon fell under the influence of Archbishop Szeptycky. Fiodoroff joined the Church in 1906. He finished his theological studies in 1909, in Rome, in the Gregorian and there we became friends. Having been ordained, he entered, in 1910, the old Greek Order of the Studites, which was founded in the fifth century in Constantinople. This Order resembles the Trappists in the severity of its observance.

At present Bishop Fiodoroff is thirty-eight years old and is a man of great talents and holiness of life. He possesses profound historical knowledge, and notwithstanding his comparative youth, a wide experience. In his external appearance he is a striking contrast to the Bishop who ordained him. Archbishop Szeptycky is a giant, over seven feet tall; the new bishop of Ukraine resembles a young Sicilian altar boy, with delicate figure, dark hair and angel-like features.

We should like to ask the prayers of the readers of AMERICA for the new Bishop and his work, as there are well-founded hopes now that Ukraine is independent, of bringing back to the unity, of the Catholic Church some 30,000,000 of these Ukrainians who are now living in schism.

Frankford, Pa. VLADIMIR PETRIVSKY.

Cardinal Newman's Correspondence

To the Editor of AMERICA:

Having gone over carefully and interestedly the two volumes with the title, "The Letters and Correspondence of John Henry Newman," edited by Cardinal Newman's sister, after his decease, and at his expressed wish, I have been surprised not to find in all the long correspondence presented, a single letter from any one of three prominent Tractarians, who left an indelible impress on the Oxford Movement, namely, Ward, Faber and Hope Scott. Of the three, Ward took a foremost part.

Surely, with the divergence of views held by Newman and Ward, as to the presentation of principles enunciated in the "Tracts," many letters must have passed between them. Those differences in treating of the subjects are set forth in Wilfrid Ward's life of Cardinal Newman. The first mention of Ward, Faber and Hope Scott occurs in the correspondence of 1838-1839. Can any light be thrown on the non-appearance of letters written before that date to these gentleman? Is it possible that no such letters were written or preserved?

Oakland, Calif. THOMAS F. MARSHALL.

Caring for the Child

To the Editor of AMERICA:

The article on Sociology, entitled "Caring for the Child," published in the issue for October 13, 1917, has suggested the enclosed draft on New York for $25.00. Please transmit it to the persons in charge of the institution which cares for "the babies that no one wants."

Kuala Lumpur, Selangor, F. M. S. P. J. FITZGERALD.

[This contribution from the other side of the world has been forwarded to the great institution conducted by the Sisters of Charity, the New York Foundling Hospital.—Ed. AMERICA.]

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Stamps should be sent for the return of rejected manuscripts.

Stand By the President

AMERICANS, as a people, know very little about war. In the sense that war never loomed large in their thoughts as a means to national honor and prosperity, they have not been rated a war-like people. These ends they have preferred to attain by pacific means. Thus a generation has come to maturity, to whom war has seemed something exotic, to be looked for in other countries, but foreign to the busy, peaceful United States. Hence it is not altogether strange that there are some in our midst, not many, but too many, who appear to believe that a declaration of war is equivalent to a successful conclusion of the war; or that certain voluble and picturesque Americans, not hitherto rated with Washington or Lee as statesmen and military geniuses, profess to see the ship of State heading directly for the rocks, under the unskilful pilotage of President Wilson.

Much of this criticism would be amusing, were it not for the fact that some citizens take it seriously. It might be alleged with partial truth, that the country has prepared for war with a slowness which is causing some uneasiness among the Allies, but to say that we are on the rocks, or even in the neighborhood of rocks, is to go beyond the facts. War is not so calm an occupation as knitting, and is acknowledged to be more perilous than sheep-herding; it has, moreover, asked much from thousands of American fathers and mothers, and before the blessed dawn of peace may call upon every American to pay for the privileges of freedom in the coin of sacrifice. These are things which only now we are beginning to realize. The realization inclines us to be captious, perhaps unfair, and, as was to be expected, the War Department has borne the brunt of the attack. That Department, as the Secretary freely confesses, has made its mistakes; but such accusations as that through stupid neglect, our soldiers in the cantonments are dying "like East Side babies in summer," is both unjust to the Department and thoughtlessly cruel to the families of the enlisted men. The fact is that the death-rate from September, 1917, to January 1, 1918, was somewhat lower than that of civilians of the same age. Nor has the Secretary's contention that "no army of a similar size has ever been raised, trained and equipped so quickly," been successfully controverted. No one will contend, least of all the Secretary, that, in any department, the army has reached its highest point of development; nevertheless, what has already been done is a fair guarantee for the future.

Finally, there seems little reason to believe that the President is seeking to make himself a dictator. It is, of course, possible to conceive a worse creation than a dictator; a bungling board, for instance, composed of "pork-barrel politicians," in charge of a war for the preservation of democracy. But as conditions now are and are likely to remain, boards and dictators are equally remote. No one acquainted with the tremendous powers vested, directly and by implication, in the President by the Constitution, will be tempted to say that Mr. Wilson has in any way trespassed upon functions beyond the scope of his high office. That is an accusation to be urged only by prejudice or ignorance. In a republic such as ours, there is always place for criticism, incisive criticism, destructive criticism in certain crises, and criticism of every kind, except dishonest, malevolent criticism. It is only reasonable to assume that Congress and the courts may be relied on to preserve unimpaired the system of checks and balances, characteristic of the American form of government, leaving to the citizen the duty and privilege of omitting nothing which may strengthen the hands of our civil superiors. Criticism is useful, but obedience comes first, and the first and plain duty of every American citizen is to stand by the President.

Catholic Mothers and the Vote

NOW that the women have the vote, New York expects every woman to do her duty, and use with discernment the privilege which has been conferred upon her. In the metropolis, she will not lack teachers, for many have undertaken the task, if task it be, of enlightening her intellect on affairs of public moment, and of awakening her will to cast her vote in such wise, that the civic millenium may be looked for within a reasonable time after the next election. Democrats and Socialists, Laborites and Republicans, political parties of varied names and purposes, and even church societies, have established schools or bureaus for the express purpose of teaching the new voters how to exercise the franchise for the greatest common weal. In avowed design, at least, all these movements are praiseworthy. In practice, however, much of the energy which they are gener-

ating may be lost. For if the common tradition of mankind is not to be overturned, the women will, in the end, make up their minds for themselves, with little reference to outside influences, and either not vote at all, or vote as "they feel like."

It is probably true that very many Catholic women, perhaps the majority, look upon the vote with indifference, if not with a certain unfounded dislike. This is a condition which should not be allowed to continue, for never was it more important that the franchise be used, and used properly. In these days, when the wildest theories, resting upon principles destructive of good order in the community, may be given practical expression through ill-considered social legislation, to vote is rather a duty than a privilege. Nothing can ever take the place, in Catholic hearts, of the "old-fashioned mother" whose first duty and highest happiness was to care for those of her household. Under changed circumstances, however, it may became the duty of the "old-fashioned mother," who is really not "old-fashioned," but the perennial product of Catholic principles, to use her influence for the protection of the community, as well as for the good of her own home.

An Irresistible Appeal

THOUGH AMERICA, as is well known, has always sternly refused to open its editorial columns to appeals for the needy, the time seems to have at last come for making an exception to this iron rule. For even editors have hearts, and, when a strikingly worthy charity is brought to their attention, the most hardened and cynical of their tribe, sometimes rise above themselves and plead so eloquently for the cause that the relief-fund soon runs up to the millions. That being so, the moving nature of the following appeal, our readers will no doubt agree, leaves the editor quite unable to avoid publishing it:

Friends:

Please take enclosed tickets, and more if you can, . . . to help feed the dogs and cats sent to the Animal Refuge, 810 Ensor Street. Only tickets bought from us do we get a percentage on. The cost of food, even for animals, has increased greatly, and the ones at the Refuge who [*sic*] are there until good homes are found, must be fed. This year we are doing even more charity work by having to accept pets sent us by people who can no longer feed them. Think how the separation of poor people from their pets is alleviated by sending them to the Refuge, where they will be cared for, instead of having to have them condemned to death. Remember what dogs are doing for us at the "Front"—doing scout work and relief work such as even man cannot do. Europe has honored these dogs with medals of recognition for bravery. Do we not owe the homeless ones in our own city food and shelter? They all have the capacity for faithfulness, bravery and patience, even if they have not been called out to serve the colors. Help us as you always do, and accept our grateful appreciation.

MRS. BOLLING BARTON,
President pro tem.

It is hard to see how any heart but one of adamant can resist this appeal. Though the papers are filled with urgent pleas to help starving Italy, famishing Armenia and war-worn Poland; though hungry England is clamoring for 75,000,000 bushels of American wheat; though there are numberless poor in our own cities and towns who are actually without the necessaries of life; nevertheless, the far more pressing needs of the cats and dogs who [*sic*] have found a home in Mrs. Bolling Barton's Animal Refuge should open wide both our purses and our hearts. True, milk is so high that Mrs. Murphy's youngest child will hardly survive the winter, yet think what a comfort it will be to Miss Perkins who has been tearfully separated from her darling Pussy, to know that owing to your timely contribution the little quadruped orphan will still enjoy its accustomed morning cream at the Animal Refuge on Ensor Street. And though everybody knows that because coal cannot be had, the entire Rospillosi family is down with pneumonia, two of them so ill that they will probably die, think how much your generous contribution to Mrs. Barton's fund will do to keep cozy and warm that high-bred Pekinese whom the childless Mrs. Uplift has sorrowfully sent to the Animal Refuge. Finally, because there are some men heartless enough to hold that institutions like that at 810 Ensor Street, Baltimore, should be investigated by our food and fuel administrators, and obstinate enough to maintain that the funds already collected by the President of the Animal Refuge, its six vice-presidents and its large board of managers, could best be used to buy a quantity of chloroform for the promotion of euthanasia among the furry inmates of the Refuge, remember that these unfeeling persons' very attitude of mind makes it all the more incumbent on our readers to see that the unappreciated American relatives of those noble dogs at the front who [*sic*] have been decorated for courage and efficiency should receive some substantial marks of recognition, at least for their admirable "capacity for faithfulness, bravery and courage."

Catholic Unity League

THE recent Luther celebrations have revealed to us the woful misconception regarding all things Catholic which still exists in the Protestant mind, and everywhere indeed outside the Catholic Church. It was hardly possible to open even a secular magazine, treating of this subject, without seeing at first glance false, if not positively ridiculous, statements concerning Catholic doctrine and Catholic practices. There is, doubtless, in our day a better understanding between Protestants and Catholics than existed at the time when Newman wrote his "Present Position of Catholics in England." But the false views regarding the Church which are still current everywhere prevent many from seeing the truth and joyfully embracing it. A mist is hanging before their eyes,

hiding from their sight the beauty of the one true Spouse of Christ. For many, to know her would be to contribute to the utmost of their power toward giving this knowledge to the world. It is the great return they can make to Almighty God for the unspeakable grace of the true light of faith bounteously bestowed upon them.

One of the means by which the Catholic laity can assist in spreading the Kingdom of God is by the promotion of lecture courses to non-Catholics. Such a course is at present announced to be given under the auspices of the Knights of Columbus from February 10 to 24 at the Paulist Church in New York. It is the fourth annual event of this kind conducted by the Paulist Fathers, and we are told that previous courses have brought scores of converts into the Church. Doubtless the present series of doctrinal lectures will be no less rich with the blessings of God to many a non-Catholic.

But while this work is excellent, its promoters know that their individual powers are of necessity very limited. Their voice cannot reach beyond the walls of the church. Yet vast multitudes without are no less in need of Catholic instruction. Hence the reason why the indefatigable Father Conway, C.S.P., founded the Catholic Unity League (415 W. 59th St., N. Y.). Its purpose is to interest the Catholic laity in this same work of extending the Kingdom of God upon earth. Catholic men and women are invited to enlist in the association as active members or contributing members, as associate members or life members that they may thus give of their energy, or at least of their means to this noblest of all causes, the conversion of souls to Christ. The aims of the proposed enrolment of thousands of Catholic men and women in this work of the lay apostolate are thus briefly summarized by the League: "To explain Catholic truth and to answer kindly and intelligently the difficulties of earnest-minded inquirers; to further lecture courses to non-Catholics and to provide funds for their support; to distribute Catholic books and pamphlets gratis to all seekers after truth."

This is a splendid program which should meet with an enthusiastic response from the Catholic laity. The time is ripe for such instruction. Countless thousands are in search of the truth and it is our duty to point it out to them. The grace of God and their own good will, together with our earnest prayers, will accomplish the rest.

"The Religion of Sanity"

SPEAKING of an article entitled "The Religion of Sanity" which appears in its current issue, the *Century* declares that this "absorbing interpretation of the practical side of American religion should win considerable attention." To atheists, free-thinkers, and rationalists it will no doubt commend itself, but to those whose vision is not hopelessly narrow and who have retained a vestige of faith it will seem to be only another illogical generalization spun by a Socialist out of his own heart. The study, however, has an interest for those Catholics who are bent on sending their sons to non-Catholic universities.

The writer sets forth what he believes he has found to be the religion of a Middle Western university, and doubtless his facts are correct. His conclusion, as applied to the American people, is a gross calumny, but it portrays fairly well the radical views on religion which obtain in many secular educational circles. His description of the American religion obtaining in one such circle is very frank.

This new religion of America is a thing indigenous to American soil, evolved by the people in harmony with their lives and ambitions; it has a supreme contempt for the philosophical abstractions underlying good and evil; it is a creed irreconcilable with the ideals of Christ, whom it looks on as the "apotheosis of effeminacy," "the most picturesque of failures." It is indeed called Christianity but only out of compliment to tradition, and if it uses certain Christian formulas, like "The wages of sin is death," it does so only in a new sense, namely, that sin is weakness resulting in disintegration of character; it puts cigarette-smoking on practically the same plane as promiscuous immorality, and dissuades from impurity, not because it is inherently wrong, but solely on the score that it is unmanly and acts as an obstacle to success.

Catholics who will not take the word of their ecclesiastical superiors as to the danger to faith in secular institutions of learning would do well to devote "considerable attention" to this cold, unimpassioned study of the religion taught and practised in one such institution. The description has the ring of sincerity; and although its author is a sorry philosopher and quite innocent of any knowledge of the real nature of Christianity and the ruthlessly practical side of Catholicism, he is nevertheless a keen observer of facts. He paints the Middle Western university as he saw it. Being a Socialist he will not be suspected of over-pious susceptibilities. The religion he describes is to him immensely satisfying; if he speaks of it and its adherents, the students, he does so only to praise.

Too many Catholics have come out of such universities in the same condition as his friends, aggressively Modernistic, with a crusader's passion for sweeping the musty cobwebs out of the world, taking nothing on faith, emancipated from ancient creeds, splendid pagans. Had they gone to Catholic colleges, they would have seen through the shallow superficiality of such a parody on religion, and would have aligned themselves with the vast army of profound thinkers who have tested Christianity and not found it wanting. Instead, they became intoxicated with a little learning and much sophistry, and gave up their dearest possession. Catholic parents have rued their folly in exposing immature minds to such dangers. Others who are thinking of imitating the scandalous conduct of such parents should ponder the article in the *Century,* in the light of their strict responsibility for the eternal salvation of their children.

"The Craft of Dying"

SINCE this devastating world-war began, a change has been noted in the average man's attitude toward death. Formerly he was loth to think of death at all, and as for speaking of it even to those seriously ill,—that was decidedly bad form. But the present conflict has made the thought of death familiar. Nearly every family in warring Europe has no doubt been bereaved of relatives, wayside crosses bearing inscriptions which commend the departed to the prayers of passersby have grown common even in Protestant England, and the importance of learning how to die well, since die we must, has been seriously brought home to many who have hitherto avoided such thoughts altogether. Very seasonable, therefore, is Longmans' recent publication of the quaint and pious fifteenth-century treatise on "The Craft of Dying," which Richard Rolle probably translated from its Latin original and which was a veritable vade-mecum of pre-Reformation Catholics.

So great is the Church's concern that those who are seriously ill should be prepared betimes for death that in the Middle Ages she charged "straitly every bodily leech that he give no sick man no bodily medicine unto the time that he hath warned and induced him to seek his spiritual leech." The author of "The Craft of Dying" wishes his readers to be familiar with every aid for making a good end, so he gives divers godly counsels regarding the temptations that beset the dying, suggests what questions should be put to them, tells what dispositions they should be in, and what "obsecrations" they ought to use. Those who assist at death-beds are advised, for instance, to

> Present to the sick the image of the crucifix; the which should evermore be about sick men, or else the image of Our Lady, or of some other saint the which he loved or worshiped in his heal. Also let there be holy water about the sick; and spring [sprinkle] often times upon him, and the others that be about him, that fiends may be voided from him.

The high importance of the sick man's heart being "meeked to the knowledge of the defaults" which he has committed to the end that he may "duly repent them" is also emphasized. But there is nothing more beautiful in the little book than the "obsecrations" that the seriously ill are exhorted to make to "the right glorious Virgin Mary, which is the very mean [mediator] of all sinners," and who is the "most remedious speed and help of all sinful men to God." Those who assist the dying are bidden say to Our Lady for instance:

> Ever clean and blessed Maiden Mary, singular help and succor in every anguish and necessity, help us sweetly and show to our brother, thy servant, thy glorious visage now in his last end. And void all his enimies from him, through the virtue of thy dear beloved Son, our Lord Jesu Christ, and of the holy Cross; and deliver him from all manner disease of body and soul, that he may thank and worship God withouten end. Amen.
>
> O glorious Queen of Heaven, mother of mercy, and refuge of all sinful men; reconcile me to thy sweet Son, my Lord Jesu, and pray for me, sinful wretch, to His great mercy, that for love of thee, sweet Lady, He will forgive me my sins.
>
> O right entire and eternal Blessed Lady, glorious maid, aideress and helper of all anguish and necessity, succor us sweetly now; and show to thy servant here, N., our brother, thy gracious visage in this last necessity. Withdraw and put from him all his enimies, by the virtue of thy right dear Son, Our Lord Jesu Christ, and by His holy Cross and Passion; and deliver him from all anguish of body and soul, to the end that to God our Lord he yield praising without end.

Thus did the Catholics of medieval times learn the "craft for to die for the health of man's soul," and out of a desire to make "a clean end" they had recourse, as do their children in the Faith today, to Blessed Mary, the Refuge of Sinners.

Literature

THE GENIUS OF COOPER

AMONG noteworthy contributions to the story of American letters I have enjoyed most, William Crary Brownell's essay on Cooper. And particularly, because in writing it Mr. Brownell definitely restored to his properly high niche in our literary hall of fame one of the world's greatest romancers; it is not too much to say that he rehabilitated Cooper.

The treatment accorded by American critics to one whom Mr. Brownell ranks "with all but the greatest" of our literary possessions, signalizes the perils that exist for the Catholic student in drifting with prevailing currents in literary criticism. Among the few possessions of inestimable value to such a student is his detachment; and he most of all, should be chary of accepting the mere judgment of the day as it may run. Where in the critic perception is lacking, it would obviously be too much to expect appreciation. And the treatment of Cooper at the hands of imperfectly equipped censors suggests that the walls of every study and every classroom should bear this admonition: Criticize, if you like, freely; but always remember you are, first of all, criticizing yourself.

The readers of AMERICA have particular, even painful, reason to know that most men are content to let others do their thinking for them. This always limits the number of thinkers to be reckoned with; and of these but a few are trustworthy. For it is not enough to think independently. As Mr. Brownell himself has somewhere expressed it: "To produce vital and useful criticism it is necessary to think, think, think, and then, when tired of thinking, to think more."

However, he has not been content to rest a defense of Cooper on the quite ample grounds of his own judgment. From the resources of an erudition, embarrassing in its amplitude, to ordinary critics, he summons, for example, two of the greatest names in all fiction to bear witness to our novelist's rank in the very important field of the portrayal of character: "I have to own," said Thackeray, "that I think the heroes of another writer, viz, Leatherstocking, Uncas, Hardheart, Tom Coffin, are quite the equal of Scott's men; perhaps Leatherstocking is better than any one of 'Scott's lot.' *La Longue Carabine* is one of the great prize-men of fiction. He ranks with your Uncle Toby, Sir Roger de Coverley, Falstaff—heroic figures all—and the artist has deserved well of his country who devised them."

"I doubt," said Balzac, "whether the works of Walter Scott present us with such a splendid creation as this hero of the forest and the plains." And Balzac's biographer, M. André Breton,

adds: "I fear that the usurers of Balzac, his lawyers, bankers and notaries, owe too much to the sojourn his imagination had made in the cabin of Leatherstocking or the wigwam of Chingachgook, and that there are in the *'Comédie Humaine'* too many Mohicans in spencers or Hurons in frock coats." "Sainte-Beuve praises without reserve," continues Mr. Brownell, "that creative power of Cooper which gave birth to such original characters, a power similar to that of Rabelais when he created 'Panurge,' of Le Sage when he conceived 'Gil Blas' and Richardson 'Clarissa.'"

Yet it is precisely Cooper's "Mohicans," from whom, it would seem, even Balzac could derive inspiration, who have been called on to withstand the chief American attacks on his portrayal of character. And like most of our hardy aborigines, his Indians have stood the critical onslaught well. They were not only the first genuine Indians to make an appearance in literature but they have never successfully been discredited either as types or characters. The ridicule heaped on them is to be accounted for in great part by the fact that the "noble white man" wanted their lands. And to hang a dog, with popular approbation, English practice requires that you first give him a bad name. The viewpoint of the hardy frontiersmen, colored by outbreaks of savage resentment on the part of Indians that objected to being pillaged, gradually became the public viewpoint of them and this in turn furnished to our easy-chair literary critics their impressions of the red man. The Indian himself too long scorned the press-agent.

But Catholic students, least of all, have need to rely on popular tradition for their judgment of the American Indian. Their own missionaries are the highest possible authorities on the subject. And these have recorded in their life-blood the savagery and degradation of the Indian and his marvelous response to the elevating influences of Christianity. Not until the story of men like the Onondaga, Garagontié; of Tegakwitha, Lily of the Mohawks; of the Hurons of Lorette and of the Iroquois of Caughnawaga, can be blotted from our missionary records will Uncas or Chingachgook stand in need of defenders.

The women of Cooper, as well as his Indians, have been ridiculed. Fun has been poked at him because he termed them "females" and this, curiously, by men familiar with the changing fortunes of words. That which is now almost strictly a designation of one sex, stood in his day for "woman" and legitimately, for a young woman. The "finishing school" of Cooper's day was a "female academy." One might as well object to the "wig of Lovelace and the hoop of Clarissa." And in stories of romance and adventure, men naturally play the dominant part. Such stories, too, are usually set in times of great public stress, and in these circumstances—if latterly we except the suffragette—women do not "act up" as they do in novels of manners. But anyone that imagines Katherine Plowden or Cora Munro could not "act up" on necessary occasion, could hardly set up for a discriminating critic.

The picture Cooper painted in "The Leatherstocking Tales" has long since vanished from our American life, but it will always survive in his pages as an unequaled contribution to our literary possessions. When he turned to the sea for a story, his success was likewise extraordinary. How he surpassed Scott in this particular is marked in comparing "The Pilot" with "The Pirate." Indeed, it was because he was dissatisfied with Scott's sea story that he wrote "The Pilot" and the first five chapters of the American novel will stand with those of any story of the sea ever written. Consider the orderly unfolding of the plot, and its unflagging succession of incidents, with each springing naturally from its predecessor, and all reflecting that continued interest which we term suspense. Perhaps the supreme test of a story is that it will hold the reader to a finish. This "The Pilot" does.

Doubtless the greatest obstacle to Cooper's present-day popularity is his prolixity. Mr. Brownell points out that Cooper belongs to youth but an American boy of my acquaintance now refuses to read any book that does not begin with, "Help! Help!" I fear there are many such young Americans and Cooper does not begin in this way. Novelists in his day rode in stage coaches, not motor-cars. Undoubtedly in the art of condensation, our fiction has improved. But in Scott's and Cooper's day they obviously lacked editors to cut down speeches such as survive now only in the *Congressional Record*. The American boy must do this editorial work for himself. In Scott and Cooper it is well worth doing.

And if I can have anything of value to urge here beyond recommending the student to read Mr. Brownell on Cooper, it is to plead that our teachers encourage their boys to read Cooper himself. Teach them how to skip and cut through overlong narration or dialogue, but urge them to stick to the story; it is in this they will find their reward. "The Leatherstocking Tales," for the most part, "The Spy" and "The Pilot" will hold any boy that can be held by romantic adventure.

By the happiest possible chance, Cooper was born in New Jersey and not in New England. This has meant much for American literature. He was, too, an Episcopalian, and a century ago that meant definitely more than it means now. His views of life are so sound as to be in our day refreshing. Indeed, to appreciate what we have lost out of our American life in a brief century one has need only to read Cooper: The high regard for the sanctity of the marriage tie—it is gone; the settled appeal to those verities common even to a divided Christian faith—wholly gone; the chivalry toward women, that rosy-cheeked if sometimes unruly foster-child of Christianity, quite gone. Read in Cooper's pages the moving death-scene of a Christian gentleman such as Colonel Howard—what novelist could truthfully write a like scene as typical of today? Mortally wounded among his "rebel" American kinsmen, Colonel Howard, Tory, dying at sea, begs of his distressed relatives that he may at least be buried in consecrated ground. Who, as this page is printed, among the great-grandchildren of men such as Colonel Howard, could explain, if questioned, what the words "consecrated ground" means? To have restored to us one of our few great literary possessions, is a genuinely patriotic thing and this Mr. Brownell has definitively done.

FRANK HAMILTON SPEARMAN.

REVIEWS

Giordano Bruno. His Life, Thought and Martyrdom. By WILLIAM BOULTING. New York: E. P. Dutton & Co. $3.75.

Mr. W. Boulting represents a type of the "modern" mind which is about as uninteresting as it was common in the days before the war. He is obsessed with modernity. His sole criterion for the truth of Giordano Bruno's ideas is that they were so very modern that many of them can be paralleled by similar notions to be found in the writings of Bergson, Bradley and others who, like Bruno, have, in their attempt to live by philosophy, been equally hampered by an over-powerful imagination. In other words he is a Modernist whose endeavor in this work appears to be to show that Modernism is not so modern after all; which is pretty much just what Pope Pius X meant when he defined it as "*omnium hæreseon comlectum.*" But, Mr. Boulting displays his great lack of depth most manifestly in that he evidently fails to realize that had Luther, Calvin, Bruno, Spinosa, Kant, Fichte, Schilling, Hegel, etc., not been quite so modern the world would have been much wiser and would have been spared this modern war; for in one way or another they all "perceived" (*sic*) as he says in praise of Bruno "that moral practice is not under unalterable laws: it is relative," and with this they laid the foundations for that philosophy of frightfulness which holds treaties to be mere "scraps of paper" and which, if

it could, would substitute might or "the will to power" for God's laws of right.

Another typical point in the work under review is the author's attitude towards the Church. His information about this nineteen-hundred-year-old institution is on an even lower level than is his knowledge of what may happen to lie on the other side of the moon; for, with very few points excepted, it is nothing but gross misinformation about a subject on which he could easily have informed himself had he wanted to. Yet this has not prevented his writing about the Church as though he knew it better than all the Apostles, Fathers, Popes and theologians in the past, or than all of the 300,000,000 Catholics alive and thinking in the world at present. As with those of his type the word "authority" seems to have taken very uncomfortable lodgment in his mind. Yet for all that his "thin habits and poor likelihoods of modern seeming do prefer against" it, the fact is that in all that they hold to be of faith Catholics believe not on the authority of the Church, as he would have it, but on the authority of God. The Church is merely the Divinely established and infallible guardian of that inestimable treasure of revealed doctrines which God Himself in His infinite goodness has imparted to man. Again, vagarious thinkers like Bruno turn out to be heretics more by reason of what they obstinately deny than of what they assert. And after all, what is the use of maintaining that four times five are twenty if you refuse to admit that two times two make four, or what earthly good could ever come of Bruno's enlarging chimerically upon the Copernican theory if it meant that he began by denying the personality of God and the Divinity of Christ? But then Mr. Boulting holds truth to be relative and will allow nothing so absolute as all this to loom up on his own mental horizon. The necessary consequence of this, however, is, that in adjudicating between Bruno and the Church he is almost as modern as Pontius Pilate. For Pilate believed truth to be relative; and he no less than our author yielded to "modern" opinion. While holding judgment, moreover, he also refused to weigh the other side of the case. But Pilate did not attempt to exonerate Barabbas and at the end, in a spirit of true religious indifference, he politely washed his hands; whereas Mr. Boulting has placed himself in the category of those of whom Carlyle wrote: "Their tolerance is but doubt and indifference," yet "touch," says he, "the thing they do believe and value, their own self-conceit: they are rattlesnakes then."

M. I. X. M.

Selections from the Correspondence of the First Lord Acton. Edited with an Introduction by JOHN NEVILLE FIGGIS, Litt.D., and REGINALD VERE LAURENCE, M.A. Vol. I, Correspondence with Cardinal Newman, Lady Blennerhassett, W. E. Gladstone and Others. New York: Longmans, Green & Co. $5.00.

Lord Acton stated in a letter to the editor of the London *Times* dated November 21, 1874, that communion with the Catholic Church was "dearer to him than life"; a friend of his writing to the London *Tablet* shortly after his death in 1902 declared that he had it from Lord Acton's own lips that he had never doubted any of the Church's dogmas; Cardinal Newman writing to a critic of Lord Acton, under the date of April 13, 1875, said: "I do not think you should say what you say about Lord Acton. He has ever been a religious, well-conducted, conscientious Catholic from a boy"; and Acton himself, replying to a request from Cardinal Manning that he state whether he adhered to the doctrines defined in the Vatican Council, gave an answer, which if rather vague, was accepted as a satisfactory statement of his orthodoxy by the Archbishop of Westminster.

It seems necessary to reproduce these testimonies, in order to contradict the following assertion made by the non-Catholic editors of the present volume: "He [Acton] had no more faith in the infallibility of Councils than in that of Popes." In view of the above testimonies, this assertion falls to the ground, since the infallibility of the decrees of Ecumenical Councils and the infallibility of the Popes are both articles of the Faith. Of many of the letters, however, contained in the volume, all Catholics will say, what Newman said of the letters to the *Times* that they heartily wish they had never been written. For undoubtedly they cast a good deal of doubt on the Cardinal's declaration that Lord Acton was always a well-conducted Catholic. No well-conducted Catholic would have taken the part Acton took in the political intrigue to defeat the definition of Papal infallibility, nor written the rabid diatribes against the Papacy in which Acton indulged.

At the time of the Vatican Council there was little to distinguish his attitude from that of Doellinger and Dupanloup, although he inclined rather to the views of the former than those of the latter. As Doellinger strove to enlist the service of the secular power of Germany and Dupanloup that of France, so Acton did his best to persuade Gladstone to throw the weight of the British Government's disapproval against the definition. Happily, however, he imitated not the former, but the latter, after the decrees were published, although, unfortunately, he did not make the same whole-hearted, generous and unequivocal submission as Dupanloup. In fact he expressed his opinion that excommunication was inevitable. Apparently it was only the tolerance of Cardinal Manning, based on a better knowledge of the man than that of many Catholics at the time, which saved him from being cut off from the Church. Acton's after-life proved the wisdom of the Cardinal, for in spite of the fact that he idolized his former teacher, Dr. Doellinger, and had taken from him his liberal trend of thought, as the years went on, he declared that he found it more difficult to understand the Professor's state of mind.

J. H. F.

Great Wives and Mothers. By HUGH FRANCIS BLUNT. New York: The Devin-Adair Company. $2.00.

"Clean literature and clean womanhood are the keystones of civilization. This aphoristically defines the ideals of the Devin-Adair imprint." Such is the general program marked out for themselves by the publishers of this volume, and it needs but little acquaintance with the immoral trend of modern literature to appreciate the courage which it implies and the encouragement it deserves. Devin-Adair says in effect to the unprincipled author who would make money by trailing woman's honor in the dust that he need not bring his manuscript to them, and to the book-lover is given a promise that there shall be nothing in their publications to soil the imagination or degrade the heart.

The present volume is well characterized by its title. It sets forth the heights of heroism in the ordinary Christian life to which women have attained in the course of the centuries. One after another the great wives and mothers pass over the pages, a noble procession that thrills the reader and makes him proud of his Catholic ancestry. From land to land, from age to age, they have handed down the torch of faith and piety, and the sweet odor of their holy lives purifies the atmosphere of any home which is privileged to make their acquaintance. The book is intended principally by its author to lighten the labors of priests who are directing sodalities, but it has a place in every Catholic family. Convent-schools also would be wise to place it on their shelves. It will be an inspiration to their pupils and a stimulus to make their lives sublime. The author is doubtless well known to the readers of Catholic periodicals, as he has for many years been a contributor to their columns. The sketches of Margaret Roper, Elizabeth Seton and Pauline Craven are perhaps the best; but there are others, such as those of the wife of O'Connell and of Lady Georgina Fullerton, which are of almost equal interest. The style is simple, careful and entertaining. The book deserves a warm welcome.

J. H. F.

BOOKS AND AUTHORS

Among the recently published booklets that the Catholic soldier-boy will doubtless be glad to get is a neat, khaki-covered Douay Version of the New Testament, "Army and Navy Edition" (Paulist Press, $0.60). Another little book that will increase our fighting men's spirit of sacrifice is "The Mass and the Christian Life" (Paulist Press, $0.30), which has been adapted from the French of Mgr. De Gibergues. A book which will help to perfect the soldier's knowledge of his profession is a "Small Arms Instructors' Manual" (Dutton, $0.60), by Reginald Sayre, Stowe Phelps and Gerard Herrick. Its authors have aimed at outlining an intensive course of instruction which will prove efficient in the present crisis when the best work has to be accomplished in the briefest time. "The U. S. Army Manual of Small Arms Firing" has supplied the framework for the booklet, and in addition many suggestions have been added from modern works. As for the parents and relatives of the lads who have gone to the training camps, "Draftee No. 357" describes in eight excellent letters written to the "Dear Folks at Home" just what it means to be "In the National Army Hopper." (Lippincott, $0.25.) He supplies in a chatty way interesting information about the new soldier's daily routine, meals, drill, organization, amusements, etc. "The Itinerary of a Soldier" (Service Pub. Co., Woonsocket, R. I., $0.65 and $0.75) is a wall-tablet, 14x18 inches in size, handsomely printed in red, black and gold containing well-chosen prayers and blessings from Holy Writ and from the Church's liturgy, and bearing the imprimatur of the Bishop of Providence. The tablet is meant for the home, the church or the club that has sent soldiers to the front, and is designed as "an adequate memorial that obtains for recogniton," "the complement of the service flag," "an opportune appeal to allay human misgivings," and "the supreme source of heroism and fortitude."

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The January *Month* is a particularly readable number. In "Peace at Home" Father Keating pleads for justice to the laboring poor. He shows that "the world is full of abuses against personality because God's interests in the human beings He has made are ignored and flouted" by the new paganism. "The immediate result of the elimination of the Creator is the degradation of the creature." John Ayscough begins a series of entertaining autobiographical papers called "Pages from the Past"; Father Martindale continues his study of "St. John of the Cross"; Father Thurston examines the vagaries of "The New Thought Entourage" and Hugh Anthony Allen writes a discerning appreciation of Thomas Augustine Daly's non-dialect poetry. Theodore Maynard contributes a poem on "Laughter," and Judith Carrington one on "Joy" which runs thus:

To find a friend in ev'ry sort of place,
This were a grace;
To know thy kinship with the wildling things,
'Tis to gain wings;
And if the echo of the surges roll
Within thy soul,
The color of the mountains light thine eyes
And make thee wise,
The lightning and the tempest sing to thee
In harmony,
And all things, from the daisy to the star,
Be not afar
But close, attunéd to thy beating breast,
Then thou art blest.
Such are the doors Joy can unlock for thee—
But only they who worship find the key.

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A brief treatise displaying thorough acquaintance with three such subjects as religion, education and American citizenship, would be a rare production by the very terms of the contract; yet coming from the hand of a reputed educator, the attempt might at least exhibit an impartial recognition of the principal facts involved. Unfortunately, however, the reader who expects anything of the kind from Professor Peabody, of Harvard, in his recent volume "The Religious Education of an American Citizen" (Macmillan, $1.25), will meet with unqualified disappointment. To insist that "personal experience of God" must precede all authoritative information about its object, is to define religion in terms of a logical impossibility; but even this is more pardonable than the substitution of fiction for fact. The author's facility in this latter art is fairly illustrated by his insistence upon a "democratic religion"—whatever that may be—for "the many millions" who are genuine Americans, as contrasted with that "aristocracy in religion" which, he concedes, "may be attractive to the few who have become, through travel or training, practically Europeanized in taste." And yet a few trips to points very near at hand would have served to inform the Professor that Harvard is not America in microcosm.

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The earnest patriot who wishes to make a practical use of the war-cry, "We eat what we can and can what we can't" will find aid and comfort in Ola Powell's "Successful Canning and Preserving" (Lippincott, $2.00). It is a practical handbook for schools and the home, compiled, with the aid of the U. S. Department of Agriculture, in the interest of the movement for the conservation of foodstuffs and a more varied, and economical diet. The scientific principles and practical details are clearly stated and a wealth of illustration added. A study of the manual will convince even the most sceptic of the convenience of preserving, and thus wisely utilizing the yield from the greatly increased acreage of fruits and vegetables that present economic conditions have brought about.—— H. E. Licks's "Recreations in Mathematics" (D. Van Nostrand Co., New York, $1.25) is a neat little volume replete with interest not only for those who have studied mathematics and science but also for those who would care to know something about the history of the several scientific branches. It contains a number of rather ingenious problems, some, indeed, old, but others not to be found in the ordinary text-book. It brings out one point not often insisted on, namely, that the so-called general processes in mathematics, in algebra, for instance, sometimes lead to absurd conclusions. From this follows the necessity of reasoning with regard to every step and not merely following blindly the rules that are laid down.

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Here are two admirable poems from "Gardens Overseas and Other Poems" (Lane, $1.25), Mr. Thomas Walsh's latest volume. The first is a sonnet entitled "*Sursum*" and is "after the Spanish of Guillermo Valencia of Colombia," while the second poem, "Mother Most Powerful," is "after Giovanni Dominici, 1356-1420":

A pallid taper its long prayer recites:
Before the altar where the censers spread
Their lifting clouds, and bells toll out their dread,
In grief's delirious sanctuary rites.
There—like the poor Assisian—invites
A cloistered form the peace All-Hallowed;
Against the dismal portals of the dead,
Resting his weary brows for heavenly flights.
Grant me the honey-taste of the Divine;
Grant me the ancient parchments' ruddy sign
Of holy psalmody to read and prize!
For I would mount the heights immortal crowned,
Where the dark night is 'mid the glories drowned,
And gaze on God, into His azure eyes!

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That thou so often held Him in thine arms,
So often pressed His infant lips to thine,
And in thy bosom warded off the harms
That came with flesh e'en to the Child Divine;
That thou couldst clothe Him—feel Him cheek to cheek
In dreams and waking—at thine ear hast known
His first lisped, "Mother," watched His soft hands seek
Thine aid—with glances cast on Thee alone;—
That Thou couldst know such countless ecstasies
Of love through that sweet hidden time of yore.
And yet Thy heart held strong through all of these—
Shows Thou wert mortal,—Mother,—yea, and more!

EDUCATION

The Success of Success

"MY son," quoth a modern Solomon, "the will to win may be foolishness; ever to triumph a stumbling block. To excel is the prayer of the prudent, to succeed the birthright of the wise. The wise man always succeedeth albeit at times he winneth not; to win may work riches of a day, to succeed is the guerdon of ages."

The average classroom, whether of the grades, the high school or the college, embraces two kinds of workers, those who seek to win and those who wish to succeed. The young disciple may not at once grasp this distinction; to many there is no success that is not thoroughly triumphant. Not to be an out-and-out victor is flat failure. The untrained mind sees not that five talents as well as one may be misused, while two talents developed and not "hid in a napkin" will win the "well done" that spells success for the good and faithful servant. The greatest of orators was not victorious in his first appearance before the people but this, his maiden speech, was probably his greatest success, for it meant for him lifelong impetus to develop his better self. Not always those who win the contest, gain the greater profit therefrom. This may in some way account for the fact that, not infrequently, school prodigies and medal-winners are later buried in obscurity "to dumb forgetfulness a prey," while useful mediocrity comes to the forefront and succeeds. We can all succeed though "only one receiveth the prize."

Children and Grownups

ALL of us should be candid enough to admit that we wish to succeed. Nor are children of a different clay. The ancient Stoic pretended to be indifferent to the outcome of his every work, but deep down in his cold-storaged heart, there was ever whispered a prayer that his very rejection of any courted success might be brought to a happy issue, for him at least. Today, unfortunately, success is become a god among us; his altar never lacks adorers; it is the only cult universally practised. But success is a blessing, one of God's choicest gifts, easy, it is true, of abuse, but none the less a gift and a blessing. As such it should be employed in every walk of life but in education it is invaluable. As a motive of action, "Nothing succeeds like success," may shock the moralist, and far be it from us to make success an end in itself and final. But in the hard struggle to attain and retain knowledge it is our best stepping-stone to higher things.

The Philosophers' Stone

THE making of success successful would seem the philosophers' stone. It will transmute humble efforts into golden excellence. Success pays with interest. Confidence in our ability to succeed in a given task is our best preparation for success. What is so encouraging as the realization that in these or similar circumstances I have succeeded before and hence that my chances of success now are equally strong? After the first success, solving puzzles in newspapers has a peculiar fascination for the younger members of the household; with what zest are even harder problems tackled. Add together all the effects of coaxing and scolding and moralizing, and it will be found that putting success within the grasp of the pupil brings a far greater efficiency. It is imperative that our charges be made to succeed as soon as possible. This may sound a bit platitudinous, but like so many obvious maxims, it is more easily preached than practised. How then can we put success within easy reach of our classes?

A Fighting Chance

TO make success successful, there must always be a fighting chance for the pupil. This implies in the teacher a full realization of the abilities and inabilities of the pupils, with the logical keeping within bounds of their capabilities. No rational creature, young or old, willingly wastes energy on the impossible or the improbable. The grades will never be successful if high-school tasks are assigned, nor can we expect the high school to succeed in college work. Moreover, if a class feel that unusual difficulties are to be presented in a test, they will in most cases cease all preparation, and trust to chance. If the majority have failed in an examination, it would be well to review the questions set by the teacher before a wholesale condemnation of the inaccurate answers of the pupils. Hence the first sign-post on the road to success is: Keep within bounds!

At times there is needed judicious assistance in achieving a happy issue; but it must be given sparingly and be well directed. The shy and diffident, so afraid of attempt and so breathless in experiment, have as a rule, latent capabilities that require a little spur to be set in action. Then, magnifying a difficulty, but at the same time showing the possibility of its solution, makes the contest more enticing; and when success does come the elation is all the greater for there is developed a wholesome confidence in self's power to surmount obstacles.

Praise Ye!

FIRST, last, and always, must we be appreciative. If something worth while is accomplished, it should receive its full quota of praise. Away then with any misguided zeal to oust all conceit at even the slightest provocation, away with that too great fear that the successful may become too satisfied with self. It is not those who are really qualified that are most vain; in matters intellectual as well as moral it is only the exaggerated opinion of self's sufficiency that is harmful. True worth deserves praise. The greatest of teachers was not loath to give the merited "well done!" What a dismal world this would be, if all panegyrics and eulogies were tabooed! The favorite Scriptural text of the teacher should be that word so frequently found in the songs of one after God's own Heart: *Laudate!* If we want success to come from our efforts as instructors we must cultivate a keen appreciation of work well done. A word of commendation for examples solved quickly and correctly, a favorable comment on the excellence and neatness of an essay, will not only beget in the one praised greater rapidity and accuracy in mathematical tasks, more splendid makeup and style in language lessons, but the rest of the class will be encouraged by a realization that the reward of merit is not absolutely limited to the life to come. To children, this seems a long way off, and is a bit indefinite; they want a part of the hundredfold here. Let them have it.

W. Coleman Nevils, S.J.

SOCIOLOGY

Socialist Equality

EQUALITY is the ultimate aim of Socialism. Liberty and fraternity are only the presumed characteristics of that future state in which all distinction of classes shall cease to be. The nature of this equality is variously described by Socialist authorities, who notoriously disagree upon every practical application of their theories. The wisest among them refrain from prophecy and merely state that aside from the common ownership of productive property, the nature of the Socialist commonwealth will depend entirely upon the will and vote of the triumphant Socialist faction. The latter in turn, will be guided by expediency in the choice of their measures. Whatever they determine must be regarded as law and justice.

Equality, we are told, does not mean a division and redivision of property among the masses, although a distribution of the land was one of the first proposals made by the victorious Bolsheviki. "The end which true Socialism sets before us is the realization of absolute equality of condition," wrote Bax and

Morris in "The Manifesto of the Socialist League." (p. 10.) The immediate end, however, is now commonly described as equality of opportunity, to be assured under a system in which all the large industries and means of transportation are to be owned, not by individuals, nor by the State, but by the people. "The alpha and omega of Socialism," says Spargo, "is equalization of opportunity." ("Socialism and Motherhood," p. 39.)

Historical Examples

THE beheading of the nobility was the first step toward equalization taken by the French revolutionists. The confiscation of property toward the enrichment of their leaders was the immediate measure of the Mexican Socialists. The leveling of rank in State and army, the seizure of banks and the immediate or gradual expropriation of the wealthy classes was the practical plan of the Bolshevik organizations. In every historic instance the confiscation of the property of the Church, of her schools and charitable institutions was considered essential. Where Socialism is not triumphant it seeks to obtain this purpose, as far as possible, by urging the taxation of all property devoted to religious purposes. Aside from the animosity toward revealed religion, characterizing the Socialist movement everywhere, without excepting a single nation or period of time, the Church has always been hated and opposed by Socialists as the support of authority and consequently of social inequality. Her very hierarchy, as instituted by Christ, is based upon the idea of authority and obedience.

Attempts at Equalization

ABSOLUTE equality is clearly unattainable. It is absurd to hold that under any proposed economic system natural equalities will practically disappear. The more reasonable Socialist writers themselves freely admit this. Hence the importance given to the idea of "equality of opportunity," which Spargo calls the essence of Socialism. Thus it is proposed that every child receive at the very least a primary education in the same Socialist schools. Those who would show marked ability might then be advanced to higher studies. The result would be an élite of education, who by natural abilities and training would rise far above their fellows with the inevitable result of drawing upon themselves that same envy and hatred which is ever at the heart of Socialist movements. There are doubtless many idealists who honestly, though mistakenly, embrace Socialism in protest against the real abuses of wealth and power. They fail as yet to see that these call for a Christian restoration of human brotherhood by the enforcement of just laws, based upon the demands of nature and the Gospel, and not for a false and unnatural Socialist equalization.

The old question, moreover, of the distribution of the agreeable and disagreeable tasks reasserts itself. It is naïvely explained that under Socialism almost every kind of unpleasant work will be performed by machinery, owing to the impetus that will be given to invention in the new era. More practical minds realize that this problem must be fairly met. Some urge that each man should be employed in turn at occupations that are agreeable and disagreeable, at those esteemed more dignified and those that are now deemed less honorable. Factory manager and charwoman might thus change places in turn, since all able-bodied persons of both sexes are to be employed in the service of the commonwealth. Though proposed by leading authorities such solutions are childish and would end in a reign of total inefficiency.

Another solution proposed is to bestow the greatest remuneration upon the humblest and most disagreeable occupations, so that men and women would seek out the latter by preference; or else to shorten the hours of labor according to the unpleasantness of the task that is to be performed. Many finally hold that so high a state of altruism will be reached that men will vie with one another in desiring the lowliest, most trying, and hardest occupations. This is particularly likely in a materialistic commonwealth such as the Socialist State would be.

Efficiency

ONE fact is certain that men are urged to efficiency by the economic remuneration offered them. The higher their hope is raised, or the greater their fear of losing their advantage, the more productive and efficient will they become. The Catholic economic system, which proposes the elimination of the abuses of modern capitalism and of all unfair profit or unjust competition, can alone attain to the highest efficiency and is economically the only perfect system. Socialism, on the other hand, is as far removed as the most tyrannical capitalism from securing the utmost productivity of labor and the most equitable distribution of rewards. Both would fly in the face of nature and substitute their own artificial laws, which mean wastage in the one instance and inefficiency in the other, and injustice in both cases.

Socialist Wage System

TO bring about a condition of equality it was first suggested to pay the laborer, not according to hours of his labor nor according to the quantity and quality of his work, but merely according to his needs. This principle was even incorporated into the Gotha program. "From each one according to his capacity, to each one according to his needs," was accepted as the ideal aim of Socialism in "The Manifesto of the Socialist League" (p. 10). Even an opportunist Socialist, such as Hillquit, sees in this concept the ultimate ideal, which may yet come to be accepted as the working basis of the Socialist State. The absurdity of this rule becomes evident from the fact that the greatest spendthrift will likewise in all probability be the worst idler and most inefficient laborer, yet the highest remuneration would be given to him because he will always be most in need.

Pearson's solution which would make the reward depend on the quantity and quality of the labor contributed to the common stock, is doubtless more just, but the demand for equality is too strong to be withstood. Thus even Spargo proposes an approximate equality of wages. The Socialist ideal would without any doubt leave the smallest margin between the remuneration received by the most highly efficient specialist and the man or woman engaged in the most unskilled forms of labor. But again it is apparent that a mere nominal difference in remuneration will not stimulate men to attain to the highest productivity or efficiency. Should the required incentives be given they could only lead to new inequalities and to the ancient discontent. Dissatisfaction owing to insufficient wages and other causes would be more acute under the Socialist régime where all freedom of expression would be taken away, since the press would be in the hands of the ruling politicians, as likewise every department that might offer the facility for public remonstrance. Even churches could not be built except at politicians' pleasure, since the work could not be undertaken unless the material were furnished and the laborers detailed by them for this purpose.

Changing Human Nature

IT is true that wages or accumulated savings could not be invested so as to produce profit, interest or rent, since the object of Socialism is the abolition of these sources of income. Higher wages could be spent merely in personal luxury and the satisfaction of personal inclinations. Though the present system might for a time be permitted to linger on, it is incompatible with the idea of Socialism. Hence another source of incentive and enterprise would be sealed. We know that Socialists have one answer to all such objections. Human nature, they tell us, will be completely changed under Socialism, so that we cannot at all argue from present experiences. This is nothing but a confession of the absurdity of their position. Human nature

and the fact of original sin and of its consequences have not undergone the slightest changes in the course of history. Men have practised justice and charity in so far as they have been truly religious and for no other reason. Such is the general rule and the universal experience of mankind.

Leveling Downward

SOCIALISM, as we made plain in the preceding article on "The Promise of Socialism." (Jan. 12), would of necessity mean longer hours and smaller rewards. The worker is promised that each one can then possess the luxury of his own automobile and the enjoyments for which he now perhaps envies the rich. In fact, however, if there were to be a Socialist equalization, it would be downward and not upward, so that society would not reach the economic position of the wealthy of today but would be leveled to the condition of the impoverished few. The average income of all is not raised so excessively as may be imagined by the exceptional fortunes of the few very wealthy members of society. When their money has been absorbed the average income will of necessity sink still lower, since the waste of the present system will be as nothing compared with the lack of incentive and the slackness and inefficiency that would follow under Socialism. So far from receiving the full price of his product the workingman would receive less than today. As for the loot and booty of Socialist revolutions, it has never yet enriched the people.

Socialist and Christian Methods

THE Catholic system on the other hand proposes a true equality based upon nature and the Word of God. In each man it beholds an image of the Divinity. By just laws it would strive to bring about the widest possible participation on the part of all in the private ownership of productive property and render impossible the acquisition of any undue portion of the nation's wealth by a few greedy capitalists. The Church was able to accomplish this in the days of the gilds. By wise regulations it could again be accomplished in our day without the injustice of Socialism and the misery and certain failure that would be consequent upon it. So talent and energy would not fall short of their full reward while the welfare of the masses would be equally secured. To drive out nature with a pitchfork is the Socialist method; wisely to cooperate with her in conformity with the Divine will of nature's God is the Catholic solution. The world has its choice between the two. It is the difference between a false and a true equality.

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

A Worthy Mission Contribution

THE largest contribution ever offered by a single diocese in the cause of the missions is announced in the annual report of the New York archdiocese, giving the sum of the offerings made by it during the past year to the Catholic foreign missions and to the Society for the Propagation of the Faith. A few modest words of introduction precede the tabulated accounts that close with the announcement of the gross receipts totaling $239,734.15, or nearly a quarter of a million. Special thanks are given by the director, Mgr. John J. Dunn, and his assistant, the Rev. Joseph F. Boehles, to his Eminence, John Cardinal Farley, "The Cardinal of the Missions," for his generous helpfulness in bringing about these splendid results, "an evidence of a living Catholic faith, which has always distinguished the people of this truly Catholic diocese." The figures are more eloquent than words, and it is to be hoped that they will serve as a stimulus to the Catholics of the entire nation. If each diocese will contribute in proportion to this noble cause, the United States will soon be able to accomplish wonders for the extension of the Gospel in the foreign mission fields.

The Catholic Khaki Testament

THE Chaplains' Aid Association has published a special Army and Navy edition of the New Testament which is the smallest Douay version ever printed in America. An edition of 10,000 copies has already been issued and distributed among the soldiers. To continue this work a New Testament Fund has been established, for which contributions are earnestly solicited. When the project was first proposed the increased cost of labor, paper and binding made it appear an impossible task, since the entire contents of the volume had to be set up in type, proofread and electrotyped before the book could be printed.

> The Protestant bodies, better prepared in the way of pocket editions and with plates, were working day and night running New Testaments off the press that the Protestant enlisted men might have each a copy; the Hebrews were likewise printing and distributing their Scriptures. Should the Catholic Church, the custodian of the Word of God, alone be unable to provide her children with the Testament of Christ's love? The thought was unthinkable. Heroically the Chaplains' Aid set itself to the task. "What must be done can be done," and the event has justified the motto.

So the *Chaplains' Aid Bulletin* describes the beginning of this important work. But the task of financing the free distribution of copies for all our Catholic soldiers and sailors is no slight problem. The suggestion has consequently been made that the pastors supply the men of their respective parishes with free autograph copies "as a constant memorial to the soldier and sailor of him who is his father in God." A special parish fund might readily be created for the purpose of providing the men with a New Testament and likewise with an Army and Navy Prayer Book, if this has not yet found its way into their pocket equipment. The Catholics of the country should adopt as their slogan: A Catholic Testament for every Catholic soldier and sailor.

An Insurance for Every Fighter

"THE most just and humane provision ever made by any nation for its soldiers and sailors," is the description of the Government-insurance plan given by Secretary McAdoo. The United States Treasury Department has left no means untried to induce every fighter at the front to avail himself of this opportunity. The success of these efforts may be judged by the fact that the insurance has already passed the third billion mark in the total of policies written. Particular attention is called to this important matter at the present moment since the automatic insurance provided by the law ceases after February 12, 1918. Soldiers and sailors must therefore avail themselves of the opportunity before that date for the sake of their families and dependents and their own peace of mind. The insurance can rise as high as $10,000 and is payable to wife, husband, child, grandchild, parent, brother or sister. The law also provides for the reeducation and rehabilitation of the totally disabled and allows monthly compensation to those disabled.

The Little Foxes That Spoil the Vines

EVERY war orator, says the editor of the *Epworth Herald*, has his own favorite slogan. Ships will win the war; coal will win the war; aeroplanes will win the war; food will win the war; dollars will win the war. Rarely are we told that men will win the war. What is the psychology of this fact?

The orator takes it for granted that the country will give up its men; he is not so sure that it will give up its sugar or its leisure or its electric lights. As human nature runs, big sacrifices are easier than small ones. Tommy in the trenches performs miracles of endurance, and then makes bitter complaint if he misses a mouthful of strawberry jam. He was not altogether a heretic who prayed: "Lord, save me from my little faults, and I will take care of the great ones myself." Watch out for the small disobediences, the insignificant weaknesses, the trifling flaws in your daily living. The call to splendid sacrifice will not find you cold, but how about the call to self-denials which nobody will notice? How about the humdrum faithfulness which stirs nobody's blood?

Our greatest opportunities, as he rightly says, are the unnoticed ones. Our subtlest temptations are those that seem insignificant. The little foxes spoil the vines. Unfaithfulness in small things leads to failure in great things.

Dates of the World-War Declarations

THE following alphabetical table of the dates at which the various nations now involved in the great struggle issued their declarations of war was compiled for the *Mid-Week Pictorial* by the New York *Times*. Readers of AMERICA will doubtless find it valuable for future reference:

Austria against Belgium, August 28, 1914.
Austria against Japan, August 27, 1914.
Austria against Montenegro, August 9, 1914.
Austria against Russia, August 6, 1914.
Austria against Serbia, July 28, 1914.
Brazil against Germany, October 26, 1917.
Bulgaria against Serbia, October 14, 1915.
China against Austria, August 14, 1917.
China against Germany, August 14, 1917.
Cuba against Germany, April 7, 1917.
France against Austria, August 13, 1914.
France against Bulgaria, October 16, 1915.
France against Germany, August 3, 1914.
France against Turkey, November 5, 1914.
Germany against Belgium, August 4, 1914.
Germany against France, August 3, 1914.
Germany against Portugal, March 9, 1916.
Germany against Rumania, September 14, 1916.
Germany against Russia, August 1, 1914.
Great Britain against Austria, August 13, 1914.
Great Britain against Bulgaria, October 15, 1915.
Great Britain against Germany, August 4, 1914.
Great Britain against Turkey, November 5, 1914.
Greece against Bulgaria, November 28, 1916 (Provisional Government.)
Greece against Bulgaria, July 2, 1917 (Government of Alexander.)
Greece against Germany, November 28, 1916 (Provisional Government.)
Greece against Germany, July 2, 1917 (Government of Alexander).
Italy against Austria, May 24, 1915.
Italy against Bulgaria, October 19, 1915.
Italy against Germany, August 28, 1916.
Italy against Turkey, August 21, 1915.
Japan against Germany, August 23, 1914.
Liberia against Germany, August 4, 1917.
Montenegro against Austria, August 8, 1914.
Montenegro against Germany, August 9, 1914.
Panama against Germany, April 7, 1917.
Portugal against Germany, November 23, 1914 (Resolution passed authorizing military intervention as ally of England.)
Portugal against Germany, May 19, 1915 (Military aid granted.)
Rumania against Austria, August 27, 1916 (Allies of Austria also consider it a declaration.)
Russia against Bulgaria, October 19, 1915.
Russia against Turkey, November 3, 1914.
San Marino against Austria, May 24, 1915.
Serbia against Bulgaria, October 16, 1915.
Serbia against Germany, August 9, 1914.
Serbia against Turkey, December 2, 1914.
Siam against Austria, July 22, 1917.
Siam against Germany, July 22, 1917.
Turkey against Allies, November 23, 1914.
Turkey against Rumania, August 29, 1916.
United States against Austria-Hungary, December 7, 1917.
United States against Germany, April 6, 1917.

It is worthy of note that Belgium made no formal declarations of war. Her ruthless invasion by Germany rendered such a measure superfluous. The total population of the Entente Allies, including their colonies, is 1,300,000,000, and that of the Teutonic Allies, likewise including their colonies, is 160,000,000. The former occupy an area of 40,000,000 square miles and the latter of 2 200,000. Printing in black the portions of the map of the world that are now implicated in the war, we find that only a few narrow strips are left, here and there, indicating the territory which still remains neutral ground. The snow-fields of Greenland represent the only considerable tract of land in the Northern Hemisphere that is not embroiled by this gigantic conflict.

Paganizing the Philippines

AN appalling spirit of religious indifference is settling upon the Philippines. The rising generation is growing up without religion and without God. "We have in and around Vigan," writes a missionary priest to us, "some fifteen Catechism centers, but you will hardly see at our instructions a single little boy or girl who has reached the third or fourth grade in the public schools." Yet these children are all "Catholics," for Protestantism, we are told, "Can sink no roots in Vigan." Of the high school pupils apparently only a handful show any disinterested zeal for their Faith. Going to a town of about 6.000 inhabitants, on the occasion of a special feast, the missionary found seventeen persons at the first Mass and some 200 at the second and Solemn Mass. Another straw to show the direction in which the wind is now blowing was the statement made to the missionary by a former Catechism teacher, who had joined the National Guard, that his captain had given instruction that the Jones Law forbade the teaching of Catechism. The officer is an ex general of the Philippine revolution. To increase the confusion there are the itinerant preachers making a pure mockery of religion: "Some of these are mere boys of seventeen or twenty years, absolutely ignorant of everything, I may say, except of a few texts from the Bible which they have learned from an American minister. They go forth into the highways and byways preaching, and not infrequently their doctrine is a hodge-podge of heresies." The same may be said of the girl preachers or deaconesses. Is it to such uses that the Protestant mission money is put in the Philippines? The writer continues:

> Yesterday I went during morning recess to two different schools and urged all the little fellows, some 200, to be present in the afternoon. Some thirty came, and of them only about half a dozen knew the "Our Father" and the "Hail Mary." Can you picture what the Philippines will be in a few years, when we now behold the present generation growing up, absolutely, I may say, without an idea of God? To this may be added what appears to be a growing contempt or perhaps animosity toward the priesthood. The action of some political leaders may help to foster this. The Protestant propaganda, especially in attacking the priests and striving to undermine their authority, and the indirect influence of the schools, all tend to intensify this spirit.

Even in the Philippine Senate a systematic political attack has been made upon the clergy and upon religious schools, and an insidious attempt is even now under way to supplant the highly efficient weather bureau conducted by the famous Father Algue, S.J. and worse still a bill has been introduced into the Philippine Congress calling for the taxation of churches, the money obtained thereby to be applied to the support of the public schools. Unless mighty efforts are now made to save the country it will fast decline into a godless and atheistic land.

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Chronicle

The War.—On the western front the week was marked by comparative quiet. Several raids, however, were made on the German trenches at Nieuport, and around Monchy-le-Preux in the Arras sector there was a series of intense artillery duels. In the Caurières Wood and in the Woevre a few local engagements developed into fighting of the severest character but resulted only in small gains to either side. It was officially announced by the United States War Department that some of the troops of General Pershing have taken over a sector formerly occupied by the French somewhere in Lorraine. Our army abroad is thus definitely stated to be in action on the firing line.

Bulletin, Jan. 29, p.m.-Feb. 4, a.m.

The event of the week is the change which took place on the Italian front. Abandoning their purely defensive tactics, the Italian troops attacked in force the enemy's position on the heights east of the Asiago Plateau, broke through at several points, captured in their first dash more than 1,500 prisoners and drove back by heavy artillery fire the reinforcements which the Austro-Germans were hurrying down the Nos and Campo Mulo valleys. The German report states that the Italian forces which attacked the positions in the Col del Rosso region, and between the Frenzella Valley and the Brenta were thrown back by the Austrians, though it admits the loss of some positions on Monte di Valbella. On the days following their first attack the Italians succeeded in consolidating the positions they had won. According to the Rome bulletin, they improved their lines west of the Frenzella Valley and advanced a little northeast of Col del Rosso. The gains thus made were substantial. To the prisoners already mentioned they added another thousand; they also captured a few heavy guns and large supplies of military stores. The Berlin report claims that the Austrians made several hundred prisoners.

For four and one-half hours the Secretary of War, Newton D. Baker, spoke before the Military Affairs Committee in justification of the work hitherto accomplished by the War Department, which he held had not been matched in the raising of any other army in history. He sympathized, he said, with the "tremendous impatience of the American people to do great things greatly," the War Department had realized this impatience and had formed a gigantic war policy when the United States entered the conflict. Taking up one by one the various difficulties which had aroused hostile criticism, he answered each in turn. The first point was the alleged hospital neglect. He found the number of complaints relatively few and stated that in every instance they had been referred to the Inspector General of the army in order that instant corrective steps might be taken, or punishment inflicted where guilt had been incurred. In explaining the problems relative to the supply of ordnance he said that there had been great differences of opinion in selecting the rifles and there had necessarily been further delay in carrying out the minute specifications for the manufacture of the remodeled Enfield type. Hence it was some time before the troops could be fully armed. All this had been foreseen. In regard to the artillery, there were two theories, one favored by the English and the other by the French, and the choice could not be made blindly. The ablest men therefore were sent to France to confer upon the relative value of the various weapons. "But in the meantime we allowed no hindrance to be proposed in attempting to speed up the production of our practical types of weapons." Admitting the initial shortage in clothing, he said that the country could have waited until all preparations had been made, but he thought that the unwisdom of this would be obvious:

Secretary Baker's Defense

> It is true that we have sacrificed something to get our men into the camps. Not all of them had rifles at first and not all of them had uniforms. If we had waited until the last button had been sewed on the last coat I'd have felt a crushing load of responsibility for not having had men in the field when the day came that they were wanted at the battle front.

He absolutely denied the statement that shoddy had been used in the manufacture of the uniforms. A small proportion is to be found in the overcoats and blankets only, where it tends rather to improve than impair the usefulness of the goods. Similar explanations were given in regard to the erection of camps and a description was offered of the manifold activities of our forces

in France. The most important item of information contained in the speech was that the War Department expects to have 500,000 men in France early in 1918, and that 1,500,000 men will be transported to France during the course of this year, if facilities can be procured for them. The outlook for ships he considered to be "not unpromising."

Revolt of Labor

A strike of considerable magnitude, attended by some disturbances and rioting in various sections, has spread through many of the German centers of industry. At Essen, Lübeck, Dresden and Berlin the strike continued after work had been resumed in many of the other cities. No accurate figure of the number of strikers at any given time can be gathered from the reports. Earlier estimates spoke of 1,000,000 men, a later account dwindled down to 180,000. Neither the Socialists, as a party, nor any of the trade unions were willing to be sponsor for the strike. The Catholic trade unions and other most important non-Socialist unions are said to have opposed the movement. A "Council of Five Hundred" was appointed by the strikers to watch over their interests, but was dissolved by the military authorities. Many individual Socialists were conspicuous in the agitation, and the Socialist Deputy, Dittman, was placed under arrest and later charged with treason. Martial law was declared in seven of the Berlin factories and the workers ordered to return under threat of court martial. Various dispatches speak of arrests of strike leaders.

The Secret Treaties

On November 23 of last year the publication of the secret documents in the Petrograd archives was begun by the Bolsheviki. Later the complete text was translated into English and was published with exclusive rights in the New York *Evening Post*. The date of the first document precedes by a fortnight the entrance of Italy into the war. In return for her participation that country was promised the district of Trentino, the entire Southern Tyrol to the River Brenner, the city and suburbs of Trieste, Goritza, and Gradisca, all of Istria to the Quarnero, many islands specifically named, the province of Dalmatia with its limits defined, all the islands to the north and west of the Dalmatian shores, the Bay of Vallon and other territory, besides an equal share in the basin of the Mediterranean Sea, after the division of Turkey. Article XV, which concerns the Holy See, is thus worded:

> France, England, and Russia obligate themselves to support Italy in her desire for non-admittance of the Holy See to any kind of diplomatic steps for the purpose of the conclusion of peace or the regulation of questions arising from the present war.

The second document contains the report of General Polivanoff. It describes the Rumanian policy in entering the war as an act of greed and implies equal double-dealing on the part of Russia. "The collapse of Rumania's plans as a Great Power is not particularly opposed to Russia's interests." In the documents that follow an offer of South Albania and later of territory in Asia Minor is made to Greece; Russia, France and Great Britain agree "with regard to future distribution of their zones of influence and territorial acquisition in Asiatic Turkey"; and the right of determining the western boundary of Germany is conceded to Great Britain and France in return for a free hand given to Russia to limit the eastern boundaries of Germany and Austria. "The question of forcing Germany out of Chinese markets is of great importance," the Russian Foreign Minister significantly writes to his Ambassador in Paris. Other documents define in detail the "demands and guarantees of territorial character" to be made by France, and enter into the question of Constantinople and the Straits. Finally we find that Russia herself plainly mistrusts the Allies and believes that she has sufficient evidence pointing to a betrayal on their part. This is founded upon "extensive conferences" held by "certain financiers of both the enemy lands" in Switzerland. Rumors of a basis of agreement are reported by the Russian Chargé d'Affaires at Berne, according to which the Central Powers are to be compensated at the expense of Russia. "For England," the latter writes, "the splitting up of Russia into several small States seems acceptable, all the more so because in the event of Russia being weakened England would secure a free hand in Asia." After the Russian revolution a "painful impression" was created on the Russians by the English, French and Italian Ambassadors who at once called upon the Provisional Government to urge the rehabilitation of the army. "I ask you," Tereschenko writes to the Russian Ambassador at Washington, "to communicate to Lansing in strict confidence, how highly the Provisional Government appreciates the abstentation of the American Ambassador from participating in the aforementioned step." The remaining documents reflect the confusion then reigning in the country.

France.—Though Catholics have poured out their blood in heroic endeavor to save France, the wretched Government has left nothing undone to ruin the Church.

The Government and the Church

In the last number of the *Irish Ecclesiastical Record* Dr. James MacCaffrey of Maynooth speaks of this persecution as follows:

> In spite of pressure from without and treachery from within the Government of France can still find time to carry on the war against the Church. The Ministry of War has issued another order for the observance of "religious neutrality" and the suppression of the "active clerical propaganda" at the Front, while the Chamber of Deputies and the Senate passed with acclamation a new law designed to secure that even the older clerical reservists will be put into the fighting line. To understand this recent development it is necessary to bear in mind that until the law of 1899 the clergy were exempt from military service; by the law of 1899 they were to be called upon merely to look after the

wounded, etc.; while by the laws of 1905 and 1914 they were placed on exactly the same footing as other conscripts. Hence, in the present campaign, the conscript priests belonging to the classes 1899-1905 were not legally bound to take their place in the fighting line as active combatants. But partly in order to discredit the services of the priests, over 2,000 of whom have already died for France, partly, also, to make sure that, as far as possible, the clergy would be wiped out as well as the seminarists, it was proposed by one M. Sixte-Quenin that the priests called up, even those liable between the years 1899 and 1905, should be treated as the other soldiers. The proposal was backed by the usual wild harangue against the privileges of the clergy and of the Church, and was passed by sweeping majorities in the Chamber and the Senate.

In making provision for the *Orphelins de la Guerre,* the children whose parents have been killed or incapacitated by the war, the Government refused to give any guarantee that these helpless ones should be reared in the Catholic Faith. The State is to be their guardian, but as the State is "neutral," they, too, must be reared as "neutrals." On the central council, which controls the whole scheme, the universities, the city and departmental Councils, the lay social organizations, etc., are to be represented, but the Church is denied representation; and, furthermore, as if to ensure that religious neutrality would be observed. the work is placed under the jurisdiction of the Ministry of Education and the local Prefects, both notoriously hostile to religion. All amendments framed to secure that at least the children of parents who had taken care to have them baptized should be reared as Catholics were rejected, so that, as M. Piou points out, the orphan without parents would be almost forced into unbelief. "The war," he said, "has made him an orphan; the State makes him a free-thinker. (For him) neither family nor religion; that is the price the children are to pay for the heroism of their fathers."

On the other hand, M. Lazare Weiller, a free-thinker, makes the *Journal des Débats* the medium for a plea for the re-establishment of diplomatic relations between France and the Vatican, claiming that such an agreement is absolutely necessary.

In reality the problem is political, and nothing but political. It results from the real conditions of our foreign relations, from the rights and duties assigned to us in the world, from our secular traditions, and from our future destinies. It is thus it has been understood by many Republicans, and even by some of the most distinguished members of the Socialist party. It should not be forgotten that in the first article penned by M. Albert Thomas in the *Information,* after that eminent Socialist resigned power, he expressed astonishment that the French Government had not replied to the Peace Note of Benedict XV. . . . I may add that, though I am not a Freemason, I have received, without surprise, the adhesion of many eminent French Freemasons to the idea of re-establishing diplomatic relations with the Holy See. And now comes the deliverance of Jerusalem by the Entente Allies' troops. That gives renewed actuality to the problem of our protectorate over the Christians in the East, and of our traditions in Syria. No one denies the difficulties, nor can dream of solving them without the action of the Holy See. Nor can anyone think that in such a matter we could abandon to any one, even were he a friend, the defense of our rights.

The writer even expresses the hope that since M. Clemenceau is possessed of practically dictatorial powers, he will at once ask the present Chamber to effect the resumption of the desired relations.

Mexico.—In a recent issue of the *American Freemason* there is an article by W. M. Seamon, which contains these passages of interest to all who have the welfare of unhappy Mexico at heart:

Carranza and Mexico City

In Mexico City there is now a complete paralysis of business. In addition, and because of neglected sanitary conditions, there is much disease, typhus fever and pneumonia being especially prevalent. Business men are, in consequence, very despondent, and anxious to get away. For seven years the resources of the country have been wasted. Public improvements have been destroyed, and repairs have not been kept up. Now the evil harvest of all the neglect and destruction must be reaped. This will be the worst year that Mexico has had of all the bad years just passed, and I can only hope that there will be no others still worse in the future.

The strongest government in the country, that of Carranza, is impotent, disorganized and inefficient. Many believe that if Carranza can secure a loan of $200,000,000 in the United States he will be able to hold things down. There are others who hold that the lack of money keeps Mexico comparatively quiet; that such a large amount of money in the treasury would at once bring about a new revolution to get possession of it.

The New York *Sun* goes even further. On January 29 it printed the first part of the report of a "trained observer," who had been sent into Mexico with "instructions to be impartial and unbiased" and to depict the situation as it is. The country is in a state of chaos and is starving and bleeding to death. Carranza, who has failed miserably, left Mexico City Christmas Day for Queretaro, and it is freely predicted that he will not return. Despite the fact that taxes have increased tenfold, the treasury is empty, nobody is receiving pay for services rendered and brigandage obtains throughout the country:

Down through the rank and file of the army looting prevails, but when too excessively carried on it provokes the complaints of the citizens and hurts the First Chief's popularity, at the same time stirring the victims to retaliation, with the result that the country is full of brigandage, under revolutionary chieftains owing no allegiance to Carranza, under avowed bandit leaders, and under Carranza's own officers, who are often the most rapacious of all. . . . . .

Mexico City is full of starving Indians, insufficiently clad and with no shelter to betake themselves to at night to escape the icy winds that sweep down from the encircling snow-clad mountains. When the sun goes down they huddle together for mutual warmth on recessed doorsteps, passing the bitter night in a physical state that must somewhat approach that of the hibernating bear, for in the morning they crawl into the sunny spaces and slowly thaw into life again, when they get up and resume their pathetic quest for food. They mutely appeal with outstretched hand and wistful, doglike eyes to the passerby, and there are legions of them. . . . . At every station through which the trains pass you see them mute and sad-eyed through all the country between Mexico City and Monterey and Queretaro, San Luis Potosi, Saltillo. They are gaunt and almost naked. These are the great producing class, and unless they are fed and fed soon they will perish. . . . .

The food supply is appallingly scant. In warehouses in Mexico City there is perhaps a three months' supply of flour for that portion of the population, some twenty per cent, using write bread, but for the rest of the people accustomed to subsist on corn, beans, etc., there is an absolute dearth at the present moment. To such an extent have the city's cats been sacrificed for

food that the common mouser is eagerly purchased by merchants and warehouse men for five pesos, while a half-grown kitten sells for three pesos. Sugar retails for thirty-five cents a pound and flour for thirty cents.

Regardless of the shortage of food and the millions of starving Indians they are still permitting the shipment of foodstuffs from Vera Cruz. The Ward liner Esperanza last week loaded two carloads of garbanzos (Mexico peas) for Havana.

Mexico City wears an awful aspect, the awfulness accentuated by the contrasts between the dark, filthy patios in which the starving peons huddle and the palaces builded by the Cientificos of the Diaz regime, where the Carranzista generals now hold obscene orgy. Carranza himself has chosen the magnificent house at 95 Pateo de la Reforma as his private residence. Each general has his own picked troops to guard his residence and a military band to entertain him. Night life in Mexico is not, however, the gay life led in other Latin-American capitals. It's too cold, for one thing, and robbery is too rampant. . . . . One popular and easy form of robbery is to hire an automobile to be driven to an address in some lonely neighborhood, sandbag the driver and take whatever he has on his person. This simple procedure is also worked the other way round, the driver taking his fare to an auspicious place and sandbagging him. . . . .

The writer then pays his respects to the I. W. W. on which he puts the blame for Mexico's sad plight, adding that "it was through this organization that the men chosen in the last elections climbed to power." In future issues of AMERICA more will be said on this subject.

Russia.—The forcibly dissolved Constituent Assembly has been succeeded by the Congress of the Councils of Soldiers' and Workmen's Deputies of All Russia which assembled in the Tauride Palace, Petrograd, on January 24, and was attended by 625 workmen and soldiers. The chairman asked the Congress to decide at once whether the Russian Government was to be one of all classes or a dictatorship by the proletariat. After settling that, the Congress could discuss the question of war or peace. The chairman requested the Congress to ratify the decree of the Council of Soldiers' and Workmen's Delegates giving the proletariat all power and to approve the acts of the Government Commissaries.

The All-Russia Congress

The Congress has refused to negotiate with the Ukrainian Roda, and states that nothing remains but a relentless struggle until the bourgeois control of the Ukraine is brought to an end. Foreign Minister Trotzky announced on January 27 that the Bolsheviki had completely broken with the Rumanians also. A dispatch read:

(1) All diplomatic relations with Rumania are broken off. The Rumanian Legation and all agents of the Rumanian Government are to be sent abroad by the shortest route. (2) The Rumanian gold fund deposited in Moscow is declared inaccessible to the Rumanian oligarchy. The Soviet Government assumes responsibility for this fund and undertakes to hand it over to the Rumanian people. (3) The former commander of the Rumanian front, General Stcherbatcheff, who has revolted against the people, is declared an enemy of the people and an outlaw.

On January 31 an official statement announced that the new Workmen's and Peasants' Red Army will serve to support the coming social revolution in Europe, and a decree establishing an "All-Russian Collegium" for organizing the army in question was published and 20,000,000 rubles were devoted to the purpose. The All-Russia Congress has adopted a constitution for a "Russian Socialistic Soviet Republic" to consist of a voluntary union of the nations of Russia of which the highest authority shall be the All-Russian Workmen's and Soldiers' Congress which will meet not less often than every three months, the power in the interims resting with the Executive Committee. The government of the federation which will consist of a council of national commissioners, may be elected or deposed either by the Congress or the Committee. Local affairs are to be in the hands of local soviets, but the higher soviets will have power to control the lower.

The Bolsheviki have taken a hand in the affairs of Finland. The Red Guard, assisted by the Finnish Socialists, were reported, on January 31, to be in control of Helsingfors, but the Government troops succeeded in blocking any further movements of troops from Russia. When the Finnish Minister at Petrograd protested against Russia's interference, he was told by the Workmen's and Soldiers' Delegates that "Russia's Government, true to its principles, is in duty bound to support the proletariat in Finland in its battle against the Finnish bourgeoisie." Russian warships commanded the Finnish capital where murder, plunder and general anarchy were common, while Government troops control the northern part of the country, but the Red Guard and their adherents dominate the south. On February 3 the situation in Helsingfors was reported to be growing worse.

Revolution in Finland

Ensign Krylenko, the Bolshevist Commander-in-Chief, in a speech delivered at a meeting of soldiers, stated that in his opinion the recent murder, in their sick beds, of two members of Kerensky's Cabinet, is "a blot on the revolution." He considered the present movement in Russia "more dangerous to the propertied classes than any other revolution." The Allies, he continued, are willing to pay the Bolsheviki to go on with the revolution. "But we shall not be cannon-fodder so that the allied Imperialists may celebrate a victory. We are against the whole world and we shall fight for the revolution and for the revolution alone."

Krylenko's Utterances

The Chief-of-Staff on the Russian front has sent to Ensign Krylenko a gloomy picture of the army's condition. The maintenance of discipline is reported to be impossible, many forts at the front are entirely open; in some places there are only 240 infantrymen to a mile, fortified places have been destroyed and economic problems are pressing. Food is so scarce in Russia that a great famine is said to be impending, and epidemics due to malnutrition are spreading.

The "Bone-Dry Law" and the Mass

PAUL L. BLAKELY, S.J.

WHEN Mrs. Bill Sykes comes trembling into the Domestic Relations Court you feel that the only forces capable of dealing with the case are the late Mrs. Carrie Nation, William J. Bryan, and whoever it was that founded the Manicheans. For Mrs. Bill displays a black eye, not the work of nature, and accustomed to the slings of outrageous fortune, is intimidated, poor creature, even by the Hooverized splendor of so kindly a tribunal as the Domestic Relations. She admits everything. Little Bill is not at school. Rosie, supposed to be working in a box-factory, is beginning to "run around" in a way that portends disaster. The younger children lack proper food and clothing. She loves them, but they, too, are getting beyond her control. She can't be at home very much, because she scrubs floors in a down-town office-building. She is not sure she is a proper guardian. It is hopeless to appeal to Bill, Senior. He has been tried by the fires of probation, and was consumed utterly at the first application of the purifying flame. Wouldn't it be better to find a home for at least the younger children? And Mrs. Bill goes back in tears to a home in which the music of noisy children has been stilled.

You know the story. Bill, Senior, is a longshoreman, with good wages when he works. The tenses of that last sentence had better be changed to the preterite. Bill's quondam avocation required limbs fairly steady, and an intellect also fairly steady, if not necessarily Aristotelian. But Bill is steady only in his support of the liquor trade, and the unclean things that too often go with it. The low saloon gets most of his money, and as a gracious return, deprives him of his job and his morals, sets the feet of his growing children on the easy path to perdition, disperses his family, breaks his wife's heart, and possibly some of her features, and in the end, generously provides him with a grave in Potter's field or the plot adjoining a penitentiary. It does you credit that you leave the Domestic Relations Court with a fixed bias in favor of a law, providing boiling in oil as the minimum penalty for all liquor dealers. For you know that Bill, transposed to many keys, exists in all grades of society. When jolly good fellows get together, whether in the Ritz-Carlton or Tom and Jerry's down near the docks, some one must drink bitter tears. Because the cannikins clink, the police must herd the weary wanderers of the streets into the Night Court, and anxious Commissioners of Charities must plan to stretch depleted appropriations into new channels for the care of dependent children and hospital cases. You have seen all this before, and you know that the bitterest indictment of the evils that follow, with easy disgrace, man's fondness for alcoholic liquors, falls so short of the reality, that it sounds like a panegyric of St. Agnes. In the anger of the moment, you swear a mighty oath that you will use your undoubted influence to secure some copper-riveted "bone-dry law" from the next legislature.

If you live in Oklahoma, you were one of thousands who did that precise thing. Now, having got your law, if you are a Catholic, you are witnessing the phantasmagoria, said to parade before the ultra-bibulous on the morning after. But out of the welter emerges one clear idea, and it is this: *The Oklahoma legislation, and all legislation modeled upon it, will, if enforced, put an end to the Holy Sacrifice of the Mass.*

And it is the Mass that matters, now as never before. Now more than ever do we, mourners in a stricken world, need that daily immolation of Jesus Christ, the daily breaking of the Bread of Life, those pierced Hands pleading pardon for your sins and mine, and the great cry that gives hope to hearts that sin and hearts that mourn, "Father, forgive them." But if we are to safeguard the Holy Sacrifice, it is imperative that the proper guarantee be inserted in the *local or State law.* If this guarantee is not clearly, specifically secured, we shall be confronted with the expensive and racking necessity of carrying an appeal through a series of courts, perhaps to meet failure in the end. Our attention must center upon local legislation, for the prohibition "agitation" is, properly speaking, a matter to be decided by the several States, not by the Federal Government, and the probable results of any appeal to the courts are clearly foreshadowed in several recent Federal decisions. Within the last year, certain questions affecting the right of the State to restrict or abolish the liquor traffic have come before the Supreme Court of the United States, and in all instances, the right of the State has been affirmed. Early in 1917, the Webb-Kenyon law, attacked on the ground that it gave the State an unconstitutional power over interstate commerce, was sustained, and the effect of this decision is to prevent the importation of liquor into any State, except in conformity with the laws of the said State. No doubt in this, as in all other contingencies, the "rule of reason" is applicable, but as it affects the liquor traffic, that rule is narrow. Thus on December 10, 1917, in *Clark Distillery Co.* vs. *Western Ry. of Maryland,* the constitutionality of this law was again affirmed. "Its purpose," said the Court, "was to prevent the immunity-character of interstate commerce from being used to permit the receipt of liquor through such commerce, in States, contrary to their laws, and thus in

effect, afford a means by subterfuge and indirection to set such laws at naught." The bearing of this decision is plain. When a State enacts legislation forbidding the manufacture, sale, importation, or retention of alcoholic liquors, *the Supreme Court of the United States will uphold that legislation.* Will an exception be made in favor of a particular religious body, believing wine essential to a religious rite? It is surely the summation of imprudence to look for such an exception.

Probably the Clark case was one of "the numerous decisions upholding prohibition legislation" (U. S. Supreme Court, in *Crane* vs. *State of Idaho*) which Judge Clark had in mind when on December 24, 1917, he ruled that, according to the Oklahoma statute, wine might not be brought into the State "*even for sacramental purposes.*" (AMERICA, Vol. XVIII, p. 323). It will be remembered that when this law was proposed, and finally passed by the legislature, assurances were given that in no case would it be used against the Mass. But it has been used against the Mass, and there can be no doubt whatever that, sooner or later, every similar "bone-dry law" will be invoked to make the celebration of the Holy Sacrifice, difficult, or altogether impossible. The situation in Oklahoma is thus detailed in a personal letter to me from the Reverend Urban de Hasque, D.D., Chancellor of the Diocese.

I am absolutely convinced of the correctness of your statements [AMERICA, Vol. XVIII, p. 303, p. 323] on the difficulty of upholding any claim to the possession, importation and use of wine for sacramental purposes, under Federal or State Constitutions, and through judicial authority, when the prohibition law, like the "bone-dry law" of Oklahoma, does not make specific exception of wine for sacramental purposes. I listened most attentively to all the arguments advanced in the case which I inaugurated in the District Court, to protect in the name of "religious liberty," the right to secure and retain wine for the Holy Sacrifice. I have been forced to the conclusion that so long as Congress or the State enacts no law *directly* antagonizing the Faith, or thwarting the practice of religion, no constitution has been violated. The judge who rendered the decision and the eminent counsel who defended the Santa Fe Railroad, were not, as has been insinuated by those who hold an exaggerated and unenlightened belief in "religious liberty guaranteed by the Constitution," actuated by any prejudice against the Catholic Church. Furthermore, the attorneys who appeared in my behalf were not incapable or inexperienced lawyers, but learned and erudite members of the Oklahoma Bar, and exemplary Catholics.

An appeal has been taken from the decision of the District Court, to the Supreme Court of Oklahoma, and on January 15, announcement was made that the cause of *Urban de Hasque* vs. *A. T. and S. F. Railway Co.* had "been advanced and set for hearing before the Supreme Court at the April term thereof."

Your advice to secure the insertion into State prohibition measures, "before their approval by the respective legislatures, of a clause which specifically authorizes the use of wine for sacramental purposes," is excellent. But when such a clause is refused insertion by the prohibition leaders who fathered the law, and an amendment to the same effect is voted down by the legislature, as was the case in Oklahoma, the only possible recourse is to the courts.

I took that recourse. The result is that the court has decided that a strict prohibition law, inhibiting the possession and use of all wines, no matter for what purpose, is declared, in this first decision, constitutional. It is now left for the Supreme Court of Oklahoma to rule whether or not the police power of a State is so absolute, as not to be restricted by the fundamental principle of liberty in religious belief and practice, and whether or not a citizen who worships God according to the dictates of his conscience and the belief and practice of the Church, shall be forced to become a criminal in the eyes of the law, as long as he remains steadfast in his belief and practice.

Whatever succeeding judicial rulings may establish, the following paragraph is recommended to the consideration of all Americans, and especially to the prayerful meditations of a certain body of Catholics who, it would seem, scruple to place no impediment in the way of the Holy Sacrifice, provided that with the impediment, a "bone-dry law" is secured:

Meanwhile the priests of the diocese of Oklahoma are violating the law of the State by the mere fact that they have wine for sacramental purposes in their possession. Daily do we see our limited supply grow less, and we have hardly any means of replenishing it. We can now only pray, and work for the enactment of an amendment, but the legislature will not convene until January, 1919.

While writing these lines, I received a letter from the head of the department of philosophy in a prominent Catholic university. I quote the concluding paragraph:

Father A. has been commissioned chaplain, and is now in camp. Shortly after joining his regiment, he wrote that *he had not been able to offer the Holy Sacrifice. Why? He had brought no wine with him, and the camp is in a "bone-dry" State!* Whether he has since been able to disregard this fanatical regulation, by importing altar wine, I cannot say. But I know Father A., and I know that no prohibition law will long stand between him and the Holy Sacrifice. Still the difficulties in his way are very great.

Does this mean that our Catholic soldiers are to be deprived of Mass and Holy Communion in any camp located in a "bone-dry" State? If it does, the outrage should be referred at once to the Secretary of War. Certainly, the Secretary can not change the State law. Possibly, however, he can change the location of the camp.

It is all very well to weep over Mrs. Bill Sykes' black eye, and Rosie wandering into devious paths. But if the Mass goes, their kind will be multiplied a thousandfold. It is the Mass that matters, and the Sacraments. Compared with their power to uplift and ennoble the individual and to leaven the social body, a thousand volumes of sumptuary laws are as nothing.

Several correspondents have hinted and suggested appeals to the Fourteenth Amendment. What that famous Amendment may or may not admit, is beyond the power of man to conceive. But it is an ill policy to lock the door after the Ford has been abstracted. Furthermore, as I hope to show in a succeeding paper, that Amendment has already been invoked against another "bone-dry law." The result was as might have been expected. On December 10, 1917, the Supreme Court of the United States ruled that there was no conflict between the Idaho "bone-dry law" and the Fourteenth Amendment.

A Place of Peace

MICHAEL WILLIAMS

"THE details all satisfactorily arranged, I left New York on an early morning train, and reached the Benedictine priory in less than an hour and a half, the last ten miles from the station being done by motor. It was possible for me to remain, on this occasion, for the week end only; moreover, the newness of it all, at least to me; the profound character of the impressions received, and a lack of more than a superficial knowledge of this newest of religious works in our country will explain, I trust, the somewhat fragmentary, and really inadequate account of my visit which I am now sending to you. But later on, I shall write again. For I shall go there for a longer stay; I hope I shall often go; for I have tasted a draught of that which all our souls are thirsting after; I have tasted peace; I have gone apart from the world for a brief, too brief, interlude, and found an oasis, where by the wells of living water, and under the palms of silence and solitude, I have refreshed myself, and strengthened myself, for the next stage of my journey in life.

Well! I am afraid all this sounds rather fantastic; and it is not fantasy but a very muscular reality; so let me drop my metaphors, and tell you what has happened. As you know, for the subject has often been discussed by us, for years I have been one of many men living a busy life who felt the need for what I may term, I hope, without irreverence, a spiritual vacation now and then. By this, however, I do not mean a dropping of religious duties, an escape from religious interests. On the contrary, I mean a nearer approach to religious reality, a more intimate and concentrated study of religion, only, done in a way, and in a place, that would rest and refresh the spirit, console and soothe the soul. Ever since I entered the Catholic Church, I have made it a yearly custom to make a retreat with the Jesuit Fathers, and under their direction strengthen myself with the "Exercises of St. Ignatius," as they are so skilfully adapted to the limited time and the rather limited spiritual vigor of laymen. For we laymen do lack religious energy, religious zeal, even more than time. Ah, if we did not, the Church would count for more than she does today in our country. The lay-retreat movement increases year by year, and we must each and every one of us strive to spread it ever wider and wider, and ever deeper, among our men and women, yes, and among our children, too. But, there are many mansions in our Father's blessed house, the Church, and many forms of service, and multiform types of character. Therefore, there can be no end, practically, to the legitimate ways in which Mother Church may teach and guide her children, and, as I have said above, there has been a wide-spread longing among Catholics in the United States for what has now been given them, namely, a Benedictine foundation, devoted primarily to the exemplification of the liturgical worship of the Church, and the development of its artistic beauty, and to its spirit of peace: a place, too, above all, where laymen may go into retreat without the necessity of following formal exercises; a place of spiritual balm, and restful, though guided, meditation. A sort of spiritual sanitorium, you might say; for priests, too, as well as laymen; a place of healing, of withdrawal from the rush and bruising conflict of the world.

Such is the Benedictine priory, which for some years past, now, has been so beneficially doing its serene and consoling mission. I should need to write a whole book to describe its beauty and its peace. Situated near New York, yet withdrawn from all suggestions of the city, in the midst of many acres of woodland and lake and hilly grounds, slowly but surely its picturesque buildings are arising around the first small settlement. Great architects are aiding to create its form; celebrated artists are gladly cooperating in the decoration of its inspiring church, in which—oh, the joy of it all!—I have heard what my soul has been longing for all these years: the true music of Mother Church, the plain chant. There the High Mass and the Divine Office are sung daily, and it was wonderful to be one of the group of laymen present, among whom there were several businessmen, a doctor or two, a lawyer, and numbers of priests, a very influential journalist—a non-Catholic by the way, one who used to be a convinced enemy of the Faith—all of whom were absorbing the powerful and elevating influences which radiate from the Church in her beauty, even as they come from the Church in her other aspects. But the chief thing here is summed up in the great word of this ancient Order: *Pax*. It is a place of peace; not a quiescent and passive rejection of life, but a powerful though placid mastering of its problems; in the spirit of true peace, that peace which our Blessed Lord brought to us all."

"So, let me tell you how—" But, no, I cannot keep up the little subterfuge; it makes me too envious of the writer who by and by, and very soon, I trust, will in all reality write like this, or, at any rate, on this subject; for, alas, as yet the Benedictine priory thus described exists only as a project. Let me add at once, however, that the project is well under way. More than $10,000 have already been subscribed by interested American Catholics to the fund which Dom Leonard Sargent, O.S.B., an American Benedictine monk, trained at Downside Abbey, in England, is now collecting. Sites for the foundation have been examined, and other active forms of promotion are going forward. Himself a convert from the Protestant Episcopal Church, Dom Sargent has made it the work of his life to bring about in his native land a foundation of the Benedictine Order which

shall not in any way conflict with the excellent work of the several Benedictine communities already existing here, which direct their energies to that which, after all, especially today, is more practically necessary, that is, the active apostolate. But Dom Leonard well knows that the country requires the influence and the powerful assistance of the contemplative life. So, blessed by the sanction of Pope Benedict, and the hearty cooperation of his English superiors, he is now actively at work. In a letter to me, he says:

> In your article I shall be grateful if you can make it clear why we are at the work now. After the war there will be much to do in spiritual contributions to the readjustment of life, and a Benedictine house can surely do its part in this. Cardinal Gasquet said once that when the struggle had brought peace many would be turning to the spiritual and away from the merely material values of life. And we have had for fourteen centuries an offering of *Pax* to the world-weary people of all times.

In order to secure wide-spread cooperation in the work, an "Association of the Clients of St. Benedict" was formed by Dom Leonard Sargent (Newman School, Hackensack, N. J.) on the feast of the Nativity of the Blessed Virgin Mary, September 8, 1914, and placed under the patronage of Our Lady and St. Benedict. The Association's objects are: (1) To ensure the united prayers and the good works of those interested in the establishment in America of a Benedictine house, a subject-priory of Downside Abbey (England), until conditions shall warrant its separate existence; (2) to foster in the members of the Association a knowledge of Benedictine history and traditions, and an esteem for the liturgical worship of the Church. The requirements for membership are: (1) A memento at Mass, or any daily prayer, for the purposes of the Association; (2) the medal of St. Benedict to be worn; (3) the payment, upon admission only, of a membership fee of one dollar.

It is hoped that the clients may also be able to render some voluntary assistance to the proposed foundation. A Mass is offered each month, and a memento made daily on behalf of the Association and its members. When the Community is formally established, the Association will be erected into a proper Confraternity of St. Benedict.

The Reign of Law

DANIEL A. LORD, S.J.

MAN is at once the master and the anomaly of the world. Beneath him, the Creator has subjected all things, so that either by their very nature they minister to his needs, or he, by the force of his God-given intellect and will, can bend them to his service. On the soft pelt of the man-eating tiger, stretched now before his domestic hearth, his children tumble and play. The wind that can uproot whole forests becomes for him hewer of wood and drawer of water. Fire and flood, the swaying grain, the mettlesome horse, gold and the forces of steam and lightning serve him as no slave ever served a king in Babylon. The order of the universe all verges upward toward man, and on the pinnacle of the universe he stands, the world's greatest anomaly.

For in the midst of unchanging order he alone is free. All else must yield a blind obedience; he can lift his head against the world's Designer and cry a proud defiance. And he who is the appointed master of the world's order is also he who most often sets that very order at naught, putting chaos where without him order reigned. That is the mystery of man's free will.

Yet it is perfectly absurd to talk and act, as many modern philosophers talk and even act, as if, in the midst of this universal order, man, the most perfect of visible beings, were himself without any order whatsover. It is ridiculous to suppose that the intellect, which set a course to the stars and implanted an unchanging law in a scarcely visible seed, left man as the one lawless creature in a law-bound world. God is not a wise director but a fool of fools if He has left man free to scatter his talents, to squander his powers of intellect and will, to ride heedlessly over his fellow-men, spreading along his path ruin of souls and death of bodies. God could not make it right for man, His supremest visible creature, to thwart the order of the world. He has given him an intellect and will, but He could not give him leave to become inferior to the brutes, by the very faculties which raise him above them. For a beast is bestial by force of his nature; a man becomes bestial in spite of his.

On the contrary, our own experience and the history of mankind proves that there is a law implanted in our natures which binds us to a definite course of action and forces us to avoid the contrary course. It is perfectly true that we have also a free will, and consequently the law does not coerce us as it coerces the horse and the ox and the rose and the comet by a blind, physical force which cannot be resisted. It is a law which is in accord with our free wills, which, leaving us physically free to act for or against the law, obliges us to choose with the law and not against it, if we would act in accord with our human nature. There precisely is the anomaly: the law of our nature has been made to depend on our free will. We can live according to the law and thus attain the fulness of our manhood; or we can set the law at defiance and deliberately ruin all that is best within us. This is at once the glory and the peril of our freedom.

Natural law has an unpleasant ring in certain philosophical quarters. Law implies restraint, obligation, both of which words are sadly in disfavor. The revolutions which swept away first much of canon law and then more of civil law have been aiming at natural law as well. But though we can destroy the laws of the land by pitching them, as they are doing in Russia, into a bonfire, the only way we can destroy the natural law is by rooting out the human intellect. The natural law is expressed so clearly and forcefully in every rational being that, even though he may run, he must read. From the dawn of reason

we are conscious of its mandates, and we can read in the eyes of others—the frank, pure eyes of the nun not less than the brutal, shifting eyes of the roué—that they too have felt its binding power.

Among the first judgments of which we are conscious is: This action is right; this action is wrong. Blurred and hazy at first, we find such judgments growing clearer and more definite with advancing years, and extending their scope to include a range of actions which hitherto had not touched our lives. Independently of any outside suggestion, frequently in the face of systematic training, men recognize with more or less clarity the difference between actions which are good and those which are bad. We need no instructors to tell us that murder and lying and the fleshly sins are wrong, and all the professors in the college of crime with Bill Sykes for their chancellor could never convince our reason that they are right.

Almost simultaneously with these judgments comes a second group which imperiously and without appeal bids us do the good and avoid the evil. No one rests satisfied with the purely impersonal, objective opinion that striking one's mother is a grave wrong. Immediately he feels within himself a peremptory mandate: You shall not raise your hand against your mother. Who does not recall with shrinking the first time he shut his ears resolutely to some exasperating command and ran heedlessly into a course of action against which every fiber of his better nature was struggling in vain rebellion?

And then came the rush of condemnation which follows on every wrong, the bitter, relentless, accusing judgment: You should not have acted thus! We have all felt in a greater or less degree the remorse that made Macbeth see murdered men where others saw but empty thrones, and caused his wife to wander in her sleep, washing away a stain which water left as fresh as ever.

Here is law expressed more clearly than if it were written like the Roman Law on brazen tablets or like the law of the Hebrews on tables of stone. We have only to glance at the literature of the nations or to read their written codes of law, to discover that no matter how much men and nations may differ in their culture or in the religion which they follow, in the more general precepts of the natural law there is not only identity of thought but almost identity of expression.

These commands of which we are all conscious are not in any sense mere directions suggesting the most profitable course of action. They are real laws whose binding force we feel even when we struggle hardest against them. A business man finds himself so placed that by a single dishonest act, which no one can possibly discover, he will make a fortune for himself and for those he loves best; whereas honesty will in this case mean inevitable ruin. Still, he has no choice; the law is absolute; though disaster fling him and his family into irretrievable poverty, though he see his family starving before his eyes, he must take the course which his reason knows to be honest. And should he choose the dishonest act, not the clinking of gold across his counters, nor the healthy laughter of his carefully tutored children, nor the adulation of an adoring wife can drown the voice within him which condemns his dishonest course.

Put in one pan of the balance fortune, honor, life itself, and in the other a mandate of the natural law, and the mandate must prevail. For her child the mother sacrifices health, her own pleasures, and the thousand luxuries which a woman's heart craves, because the natural law makes her duty to her child a paramount obligation. A soldier captured in battle receives from the enemy a choice: treason to his country followed by honors and wealth with a grateful foe, or a line of glistening rifles at dawn. He has no choice, if he follow the command of natural law, but the blinding handkerchief, the sharp order, and a grave in quicklime.

All men acknowledge this; our literature teems with the praise of men who, rather than violate the natural law, choose a death with torture. Even the pagan could not but admire the martyr who, when an almost casual gesture, the flinging of a bit of incense into a brazier, would have meant life, chose rather to become a living torch in the gardens of the Cæsar. And we stand in awe over the mangled body of the maiden who, to preserve her chastity, plunged down a cliff to certain death.

Here is a law which no mere man, least of all one's own self, could have implanted in the human soul. By what right can any man oblige me to lay down my life rather than transgress his precept? And it is ridiculous to suppose that such a law is self-imposed, for after all, my first instinct is the instinct of self-preservation, an instinct which the law in a thousand cases obliges me to conquer. What relative proportion is there between a short lie and my life? Yet something within me commands me to die rather than utter that lie. Indeed, the simplest human law is inconceivable unless there were first a law in my nature obliging me to obey rightfully constituted authority?

This is a law which is beyond all possibility of human repeal. Man can tomorrow blot out the laws he made today; but when any written law contradicts the natural law, our whole instinct rises in rebellion, and we refuse to obey. One may ignore it or rebel against it; but one cannot repeal the natural law nor blot it from his heart.

Such a law, so weighty in its commands, so binding that I am obliged to sacrifice in its observance all that I naturally cling to, would be utterly impossible were there not some Being beyond and above me who has a right to force me to obey His will. The same Deity which set the wonderful order in the oak and the swallow and the whirling planet set too an order in my soul. But there is this difference: neither oak nor swallow nor planet can do other than obey, blindly and by a physical coercion, the law of its nature; the Deity has left me free to obey or resist the law as I choose. But whether I obey or resist, one fact I cannot escape: the natural law is for me the imperial voice of God.

"Protect Our Womanhood"

GEORGE D. BULL, S.J.

"PROTECT Our Womanhood" is the slogan a newspaper is using to cry down the over-quick employment of women to replace men. And certainly sound reason seems to support the cause; for broken health, and shortened lives are the results in many cases of trying to make the delicate frame and organism of woman substitute for the hardy muscles of man.

The slogan might justly be given a broader application, the movement it heralds, a wider scope; for if signs can be read aright woman needs protection not from physical ills alone, but from other evils threatening subtly to take from her what she and the world can afford to lose far less than her health, her longevity or even her life itself.

That such evils exist no one, I think, who has watched the gradual popularizing of crude ideals of womanhood, can deny. Day by day certain phenomena have become increasingly common; and though diverse in many ways, they are at one in that implicitly or explicitly, by precept or by concrete example, they preach the advent of the "new woman."

In magazines we stumble upon such phrases as the "proprietary theory of marriage" and marvel perhaps that Christian monogamy, not the Turk's conception is meant: staid writers make such distinctions as "mating and parenthood," or champion "the cause of the unmarried mother"; the novel, the moving-picture, the stage hold up for admiration and imitation heroines in whom feminine gentleness and modesty, virtues too old and worn, have yielded to the supreme virtue of "self-expression."

Now if anyone set himself the task of tracing this ramified and unnatural attention to woman, his experience would, we imagine, have been something like this: He would see in the philosophical journal, the ethical review, or wherever else, a theory advanced or a doctrine propounded as the basic reasons for the new woman's being. In some papers he would come upon the conviction that a change in woman's status is at hand. Mr. Vance Thompson would tell him, for instance: "The light you see along the horizon is the dawning of the woman's age," the "androcentric world is changing for good and all." He would be pained to learn perhaps, from another writer, that "The saintly self-sacrificing woman whom our ancestors praised had her place in a certain organic conception of society, the conception of ordered hierarchies which dominated the Middle Ages"; that she belongs to the same order of ideas as the faithful servant, the loyal subject, the orthodox son of the Church but that "This whole order of ideas has vanished from the civilized world."

In other articles he would find some special phases of the subject isolated and weighed. Now it would be the economic aspect, and the modern woman's humiliating (*sic*) dependence upon man; now it would be the meaning of the movement for woman, the individual, set out in such phrases as "career impulse," "living her own life," "due self-expression."

Finally in increasing wonderment at the ramifications of the movement, the detail and thoroughness with which successive phases had been touched, our rash investigator would come upon the sexual aspect of feminism and incidentally upon the phase dearest to the heart of writers most revolutionary in character. He would learn that the whole theory of sex has thus far been wrong or at any rate is now outworn. He would be told that "Only a small section of the public genuinely believed that sex relations outside marriage are wicked"; that "There are large sections in which no social penalty is inflicted" for sexual sin; and, that "There is a very rapidly increasing number of women who do not believe the conventional code." He would find frankly written as the problem in this field, "The task of building up an idea of sex that is consistent with the facts and yet leaves a universe in which woman can live comfortably, escaping from her own barren chastity while avoiding man's meaningless license, creating a *new appreciation and expression of the most fundamental human instinct.*"

Other writers tell how the woman movement is to modify the family for "We cannot expect to have higher education and new possibilities of freedom and still retain the special type of monogamy characteristic of an earlier civilization—a civilization which in many respects was brutal in its restraint upon woman." This and much else like it can be read in many a random article. If a reader refrains from further detailed investigation he can glance at titles alone, and find vistas of the movement's real meaning before him in such captions as: "When Mating and Parenthood are Theoretically Distinguished," "Marriage and the Population Question," "Feminism and Sex Ethics," "Feminism and the Family," "Motherhood," "Woman" and others as startling as these, signs that some attempt is being made to educate the public to the new woman, who is the outcome of a movement which has at least two well-defined phases, the economic and the sexual, each capable of subdivision according as the viewpoint is that of the individual woman or that of society as a whole.

Nor is all this agitation merely academic. As has

been said, its instruments are also the popular magazine, the novel, the newspaper, the theater. In all these the new woman herself is made to live, and act and pose in every attitude likely to catch the imagination and enlist the emotions in her cause. As a result, many are familiar with her mental attitude, the "keenness of her mind to probe medieval concepts" and its unique way of "doing its own thinking." And it is not the new woman's fault if men do not see and admire her physical dash and prowess as she handles the rifle or rides or marches with manful ease. Mannishly attired she drills and maneuvers and poses in woman's camps or appears in khaki on the street or acts as chauffeur for a group of men, in fact plays as man in a thousand ways, and in all strives to be the embodiment of brilliancy, nerve, dash, freedom both of body and mind, so utterly scornful of the conventional, as to be a striking contrast to the "maternal type" which unfortunately she is intended to supplant. Many and varied are the attitudes and aspects and protests of the new woman, but in all of them is found much cant, "the indisputable justice of her protest against the established status of women." In recent years, play after play, film after film, article after article have been the same in general outline. The theme has been the "triangle," so trite in immoral literature, and woman has always been right, society has always been wrong, even when the former has outraged decency and flown in the face of the law. Indeed, even when at passion's behest she has trampled upon the right and happiness of others she has been the victim, a martyr in the cause of the "higher freedom." "Society" has been the tyrant, blind, unreasoning and archaic. A Hall Caine, a Galsworthy, a Shaw, even a Winston Churchill, have not been too great to lend their power to the campaign. Note, for instance, "The Woman Thou Gavest Me," "The Fugitive," "The Inside of the Cup," where situations are so managed as to translate into the language of burning appeal the cold syllogisms of a Havelock Ellis, a Bertrand Russell or an Ellen Key.

What milady of the finishing school has been receiving from the pages of Russell, Ellis, or Key the shop girl and factory-worker gets through the moving-picture, the novel and the "thoughtful article" in cheap magazines.

From all this then arises the inevitable conclusion, that beneath the vagueness of such terms as "feminism" and the "woman movement" there is a sinister reality which is being introduced into the lives of the people by two main streams, one reflective and analytical, in which the theory is advanced and justified, the other, popular and emotional, which seeps through to a stratum where thought is at a minimum and life is more likely to be dominated by feeling and passion. This conclusion is fully justified by everyday occurrences, by the scant or mannish dress and postures of the new women, by their conversation, by their over-eagerness to adopt occupations and recreations hitherto distinctive of men. In the face of this ubiquitous beating upon traditional ideals, is it not likely that even in conservative women some obstinate doubts will arise which only a new application of the eternal, immutable principles will quiet?

The answer to the question may indicate to the custodians of faith and morals a very broad and deep application for the slogan, "Protect our Womanhood."

The Catholic Church and Freedom

JOHN C. REVILLE, S.J.

IF liberty exists in the world, we owe it to the Catholic Church. From the beginning of her history, the poor, the outcast, and above all the slave, were the object of her solicitude. As far as the religious society of the Faithful is concerned, St. Paul announces the abolition of slavery, for he writes to the Galatians: "There is neither bond or free . . . For you are all one in Christ Jesus." No one before him had dared to write such a charter of freedom. Not content to define the rights of the slave, the Apostle pleads for him in his tenderest words when he begs Philemon to welcome back to his household the ungrateful Onesimus: "Not now as a servant, but instead of a servant, a most dear brother, especially to me; but how much more to thee both in the flesh and in the Lord?" The conduct of St. Paul is the conduct of the Church. If from the spiritual point of view, there is no slavery for him, he recognizes that the civil law acknowledges serfdom, and that the law cannot be violently abrogated or changed. His prudence equals his zeal. So with the Church. While she proclaimed the equality of all men before God, she did not attempt the impossible task of upsetting at one blow the huge fabric of oppression which weighed so heavily on the multitude. She knew that freedom was the work of years. But she was nobly confident that one day the colossal fabric of slavery would fall.

Two things had to be done to free the slave. These had never been fully attempted even by the wisest philosophers and statesmen of antiquity. The slave himself had to be emancipated; his labor had to be ennobled. The first was to be the result of a moral upheaval and victory; the second was to be a political and economic triumph. It took time to accomplish these results. For the foundation on which slavery was built went deep down into the life of the people and rested on an almost unshakable substructure of selfishness and heartless indifference to suffering. It took a longer time to make the labor of the slave free, but before the end of the fifth century his person had been emancipated, or where that result had not been accomplished its speedy realization had been prepared.

Under the beneficent influence of the Church, thanks to the wise and humane legislation of the Popes, and the example of the early saints and martyrs, the slave regained his rights as man. He ceased to be a chattel,

a plaything, serving the caprice and the passions of his master. In the religious society which he entered when he became a Christian, he regained the use of the rights and privileges of manhood, which for centuries had been denied him. The Gospel restored them. And thanks to the Gospel and its teachings, this despised creature, fit only, in the eyes of pagans, for the vilest uses, gradually but surely ascended in the social scale and recovered even his civil and political freedom, accordingly as society became more and more imbued with the spirit of Christ. The world seems to have forgotten this inestimable benefit which it owes to the Catholic Church. She wrote the Magna Charta of the slave. She found him prostrate. She stretched out her hand to the thousands groaning in the mines, in the holds of Roman galleys or lash-driven to face the beasts of the Roman amphitheaters. She reminded the serfs that though their masters might bind their bodies in iron gyves, they could not enthrall their souls, and that slaves as well as the proudest Romans were called to the liberty of the children of God.

In the Catholic Church, the barriers everywhere else separating the slave from the freeman were broken down. For the bondsman as for the master, there was but one Faith, one Lord, one Baptism. In the Catacombs, when the martyrs were preparing, by the reception of the bread of the strong and the wine that maketh virgins, for the contest of the arena, the slave knelt at the banquet table of the Lamb by the side of the heirs of the Glabrios and Caecilii, the consuls and senators of old Rome. Time and again, slave and master died together for the Faith. Their mortal remains were buried together in the Catacombs and their brethren honored them both as stalwart soldiers of the Cross.

In the Church, the slave might even be held in higher estimation than the free man, if the former were baptized and the latter a catechumen only. The Church even opened to the former the ranks of her priesthood. As a rule, however, the Church prudently required that the priest or bishop should at least have been emancipated. But a former state of servitude she considered no bar to the highest office within her gift, and in the second and third centuries she was governed by two Popes, Pius and Callistus, who had once been slaves.

Thanks also to the Church, this religious and spiritual emancipation was to be accompanied by the regeneration of the family life of the slave. For the serf of Greece and Rome, those sacred words, family, home, wife, husband, child, were empty sounds. In his case, the law recognized no such thing as the legitimate union of man and wife. It did not assure the permanence of the marriage bond or protect it against outrage. The slave was without family and without kin. The Church taught him that he was not so wretched or so forlorn. She sanctified and protected his affections and his love, taught him that the words father, husband, mother, children, bride, were as holy for him as they were for the sons of consuls. She admitted him to the sacramental contract of matrimony, blessed his nuptials and declared guilty whosoever should attempt to outrage their integrity and sanctity. On the day she did so, the world went forward with a giant's step in the path of true progress and civilization. If she had not felt the strength of God Himself nerving her hand for the task, she would never have dared attempt it.

Passing further, the Church taught Christian masters to treat their slaves not as chattels, but as men. She reminded them that the noblest gift they could confer, the most welcome alms they could bestow on the poor of Christ, was the gift of freedom. A striking instance of liberality thus inspired is the well-known story of St. Melania, who generously freed her 8,000 slaves.

Such were the results of the direct and personal action of the Church. It is doubtful whether in her long history she can point to another victory of similar magnitude and splendor. To have given back to millions the sense of their own dignity as human beings and to have slowly forced the world to recognize them as such was an undertaking which only she could carry through. It was beyond the power of natural forces and agents. God visibly helped her in the gigantic task.

In her religious society the slave had reconquered his place. It was not so easy for the Church to have all his civic rights restored to him. But when after the peace of Constantine she emerged from the Catacombs and had something like official recognition from the State, her influence and example gradually secured for the slave his personal liberty in the eyes of the law. Nothing can be more interesting than to watch, after Constantine's accession to power, the struggle between the spirit of paganism and that of the Church. It is one of the most dramatic spectacles of history. Two forces are in deadly conflict, the spirit of true liberty and that of pagan absolutism still potent enough to win many a heartless victory. Now paganism is triumphant and the cause of the slave seems lost; now Christianity wins the day, and the hopes of the oppressed revive. The victory long hung undecided in the scales, but after the middle of the fourth century the first glimmerings of the coming triumph are faintly discernible. Through the fifth century the light of the full-orbed day of freedom grows more resplendent. In spite of itself, the Roman State had to recognize the influence of Christian principles. These were as the little mass of leaven vivifying the whole body. Even in the political sense there was progress. From the days of Nero and Domitian, in spite of the crimes of pagan rulers, in spite of the horrors of the reign of an Heliogabalus and a Galerius, Roman law had made substantial progress along nobler lines. Unconsciously it was influenced by the presence of millions of Christians in the Empire. After Constantine had taken the Church under his protection, the laws became still more humane, more tolerant; they recognize more definitely the dignity of man and safeguard his rights more

jealously. They are approaching nearer and nearer every day to the spirit of the Gospel. The day is not far when at the head of the great book of the Roman Law the Cross will be inscribed to safeguard and ennoble its statutes.

Constantine forbids masters or magistrates to brand slaves on the face where "resides an image of the Divine Beauty." He gives to priests and even to the simple Faithful, by the mere act of "manumission" performed in their presence, the privilege of conferring all rights of citizenship. He decrees the abolition of those gladiatorial contests where so many were butchered to make a Roman holiday. He safeguards the sanctity of the family life of the slave, forbids the separation of parents from children and husband from wife. The slave was thus made to feel that the law realized at last that he had a right to love and to be loved, and that his humble hovel was a sanctuary inviolable to the lust and the cruelty of his master. Constantine also declares guilty of homicide those who so maltreat their slaves as to cause their death. The laws of his successors, Constantius, Valentinian, Gratian, Honorius, Theodosius, those particularly relating to the protection of female slaves, hitherto the most unfortunate because the most helpless, carry on his work, until, under Justinian, the great movement of civil emancipation, more especially of the woman and the girl, reaches its height.

A cursory view even of the history of the early ages of the Catholic Church affords convincing proof that she is not the enemy of liberty. Had she been such, she needed only to keep silent about the oppression and outrages under which thousands groaned. But she championed their cause. She warned their oppressors that slaves were men redeemed by Christ. She herself treated these wretched outcasts as her favored children. By patience, by prayers, by threats, by sacrifice and deeds of heroic courage, she won the sacred battle of freedom. Of the many services she has conferred on humanity, this is one of the noblest. When the slave lifted up to her his shackled hands, God gave her the will and the power to break his chain.

COMMUNICATIONS

Letters, as a rule, should not exceed six hundred words.

Adopt a School

To the Editor of AMERICA:

In the issue of AMERICA for September 15, 1917, Father John La Farge, S. J., put forward the very practical proposal of adopting a school. He says truly that "a sodality, a Holy Name Society or Council, an academy or high school" could easily take care of a poor school. I feel sure that if American Catholics realized the necessity of Catholic schools and the difficulties against them in the Philippines Father La Farge's proposal would not fall on deaf ears.

In the words of the Director of Education in the Philippines: "The [Philippine Government] law provides that no public money or property shall be applied directly or indirectly for the use, benefit, or support of any system of religion. . . . The Government respects all religions and teaches none." In other words education without God is the law of the land in the Philippines, and 700,000 young Filipinos, nearly all children of Catholic parents, are at present being brought up under this system.

A Catholic priest may build a school in his parish, and if he brings it up to standard, it is "recognized" by the Government, but not financed. And the financial difficulty is acute here. Let the present Bishop of Buffalo explain. When Bishop of Jaro in the Philippines his Lordship wrote (*Extension*, July, 1913):

> As an outcome of the union between Church and State the people were never habituated to the maintenance of religion, not even so much as to a penny collection. And now that the former régime has passed away, it would be extremely difficult to accustom them to support religion, even if they were able to do so. But the fact is they are most wretchedly poor. . . .

On the other hand, if Catholic schools are not built it means loss of faith to the children. Owing to bad example around them, and other causes, the children, very many of them, will not come to Christian doctrine class on Sundays. The only means of imparting to very many of them any knowledge of God is through the schools. Already the faith of a good percentage of our young Filipinos has been destroyed, and as these lines are being written the Manila press is loudly crying out against the immorality of the State schools.

Another circumstance to be remembered in this connection is that all the missionaries in the Philippines come from Europe. There are not half a dozen American priests in the islands today. And Europe is beggared by this all-destroying war. If ever, then, there was a field of work open for those who wish to adopt a school, that field is the Philippines.

I am not pleading here for my own school alone. Every Catholic school in the Philippines needs help. Protestants in America are lavishly pouring money into the Protestant schools of the Philippines. One Protestant institute has received as much as $40,000 within the last two years. Will not American Catholics help Catholic education in their great colony? Failure of Catholic education here means ruin of all faith. The Filipinos will never be Protestants.

In our parish at Opon we have a Catholic school with an attendance of between three and four hundred children. It is recognized by the Government. Our parish collection for it amounted to sixty-two cents. Who will "adopt" it?

As already stated, I am not pleading here for one school alone. The names of many others will be supplied on request; or, better still, the names will be supplied by the superiors of the missionaries who are working here under the American flag, for the welfare, temporal and eternal, of American subjects.

Opon, Cebu, Philippines. J. M.

"Some Irish Old and New"

To the Editor of AMERICA:

I trust you will permit a Catholic who is not an Irishman some remarks on the controversy which has been occupying space in AMERICA under the above title. I write as a friend not as an enemy. But even as a friend I have some unpleasant things to say. In the first place many think that the average Irishman has one preeminent weakness of character. He is a truckler of a very vicious species. In poverty he bends his knee to his wealthy neighbor as he used to do to "my Lord" at home. In wealth he turns on his people and pretends to despise them. Worse than that, he sneers at Irish ideals and apes the English in speech, manner, dress and everything else, thereby converting himself into a contemptible hybrid that is

despised by everybody, except himself and his silly wife and their climbing offspring. I am not concerned with the explanation of this phenomenon but only with its result, which is a position of inferiority that prompts those in power in this country to treat the ordinary Irishman as an alien. He may be tolerated but not respected. From this defect of character arises dissension, which is shown in jealousy, suspicion, bickering more or less violent, and what not. How few Irishmen, for instance, will help an Irishman to fame and power? They will help a Jew to eminence or an Englishman, especially if he be a convert to the Faith, but not an Irishman. If one of the race happens by sheer talent and industry, or by a mere accident, as is often the case, to climb to power and eminence, his own people are the first to try to pull him down. How can such a race expect to command the power and respect due its better qualities? The majority of our people judge by little things not by big things. Then, too, is it not true that the Irish, as a race, have shown very little constructive ability here in America? Individuals among them have displayed great power in this line, but what has the race done, what is it doing now? Practically nothing. The Irish in America are a disorganized crowd without leaders and without plans, just floaters living from day to day, boasting of what was, rather than of what is and will be. Let me put a question. After the war there will undoubtedly be a rush of young Irish people to America. What Irishman or Irish society has given thought to their care? None. They will be allowed to congregate in our already congested cities, there to live from hand to mouth in poverty and loneliness, until at last temptation comes to lay them low. Then the "mere" Irish will lacerate the poor creatures with their tongues and the "made-over" Irish will exclaim: "Those horrid Irish, don't yer know." There is the trouble. Why don't the Irish learn from their enemies and correct their defects?

New York. L. J.

To the Editor of AMERICA:

Though not an Irishman or a Catholic, I have always taken a keen interest in the Irish race and I feel that the Irish in America deserve unstinted praise rather than censure. They have done more for this country than men of any other race, and their best work is just now beginning to be appreciated. They have preserved the family, scorning divorce and other moral filthiness. This has been no easy task, especially of late years, when men and women have been exchanged like cattle in the market. True, the Irish have their defects, so has every race, but time and patience and freedom will smooth out the wrinkles from the national soul. And now that America has gone into the war for democracy, it should not be too much to hope that Ireland will profit by our sacrifice. In the meantime Irishmen should organize here to teach their fellows two things: (1) The glories of Ireland; (2) the great work done in peace and war, by Irishmen for these United States.

New York. E. J. S.

The Amadi Mission

To the Editor of AMERICA:

As a constant reader of AMERICA since its inception, as a missionary at Amadi from 1901 till 1911 and as Superior Regular of the Canons Regular of the Order of Prémontré in the Welle Prefecture of the Belgian colony, I beg you to insert the following correction. On reading the review of a book on travels in Africa by Mr. Du Plessis, I was surprised to find the following passage quoted by W. D. in which the author states: "At Amadi the Dominicans have put up a fine edifice in Gothic style, with stained-glass windows and an imposing tower." I beg to state that the author is here in error. The church of Amadi was erected in the year 1904-5 by the Norbertine missionaries. In fact, all the actual buildings were erected from 1901 to 1906, and the Dominicans commenced their missionary labors in the Belgian colony at Amadi, only in 1912.

The Prefecture of the Welle, being more than seven times the size of Belgium, proved to be too extensive for the missionaries at our disposal. When the Dominican Fathers arrived Propaganda divided this Prefecture, giving to them the eastern portion, we on our part ceding the two solidly established mission centers of Amadi and Gombari.

Chicago. PATRICK MAGUIRE, Ord. Praem.

St. Vincent de Paul Society

To the Editor of AMERICA:

The several articles on the Society of St. Vincent de Paul appearing in recent issues of AMERICA, signed by L. E., R. S., and K. B., have been of great interest to me, since work as a Vincentian has been for many years my proud privilege and pleasure. Until I moved to Chicago, two years ago, I was a very active worker in New Orleans, where I was a member of the Conference of St. Rose of Lima, transferring later to Our Lady of the Holy Rosary Conference, when the new parish was created. From my observation of Vincentian work as done in other cities, I think that in New Orleans the work is performed in closer observation of the "Manual" than elsewhere. Here in Chicago, for instance, I find that the work is done very much the same way as it is done in New York, taking of course my conclusions from the several letters to which I referred above. It appears to me from articles read in AMERICA that the real work of the Society is being more and more overlooked, the main effort now being that of mere organized charity and alms-giving. This, to my mind, is a great mistake, for the Society of St. Vincent de Paul is a strictly religious organization. The charity or alms-giving feature was adopted as the best means of reaching the poor in their homes, means by which Vincentians can become more intimately acquainted with those to whom they are giving relief, thus learning the real cause of their destitution, so as to be better able to point out the way to the poor to help themselves. Experience has taught that most of those who ask for relief come to grief because of neglect of religion. The knowledge of this important fact is best acquired by visits to the homes, by becoming personally acquainted with the poor, by visiting them in their misery, by hearing their conversations, by watching their actions.

The New Orleans Conferences find that the best way to do this successfully is to follow the rule laid down in the "Manual." Members are required to visit the poor once a week, giving only such relief as is necessary to carry the latter over their difficulties till the next visit. Members must attend the regular weekly meetings, where they make a full report of their findings, thereby enabling the Conference to become more closely identified with the work of each member and with the conditions of the poor visited by him. This gives all the members present at the meeting the benefit of the different experiences accumulated through numerous visits. With advancement of spiritual work as the objective, the results of this method are most edifying, both to the members of the Society and to those to whom relief is given. Moreover, the zeal of the members is increased, as is shown by the large attendance at the quarterly Communions. During the year 1916, out of a total membership of about 1,000, the average attendance at these Communions was some 420. This, I think, you will agree, is a fine showing. Another evidence of increased zeal was shown in the distribution of relief during the same period. New Orleans, with forty-four Conferences and a membership of about 1,000, collected, during the year, $33,206.35 and distributed $31,258.50;

1,472 families were visited. In Chicago, during that year, where there are eighty-nine Conferences, with a total membership of about 1,400, the receipts for the year were $33,992.75. Of this, $31,295.75 were distributed and 1,984 families were visited. Now, Chicago has a population of 2,500,000 people, while in New Orleans there are only about 340,000 people. This, to my mind, is another example of the superior benefit derived, when the spiritual element is foremost in the work of the St. Vincent de Paul Society.

Chicago. T. V. A.

Evils of Subjectivism

To the Editor of AMERICA:

To a person familiar with systems of German philosophy the policy pursued by the Imperial Government in its conduct of the war does not come in the nature of a surprise. When a man forgets that there is such a thing as an established order founded on the immutable principles of the natural law, and appeals to his own personality as to a last court of decision, then we may expect those dreadful consequences that are the legitimate offspring of the mind, when it paints a picture, not from nature, but from its own wild fancy. When the world must adjust itself to the individual, then there is a serious and dangerous inversion of things. The menacing shadow of utilitarianism looms up and at the next moment we are at the mercy of that relentless demon. If I am at liberty to govern my actions according to the standards of subjectivism, I am not going to be the loser, and nothing will stand in the way of my advance along the lines marked out for me by myself. Autonomism and utilitarianism are the very Lares and Penates of Germany, and under their auspices that misguided Power is conducting her cruel ravages upon humanity. The fear that comes over one who reads the cold-blooded statements of most of the leaders of thought in Germany turns to consternation when we find these very notions, so near home, in the utterances of our submarined eclectics. We are under the spell of a siren if we imagine that wild intellectual theories are born and die in the atmosphere of their conception, for there is in the intellectual world a seepage that makes it practically impossible to restrict these vagaries to those who teach them today and with marvelous versatility reject them tomorrow. A censorship, in time of war, is considered perfectly proper, and our daily papers tell us that an index of prohibited books on military topics has been ordered. Would it be incongruous to hope for the day when our Government will decide to serve upon certain gentlemen of the pen a writ to show cause why they should not be considered undesirable citizens, since they propagate thought destructive of the rights of governments, and subversive of that authority upon which all law is founded? Surely the inalienable right to the preservation of existence is not to be denied to nations, and a just defense is as lawful to them as it is to individuals. It is a hazardous thing to throw a boomerang and then close your eyes. How sad it would be to see our own United States "reasoned" out of existence.

Newark, N. J. P. B. O.

Censorship of Movies

To the Editor of AMERICA:

The discussion of "White Slavery," started by C. Connolly, has done much good Here, there is work for us all today. God knows, the Catholic people should be workers in every social problem that benefits the health and life of the community. We must be agents of good and helpers of men. We have a sacred duty to help the fallen and to prevent the good from evil ways. He does more service to the world, who prevents vice than he who helps to reclaim the wayward. There is one thing we all should do to keep the youths of our cities from careers of crime—demand censorship of picture films. Our cities have many criminal youths, and why? Because dangerous, insidious, immoral pictures are freely permitted to run their course of corrupting the young mind. Some pictures are so openly indecent that they have a debasing effect upon the impressionable minds of both sexes. Will Catholic priests and people stand silent, while their youths are ruined? The grand work of our schools and churches is undone, our preaching fails because the youth are taught crime by evil pictures.

That the evil picture is the cause of moral ruin, that it is a propagator of evil is well known, especially to our courts. From films like "Cleopatra," the youth has every chance to learn cunning, plotting, crime; he sees in it lasciviousness, lewdness, lust—everything debasing. Then we ask where our boys learned all this crime!

Our cities have their boards of health to protect the people against physical diseases. They have their pure-food laws, their safety laws, but laws to protect the purity of our youth are not to be found. The Catholic people must demand a strict censorship, clean films.

A few weeks ago, a public-spirited official of Chicago suppressed a film, for which action he is now sued by Theda Bara. I called on him, a non-Catholic by the way, and he impressed upon me the necessity of clean, wholesome films if we wish to keep our boys clean and wholesome. They have now in Chicago a strict censorship, thanks to the energy of three or four people. As a result, criminal youths are fewer in that city. Why cannot Catholics of other cities stand together and demand strict supervision of every film before it is presented to the public gaze? With censorship, there will be less corruption of youth, less murder, less immorality. To safeguard innocence and public morality the censorship of moving-pictures is absolutely necessary. And there is little use in having our religious schools open by day if the criminal schools of immoral pictures are to be open day and night.

Granite City, Ill. DAVID L. SCULLY.

Beating the Air?

To the Editor of AMERICA:

In a recent issue of AMERICA C. P. makes an earnest appeal for a Catholic Y. M. C. A. There has been of late so much shooting in the air on this subject that it seems time to do a little range finding. The disease of which C. P. complains is a widely admitted fact. But is the Y. M. C. A. a specific for this disease? Is it the only cure, or the best cure, or a cure at all? Is it even a practical palliative? For if the evil is serious, is increasing daily, we dare not "be as one beating the air" but must strike at the cause. Does the Y. M. C. A. reach the cause of the evil?

Sutersville, Pa. J. L.

Parish Employment Bureaus

To the Editor of AMERICA:

The suggestion made by T. E. P. about enployment bureaus in AMERICA for January 26 is an excellent one and should prove a real boon not merely to those desiring employment but to employers as well. I should like to add a detail to the plan of having the priests of the parish announce the names of those who are out of work. In the vestibule of almost every Catholic church there is a bulletin board. Why not post the names and addresses of those seeking employment on this board with other notices of parochial interest?

Englewood, N. J. H. U. D. K.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, FEBRUARY 9, 1918

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Our Subscribers

AMERICA owes a word of grateful appreciation to the many subscribers who have lately shown especial interest in its welfare. Conscious of the stress occasioned by high prices and other necessary and unnecessary concomitants of war, many of our readers have generously taken upon themselves the task of lengthening the subscription list, with the result that a large number of educated Catholics, hitherto strangers to the paper, are now numbered among its patrons. For this we are thankful, and should our words of gratitude fall short of the measure of our appreciation, our benefactors still have the consolation of knowing that they are missionaries in a good cause, the same cause for which AMERICA itself exists and does battle. A peculiar feature of this problem of circulation is that little or no interest is taken in AMERICA by Catholic schools and graduates thereof. There are exceptions of course; some few schools respond nobly, so too do some graduates of these schools, but in general it remains true that Catholic colleges and those educated therein are indifferent. Thus, for instance, not one-half of one per cent of the alumni of a well-known Catholic college are amongst AMERICA's readers, and there are indications that their names are not found on the subscription list of any Catholic paper. And strange to say, this state of affairs is not peculiar to the colleges of any particular Order or Congregation, unless perhaps it is more noticeable amongst the graduates of some of the Jesuit colleges. What is wrong?

Worse still, many of our high schools subscribe to secular papers for use in classrooms, but no Catholic paper ever finds its way into those sacred precincts. An example in point is a Catholic school which every week takes sixty-five copies of a secular review and not a single copy of a Catholic paper. And the tragedy of it is, that Catholic theologians have been known to discuss whether or not the favored paper falls under the general law of the Index. And is it not peculiar that the reviews which never lose an opportunity to insist on Catholic education are discredited before the eyes of Catholic students in Catholic schools, while papers aggressively hostile to our ideals are used as supplementary text-books and guides for the thought of our youth in those very schools? Something surely is wrong.

But all this which is apart from the thanks we owe our patrons, is not said by way of complaint but only to point a moral, and to awaken the interest of Catholics. Our subscribers have done well by us: they have our thanks. Finally, though they compose a prudent and patient group, it has become necessary to remind them once again that they do an injury to others by tempting them to rifle the mails of greenbacks posted after the manner of ordinary letters. Alas, to our positive knowledge many unfortunate wights have lately "fallen from grace" under the stress of this temptation; a check or a money-order might have left these literary, but practical, thieves untouched by the devil's wand. And may our subscribers not forget the fuel administrator and the railroad director who are no longer fictions but stern realities. Their orders have gone forth stamped with all the dignity and force given to the decrees of an ecumenical council in full session. Their mandates should and must be obeyed, hence printing-schedules have been deranged and the transportation of second-class mail has become uncertain. AMERICA will be late now and then, but the case is not altogether hopeless, for the seven Penitential Psalms and continual fasting prevent impatience and the writing of cross letters which make us old beyond our years.

What Is an American?

"SAXON and Norman and Dane," remarked Tennyson, on an occasion when song had deserted his lips, "are we." Perhaps from these three strains alone is woven the fabric that is called English, but what makes an American? Must his name begin with "Mc" or "von," and end with "ski" or "stein," or roll its length along a line of bewildering liquids, or guttural consonants that betoken ancestries drawn from sunny Italy or dark Lithuanian forests? Must it be Blackburn, or Vernon Lee, or Hastings, or may it be Hascha Bey, Muldowney, or even Sitting Bull?

A traveler from Altruria, endowed with a fair knowledge of geography and ethnology, would read the columns of a typical "City Directory," or scan the roster of any American regiment, with increasing amazement. Columns and rosters alike are more than pentecostal. Parthians and Medes, Elamites and Mesopotamians are there, and in addition, representatives of almost as many nations as stood in bewilderment about the Tower of Babel. It is clear that Europe, Africa and Asia have combined to supply our cities with inhabitants, and our army with soldiers. And all are Americans. No longer must one prove his right to the

title, by a family tree rooted in the Puritans, a race most comfortably viewed through the haze and retrospect of several centuries, or to the Cavaliers of that remarkable region, Westmoreland County, Virginia. Today, no one need blush for his Americanism, if his first ancestor in this country, flying from *pogroms* or famine, sold shoestrings in the market place, or dug honest ditches in lower Manhattan. On the contrary, these facts may easily make him a better American than the present representative of men who laudably ducked scolds in New England or drank the parson under the table in colonial Virginia. For the bitterness of want and persecution enables him to appreciate what liberty is, and what it asks in return.

The rank is but the guinea's stamp. Neither name nor ancestry makes an American, but the spirit that animates the man, stirring a devotion to democratic ideals, made manifest by deeds. With pardonable pride, a colonel in a Middle West regiment announces that there are seventy-five Murphys in his regiment, while a chaplain in the same region bewails his ignorance of the Polish and other Slavic languages. We are more than "Saxon and Norman and Dane." The Christian principle that all men are equal, as children of God and brethren of Jesus Christ, flourishes under our kindly sky, and makes us a united people neither English nor French, nor German nor Irish, but American.

God and Sad Mothers

MANY mothers are sad these days and they are expressing their sorrow in hot burning words that appear to make their letters tremble with emotion. Their sons are at war, exposed to a thousand unprecedented dangers on land and sea, and maternal anxiety overflows the heart in language pathetic and appealing. No doubt this is quite natural, and none save the heartless will rebuke it. But then there are both cause and room for emotions other than sorrow. It is no small blessing to have mothered a hero, and our soldiers are heroes. It is splendid to help rescue nations from tyranny, to die that others may re-enter into their heritage of liberty, living once again their own lives free from the tyrant's yoke. Mothers' souls might well leap with joy over the realization of the fact that their sons are victims on the altar of freedom. And is it nothing that so many warriors have at last found God and "shown us God"? Their sublime heroism has been blessed from on high and in reward for their ready obedience to the voice of authority, God has drawn them closer than ever to Himself, while the world looks on and from the warriors' noble deeds of love and courage learns to glance from earth to Heaven, there to see the face of the Father: a matchless blessing, for in God alone lies hope of better things; through Him alone will come peace to this blood-drenched earth lacerated by the claws of hate which was born of the disappointed greed of a few men who rule the destiny of powerful nations. Surely in this at least is consolation to overtop the sorrow of soldiers' mothers, that their sons are as glad tidings to many who sit in darkness and the shadow of death.

An Archbishop in Quest

A DISTINGUISHED prelate of the Anglican Establishment, the Archbishop of York, is now in the United States. As is fitting, he will be received with the respect due to his worth and dignity, both as a clergyman of unimpeachable character and as an unofficial representative of a great nation whose fortunes are now closely joined with our own. But if the news reports may be credited, surely no prelate ever left a peaceful cathedral close on a stranger mission. The intention of the Archbishop, it is announced, is "to bring into relations even more cordial two countries already closely linked by the common bond of language, customs and religion."

Plainly, exception may be well taken to every link in the chain. Our language is alike to the extent that we follow, with amusing variations, a common orthography. There the similarity ends. As to the resemblance of customs, let the fervent criticisms of Americans sojourning in England, and of Englishmen traveling in America, be a sufficient commentary. But when the puzzled reader is asked to believe that Great Britain and the United States are bound by the tie of a common religion, particularly the religion presumably represented by the Archbishop of York, his simple trust rapidly yields to blank incredulity. Out of a total of more than 100,000,000 Americans, careful search may discover possibly 1,125,000 who agree to pool their differences in the Protestant Episcopal Church, thus becoming, in some sense, the "co-religionists" of the Archbishop of York.

There is much peril, however, in this estimate, and there are other grounds of objection against the alleged communism of religion. To begin with, it is not clear what particular form of orthodoxy or heterodoxy, according to one's point of view, sheltered under the hospitable roof of the Establishment, finds an exponent in the Archbishop himself. Were there question of the Archbishop of New York, or Westminster, or Paris, or Vienna, or Christ Church in New Zealand, doubt would be absurd. One in the Faith delivered to the Saints, these Catholic prelates are one in bearing unwavering witness to its truth. But who shall answer for the Archbishop of York? Does he give his allegiance to that school which has long since done away with the very statement of the inspiration of Holy Scripture? Does he hold an Apostolic Succession, as well as Baptism, to be matters of small moment? Does he scorn as a scholastic quibble the discussion whether, after the words of consecration, uttered by an Anglican clergyman, the "Elements" remain mere bread and wine, or become, in some new sense, a type of Christ's abiding presence, or are in

very truth the Body and Blood, Soul and Divinity of Jesus Christ, to be adored even as God Himself is adored in heaven and on earth? Does he impart the kiss of love and unity in the faith to his newly-appointed brother in the See of Hereford, who along with the miracles of the New Testament rejects the Divinity of Jesus Christ?

Where is the bond of a common religion uniting England and the Christian United States, if one may remain an Anglican, with a respected and exalted position in the Establishment, while refusing to confess Jesus Christ before men? If the Archbishop can find that bond, his is a vision not vouchsafed to the common run of men and of Anglican prelates, skilled as many of them are in reconciling irreconcilables.

Elsie von Hindenburg's Poem

THE poetic heart of the daughter of Germany's Field Marshal broke into rugged song quite recently and the effect was startling to those unacquainted with Lutheran thought. At Christmas time or thereabouts the maiden warrior lifted her voice and caroled:

Christ Jesus gave His life for me,
From every debt I am now free;
He has procured His Father's favor,
He has become my gracious Saviour.

He to the bayonet thrust gives vigor,
The joy to aim, to pull the trigger.
My aid is Jesus, that I know—
On to the foe, on to the foe!

As was to be expected in the case of strong-lunged minstrelsy the notes of Prussia's valiant daughter were heard beyond the borders of the Fatherland and forthwith she became the target of a thousand sharp arrows of criticism. But after all why blame her for the sentiments expressed? They are not hers. She is but reproducing the thought of her ghostly father, Luther. Were he alive today the doggerel verse would intoxicate him with such joy that he would make the earth ring with the fateful words:

"Christ Jesus gave His life for me,
From every debt I am now free."

Those two lines contain the pith and kernel of his pestiferous doctrine on "fiducial faith" which takes account of good works only to sneer at them. If a strange uncanny faith which really partakes of the "nature of a strong, artificially stimulated hope" is alone necessary and sufficient for salvation, it is quite clear that Elsie von Hindenburg, the Kaiser and his war lords are "free from every debt"—and the last two, God and men know, are acting true to doctrine. As for the other stanza which bristles with darting bayonets and resounds with exploding pistols, apparently directed by Christ, with whom most people do not associate murder but only sweetness and mercy, they are but a tame and faint echo of Luther's passionate appeals for the slaughter of the unfortunate peasants whom he plunged into war by intemperate words and other actions

No, no. Elsie von Hindenburg is not overmuch to blame; the thoughts are not hers, but only the language and structure of the verse; and for these last no man will forgive her, not even Don Marquis and Free Lance.

Soldiers' Saints

IT was an observant French officer in the present war who came to the conclusion that the Germans fight out of pride, the English through interest, and the French for honor. Had an English or a German soldier made a similar remark, no doubt it would have been phrased differently. It will certainly be interesting to hear what verdict his enemies and his allies pass on the American soldier when he takes part for the first time in an important action. Perhaps the soul of the American soldier, as he goes into battle, will be strengthened both by a consistent blending of the three foregoing motives and by a burning desire to bring to a just and quick end this suicidal war of the nations, so that when peace is finally restored to the world all subject races and peoples may enjoy the right of self-determination so that hereafter no country will be governed against its will by another. Men who go to war for such worthy objects as those, provided they live clean lives, pray like priests, and fight like gentlemen, will surely win from Heaven the blessing of victory. But if it be God's will that they should lay down their young lives in so noble a cause, Paradise will be theirs forever.

Thrice is he armed who has his quarrel just. But of the Catholic soldiers who make up so large a portion of our American forces, it may be said that they are panoplied in armor of proof because they have such a fine array of military saints to imitate as patterns and to invoke as intercessors. The Catholic soldier who is charging the imminent deadly breach can call, for example, on St. Ignatius Loyola, that fiery Spanish captain who defended the Fortress of Pampeluna until he was struck down by a cannon-shot; or St. Sebastian, the valiant Roman officer who sealed with his blood his allegiance to God; or St. Lawrence, who endured intense pain so smilingly; or the Forty Martyrs of Sebaste, who saw in God their heavenly Commander-in-Chief; or the great St. Louis, peerless Crusader and proudest of Christian knights; or his intrepid cousin, St. Ferdinand, so renowned for his devotion to Our Lady, and who wrested many a Spanish city from the Moor; or St. Genevieve, whose prayers saved Paris from Attila; or St. Clare, whose faith in the Holy Eucharist drove the Saracen troops from her convent gate; or she who perhaps stands above all other saints as a soldier's patron, the Blessed Joan of Arc, the Domremy shepherdess whom God called to free her country from the invader and to seat her sovereign firmly on his throne. With such sainted champions as these to inspire and protect the American soldier his praying mother should feel confident that all will be well with her absent son.

Literature

FIGHTING AND BELIEVING FRANCE

THE assertion is often made that though the French Government is hostile to the Church, the people of France, when the test comes, generally act like stanch Catholics. The fact that hundreds of anointed priests have died in the trenches with rifles in their hands and that the million French orphans that the Government is sending to the *école laïque* are in grave danger of losing their faith would seem to indicate that France's Catholicism is not always of a strikingly aggressive type. On the other hand if the war literature written by French Catholic authors reflects faithfully the spirit of the country, there is little cause for feeling uneasy about the future of France. For that nation's soul seems to have been purified by the call to arms, by the suffering and sorrow the war has brought to the people, and it would appear that the bravest of France's defenders, whether at home or on the battle-line are also the most faithful of the Church's children.

No recent book shows this better than "A Crusader of France" (Dutton, $1.50), the appropriate title given a collection of letters written from the front by Captain Ferdinand Belmont, of the Chasseurs Alpins, who was killed in action, December 28, 1915. In the opinion of that discerning Catholic littérateur, M. Henri Bordeaux, who contributes an admirable preface to the volume, the letters are written in exquisite French, and owing to "their sincerity, their familiar and provincial flavor, their profound intimacy, their religious fervor" they deserve a place beside Mrs. Craven's "*Le Récit d'une Soeur*" and the correspondence of Maurice and Eugénie de Guérin. They are pervaded moreover by such a noble spirit of courage, patriotism and scorn of death that they express unmistakably a brave French Catholic soldier's mind and heart.

Captain Belmont was studying medicine when the war broke out, but he at once took his post as sub-lieutenant of the reserve. He seems to have been an ideal officer. One of his closest friends, the Abbé Gonnet, now a lieutenant in the French army, writes that he was "kindly in the exercise of his authority but knowing how to be master of them [his men], knowing how to elevate their souls to the height his own had risen." He himself writes:

> To be a good officer, you must possess many and very rare qualities: devotion, determination, courage, intelligence, common-sense, coolness and I know not what besides; as a matter of fact one must have all qualities, be perfect—as in all callings when you would fill them properly. Consequently you must not count on yourself, but on the grace of God. . . . An army officer, a leader of men, must above all have character: his men must feel almost instinctively, that he is some one to be respected; everything which proceeds from him, their leader—orders, acts, gestures, or words, nay even attitude, must bear the mark of moral superiority and elevation of mind. Moreover he must know how to be as kind as possible.

Judging by his intimate letters and from the testimony of those who knew him best, Captain Belmont seems to have attained the high ideal he set for himself as a Catholic soldier. He realized that sacrifice and suffering is the school of character and that the object of our life in this world is not happiness but perfection. He can see the fatherly Providence of God in all that happens to him and to his country; his resignation to the Divine will, even under the heaviest crosses is as beautiful as it is holy, and his sympathy with the men of his command and his admiration for them is another very attractive trait of his character. Like so many brave soldiers who are face to face with the enemy, Captain Belmont speaks of him without that bitterness that often marks the utterances of those who are farthest from the front. He admits that the Germans have taught the French the art of modern warfare but he regards it all as a combat not "of heroes but of decadents" and longs for the knightly warfare of his ancestors when battles were fought man to man with naked weapons.

It was at Holy Mass and in fervent prayer that Captain Belmont found the strength to live every day the life of heroic self-sacrifice he had resolutely set for himself. "What fervor and poetry and value," he writes, "these Masses celebrated no matter where, on temporary altars by soldiers and for soldiers assume." His unwavering trust in God's goodness enabled him to see in the war "the sheet-anchor held out by God to this drifting country, in order to bring it back to Him," and a "redeeming devastation permitted by God in order to efface the stains which soiled the eldest daughter of the Church." It was his strong spirit of faith too that nerved this "Crusader of France" to bear with such fortitude the loss of his two beloved brothers, Jean and Joseph, who were slain in battle. Both were much like Ferdinand, it would seem, for Jean said on bidding his mother what proved to be a last farewell: "To die for a noble cause when one is young is a great blessing," and Joseph who left the seminary to enter the army, wrote to his parents: "To be nearer danger and death is to be nearer God. . . . I am absolutely convinced that death is happiness, suffering a merit, danger and trial a splendid lesson in energy."

Ferdinand himself was not destined to survive his two brothers long. When he heard of Jean's death, which occurred the first month of the war, he wrote his parents a letter which fills two of the finest pages in the book. Then Joseph was killed in action almost a year later, and again Ferdinand tried to comfort the bereaved father and mother. Finally on December 28, 1915, this Crusader of France laid down his life for his country, after being twice mentioned in army orders for his "bravery, activity, coolness and authority," promoted to a captaincy and decorated with the Legion of Honor. Fatally wounded by a shell-splinter at the Hartmannsweilerkopf, he made a Christian soldier's end, for God found him ready.

The story of another French officer's military career which was cut short by a mortal wound received in his first battle is movingly told by his father, Hugues Le Roux, in a recent book called "On the Field of Honor" (Houghton Mifflin, $1.50). Robert was engaged to be married when the call to arms came, and the letters from the front to his intended breathe an admirable spirit of patriotism and devotion. He writes, for instance:

> This morning I was thinking of you, following you in every act. You got up early, went to Mass. I saw all this in the blue sky, for the plain where we are camping overlooks the valley of the Moselle, and the horizon is far, far away. Yes, my little Helen, I shall commend myself to God when I am under the enemy's fire for the first time. I shall think of you then. I don't feel like the somewhat-cowardly person who is converted because "One can never tell what may happen!" No, I have already spoken to you of this. I have faith, and it seems to me that if ever our lives are in the keeping of God, it must be at such times as those I am traversing. I have always prayed in the solemn moments of my life and I shall continue to do so now.

Lieutenant Le Roux's "war lasted," as he expressed it, "just one-half hour and 300 meters." In his very first action, as he went to the assistance of a wounded major, he received a mortal wound which sent him to the hospital. Robert's sorrowing father and biographer who was with his son to the end received the only comfort that endures from the young soldier-priest who prepared the dying Lieutenant for Heaven. "O God, our Father," the priest prayed, "hidden from us beyond this world, this child whom You are taking, spoke Your name

reverently, with faith. To shelter his young love, so pure, he longed for Your Kingdom here on earth. He has responded without a murmur to the dictates of Your will. He has never spoken a word of anger against the enemy who shot him down and who rejoiced to see him fall."

The thought of Robert's impending death proved a severe trial to his father's faith, but after praying a long time before the altar, the author won the grace to be fully resigned to the Divine will, and learned not to sorrow like those who are without hope. At his son's obsequies the bereaved father meekly unites his prayers with those of the officiating priest and exclaims: "Peace and Light! This is what we invoke, O Lord, for those who leave us. This is Your promise to us after so much suffering in darkness."

In General De Castelnau, whose distinguished career is sketched in the December *Studies,* France has a commander more than worthy even of such gallant subordinates as Captain Belmont and Lieutenant Le Roux. This brilliant strategist who saved the day at Nancy and at Verdun has always been "a Catholic in the open," and the fear that the uncompromising profession of his faith might hinder his advancement by an anti-clerical government never made him waver a hair's breadth from the path the Church traces for her loyal children. The inestimable value of his services to his country has forced Castelnau's enemies to respect his Catholicism. He trusts in God, seeks light in prayer and is a frequent communicant. Just before a victorious assault at Verdun he mounted his horse and addressing the troops called out: "We meet again here, or there," and pointed with his sword toward heaven.

Like the father of Captain Belmont General De Castelnau has lost three sons in the present war. The following account of how he behaved when the news came that his youngest boy had fallen, throws a flood of light on the General's character as a soldier and a Christian:

> On August 20, 1914, in the heat of the action, Castelnau is dictating his orders. He is interrupted by the entry of an officer with a report. "General, the Fourth Battalion of Chasseurs has repulsed the enemy after five hours' fighting. Unfortunately the officer who was in command has been killed. His head was shattered by a bursting shell."
>
> "What was the name of that officer?"
>
> "Sub-Lieutenant Xavier De Castelnau."
>
> The General bows his head a moment in prayer. Then turning to his secretaries: "Gentlemen, let us continue."

It is from the high examples of faith and courage that shine out from the lives of such gallant soldiers as Captain Belmont, Lieutenant Le Roux and General De Castelnau that the lovers of "gentle France," a land which still seems very dear to God, derive bright hopes that after the war both her government and her people will again be found acting according to the noblest Catholic traditions of the Gallic race.

WALTER DWIGHT, S.J.

GOD'S WAY

Dear Lord, You pleading asked a part
Of my already crowded heart:
And when with grudging, and with tears,
And thought of future lonely years,
I gave a part, ah was it fair
To ask for a still larger share?

Ah was it fair to ask a part,
And then with all a lover's art
To steal the whole? Ah was it right
To use such sweet, tremendous might
Against a little, feeble soul,
That feared the race, and feared the goal?

FLORENCE GILMORE.

REVIEWS

Le Merveilleux Spirite. Par LUCIEN ROURE. Paris: Gabriel Beauchesne. 3fr.50.

This is one of those substantial and luminous books which it seems the privilege of Frenchmen to write. It lets in a flood of light on a question now engaging thousands of minds, so perversely anxious for the truth that they are abandoning God's revelation, where it can be easily found and seek it outside of those sources which He has ordained should be its natural fountainhead. There is a revival of Spiritism, one of the startling results of the present war. Thousands deprived of their loved ones slain on the battlefield have tried to pierce the veil of impenetrable secrecy which hides the other world, in order to receive some message from their departed. Spirit-rapping, table-turning, and "medianimist" manifestations are again becoming popular. Some pretend to have received through them cheering messages from the other world. As many more, were they to tell the truth, would confess that they have been dismayed and terrified by what they were told. What is to be thought of these from the standpoint of reason and of faith? Such is the question which the Jesuit author of this admirably conceived and finely ordered volume asks. No book could be more timely and necessary.

What is the value, what is the real worth of Spiritism? On what foundations does it stand? What must reasonable and God-fearing men think of its manifestations? A certain class of men, says Father Roure, dissatisfied with the narrow and heart-crushing teachings of rationalism ask themselves whether in Spiritism they may not find the glimmerings at least of a new religion that will satisfy the ineradicable yearnings of their nature. Scientists, the "men of the laboratory and the clinic" on the other hand, want to know whether the recorded facts of Spiritism have been subjected to a methodic examination, and under what scientific precautions Spiritistic phenomena have been tested. Believers and Catholics, alarmed perhaps at some of the marvels of which Spiritism boasts, seek to know how far they can trust them. The book gives the answer. It is a study of what might be termed formal and historic Spiritism, from its origins to our own times, from Mesmer, Allan Kardec and Agénor de Gasparin to Sir William Crookes, Sir Oliver Lodge and Eusapia Palladino. The phenomena of Spiritism are studied from the historical, scientific, psychological and religious point of view. The literature of the subject is familiar to the author, who personally has assisted at Spiritistic séances and consulted several of the best-known Spiritists.

There are chapters as absorbing as sections of a romantic novel on the "Vital Fluid," the "Frauds" and the "Messages" of the craft. In the last chapter Father Roure defines the attitude of the Catholic Church towards this frightful obsession that so often unhinges the reason of its deluded adherents. With regard to the evocation of the spirits of the dead, the summons made to them to appear and tell the secrets of beyond the grave, *i. e.,* Spiritism properly so called, the Church's attitude is one of severest disapproval and formal condemnation. Neither reason nor faith forbid us to believe that, under certain conditions, God sometimes allows the spirits of the dead to communicate with the living. But neither the one nor the other can allow us to summon at our beck and whim, at the command of charlatans and tricksters, or of men and women often in league with the powers of darkness, the souls of those who have passed to another life, especially when they are summoned to answer ridiculous, puerile, blasphemous, or obscene queries. The practice of Spiritism is the undoing of its adherents. It ruins their mental powers, it corrupts their morals, it often drives them to suicide. Life and time are man's great privileges. These he must use and enjoy. The grave and eternity belong to God. He will not tolerate that men gaze irreverently into their secrets.

In condemning Spiritism the Catholic Church nobly safeguards man's dignity and nature. J. C. R.

The Irish Issue in Its American Aspect. A Contribution to the Settlement of Anglo-American Relations During and After the Great War. By SHANE LESLIE. New York: Charles Scribner's Sons. $1.25.

The reception given the ten papers in this volume will of course be largely influenced by the political predilections of their readers. In the correspondence columns of AMERICA for December 29, "J. C. W.," it will be remembered, expressed his opinion of one of the book's characteristics, and since almost every question now bearing on Ireland may well be termed "burning," Mr. Leslie's book can hardly be called a fire-extinguisher. In the opening chapter on "America's Family Ghost," there is a good review of Ireland's share in developing this country and in determining our policies, and in "The Centenary of John Mitchel" the author calls attention to the high literary value of that patriot's writings, the following description of the Irish famine's effects being quoted as an example of his power:

> Go where you would, in the heart of the town on in the suburb, on the mountain side, on the level plain, there was the stillness and heavy pall-like feel of the chamber of death. You stood in the presence of a dread, silent, vast dissolution. An unseen ruin was creeping around you. You saw no war of classes, no open janissary war of foreigners, no human agency of destruction. You could weep, but the rising curse died unspoken within your heart like a profanity. Human passion there was none, but inhuman and unearthly quiet. Children met you toiling heavily on stone heaps, but their burning eyes were senseless and their faces cramped and weazoned like old men. Gangs worked, but without a murmur or a whistle or a laugh, ghostly like voiceless shadows to the eye. Even womanhood had ceased to be womanly. The birds of the air caroled no more, and the crow and the raven dropped dead upon the wing.

In other chapters the author pays an affectionate tribute to the memory of his friend, Tom Kettle, gives a good account of St. Enda's school, contrasts Casement's character with Carson's, describes Parnell's career, and in the last two papers in the volume pictures the ebb and flow of the age-old war between the Celt and the Saxon, as it has been fought in the United States. Mr. Leslie's scintillating style makes "The Irish Issue" fascinating reading. W. D.

A Book of Prefaces. By H. L. MENCKEN. $1.50. **Interpreters and Interpretations.** By CARL VAN VECHTEN. $1.50. New York: Alfred A. Knopf.

The first of these books may be commended without reservations, to Hermione and her little group of serious thinkers, who since the *Masses* was suppressed by a cruel government, are forced to oscillate between the *New Republic* and the *Outlook*, in search of suitable mental pabulum. Mr. Mencken writes as Fothergill Finch talks, although with smaller regard for common-sense, and is plagued with the notion that sewage and slime, moral and physical, are really the most important things in life and literature. This is something of a pity, for the characterization, "brilliant," which some critics have applied to his work, is not wholly undeserved. Yet it is not "brilliant," but merely stupid, to label as "stupid" serious students who turn from Theodore Dreiser, as from a third-rate scribbler with a passion for the unlovely things of life. Nor is everyone in sympathy with the general purposes of the late Anthony Comstock, and of his successor, Mr. John S. Sumner, necessarily a dolt or a rogue.

Mr. Van Vechten remarks that a certain choregraphic exhibition staged some years ago at the Manhattan Opera House reminded at least one spectator of a Spanish omelet. His own book produces a not dissimilar effect. Still, from this rather bizarre volume, the reader may gleam some curious facts. One, for instance, is that in moments of depression, Oscar Hammerstein goes back to his old trade and makes cigars; another, that Mrs. Siddons could reduce a whole roomful of people to tears by repeating in varying tones the single word "hippopotamus"; and the third, that a famous Russian bass once came to New York and announced that he could "spik Inglishh." His complete vocabulary, which he had been assured would be ample in New York, was "I drink, you drink, he drinks, I love you." Later he added "I eat." Musical critics are reviewed by Mr. Van Vechten in a sober spirit of detachment, nearly akin to disdain. In manner, some are "exegetical, eupeptic, adynamic," and these are supplied with matter by "the eleven dull devils of dusty knowledge." Others deal in "soft sobbery," illustrating with irrelevant quotations from Rimbaud, Laforgue, Shelley, William Blake and Verlaine. Their work is applauded with delight by audiences of "silly maiden ladies in the Middle West," and perhaps in Manhattan, too, where dwell and thrive these masters of the throaty sob. Musical criticism, he thinks, has two functions. The first is "to provide a bad livelihood for the critic," and the second is to amuse the public. Mr. Van Vechten writes amusingly on small themes, and so perhaps, fulfils his own concept of the complete duty of the musical critic.

P. L. B.

The Old Front Line. $1.00; **Gallipoli.** $1.35. By JOHN MASEFIELD. New York: The Macmillan Co.

In the opinion of many discerning critics "Gallipoli" stood at the head of last year's war-books. A poet described in prose the Allies' disastrous attempt to take that peninsula from the Turks and produced a work of lasting literary value. Mr. Masefield's latest book on the war, "The Old Front Line," as is not surprising, by no means equals his earlier volume. For the most part it is a description of the Somme battle-line as it appears today, though the volume's pages are also full of striking pictures of what happened when the battle was raging. The author asserts that behind the allied lines was "by far the most terrible concentration of artillery ever known upon a battlefield," and to show the tremendous power of the munitions used, he tells of a mine-hole thirty-five yards deep and more than a hundred wide. Considering the variegated nationality of the British regiments in this war, the author's frequent references to "our race" grow tiresome.

Without question Mr. Masefield has a remarkable gift for describing terrains, battlefields, campaigns, maneuvers, etc., in such a way that they are unmistakably intelligible even to readers who are not soldiers. It may safely be stated that few of those who began "Gallipoli" left the book unfinished, and it may be as confidently asserted that every reader of the volume was given a picture of that disastrous campaign's sanguinary horrors and futile results that he will long remember. The reasons assigned for undertaking the Dardanelles expedition are interesting. They were:

> (1) To break the link by which Turkey keeps her hold as a European Power. (2) To divert a large part of the Turkish army from operations against our Russian allies in the Caucasus and elsewhere. (3) To pass into Russia at a time when her northern ports were closed by ice the rifles and munitions of war of which her armies were in need. (4) To bring out of southern Russia the great stores of wheat lying there awaiting shipment. (5) If possible, to prevent by a successful deed of arms in the Near East, any new alliance against us among the Balkan people.

With the exception, perhaps, of the second of the foregoing objects, the Gallipoli campaign was a complete failure, though the author in summing up its results finds a little comfort in the

fact that though the Allies' wounded and missing numbered about 115,000 men and their sick came to some 100,000 more, the Turks' losses were greater. There is many a page in this volume which rulers and statesmen should read thoughtfully whenever they are tempted to plunge their people into war: the description, for example, on page 50 of the attempted landing at "V Beach" when the Turks from a distance of only 200 yards or so, in broad daylight fired no less than 10,000 shots a minute pointblank into thirty boats crammed with men; or if that passage leaves our war-makers unmoved, let them read on page 97 the author's soul-harrowing description of a modern battle, and perhaps they will think again before opening hostilities. Mr. Masefield believes that the reason why the Gallipoli campaign ultimately failed was because the "High Direction" in England did not send fresh men and shells, for a final thrust would have dislodged the Turks. But the war as a whole had to be considered, so the army of occupation sadly obeyed the order to sail away from Gallipoli. Both volumes are well illustrated. W. D.

Mère Marie de Jésus. Foundress of the Little Sisters of the Assumption,, Nursing Sisters of the Poor in Their Own Homes. (Adapted from the French). Preface by His Eminence CARDINAL BOURNE, Archbishop of Westminster. With portraits and other illustrations. New York: Longmans, Green & Co. $1.10.

Thoughtful Catholics who have often marveled at the number and variety of the Religious Congregations that sprang up in France during the last century will find fresh food for their admiration in this biography of Mère Marie de Jésus. Along with Père Etienne Pernet, the Assumptionist Father, she was the foundress of the Little Sisters of the Assumption, religious who devote themselves to helping the sick poor in their own homes, and by supplying prompt relief keep distressed families from breaking up. As the work of these Sisters is in harmony with today's strong movement to preserve the homes of the poor, if it can possibly be done, the volume should be of special interest to social workers.

Marie Antoinette Fage was a child of the poor herself, having been born at Paris of humble parents in 1824. Left an orphan early in life, she found two friends who brought her up and the year 1850 saw her earning her living as a dressmaker. Coming under the influence of the Dominican Sisters she joined a sodality of which the chief work was visiting the sick poor and that perhaps was the beginning of Mlle. Fage's vocation. Subsequently she took charge of an orphan asylum and it was while in that position in 1864 that she met Père Pernet, who had already started three pious women at the work of nursing the poor gratis. Mlle. Fage joined the group, was soon made their director by Père Pernet and the Little Sisters of the Assumption, we may say, were born. After steadfastly overcoming many difficulties and passing unscathed through the siege of Paris in 1870, the new Congregation began to thrive and spread. In 1874 Cardinal Guibert gave the Sisters his official recognition, they adopted a distinctive habit and "the little swallows of the garret," the affectionate name they received, became familiar sights in the streets of Paris as they made their way to the homes of the needy. In 1878 Mère Marie de Jesus with two of her original associates took her final and perpetual vows, and five years later she died, though not before she had the comfort of seeing her Congregation spreading rapidly in France and starting in England. In 1881 Pope Leo XIII issued an Apostolic Brief blessing the work of the Little Sisters and in 1911 Pope Pius X also gave their institute his approval. The Congregation has now spread into Ireland, Belgium, South America and the United States, and with two convents in New York the Little Sisters of the Assumption, through their free ministrations to the sick, and with the help of the confraternities they have established, are doing excellent work for the city's Catholic poor. W. D.

The British Navy at War. By W. MACNEILE DIXON. Boston: Houghton Mifflin Co.

Britain in Arms. By JULES DESTRÉE. Translated from the French by J. LEWIS MAY. New York: John Lane Co.

Lord Northcliffe's War Book. With Chapters on America at War. New York: George H. Doran Co.

To anyone interested in the present gigantic struggle, in which Americans are now so vitally engaged, all additional information which bears on the war has some new point of value. "The British Navy at War" answers quite emphatically the question, "What is the British navy doing?" The description of what the North Sea blockade really means cannot but win praise for the men who are drenched, "winter and summer, by wet and dreary mists, choked with oil-fuel smoke, slashed with icy spray, freezing and utterly miserable," yet ever faithful to their stern, unremitting duty. An account of all the ocean battles is given in detail, with the tragic death of Admiral Craddock, with whom Mrs. O'Shaughnessy's book on Mexico had made Americans familiar. The landing at Gallipoli is the most thrilling chapter in the volume, and it makes one realize that "though the attempt was, possibly, incredible madness, yet, viewed as an exploit, it was the most amazing feat of arms the world has ever seen."

"Britain in Arms" is a French version of the account of England's position in the war, which the Belgian author presented to Italy when he went there to take part in the movement which led that country to participate in the aims of the Allies. He modestly claims little originality for his book, which, he says, is merely a resumé of facts within the reach of anyone who reads the newspapers.

The scope of "Lord Northcliffe's War Book" is wide enough to embrace the deeds and the needs of the soldiers of all the allied nations. The directness, force, and vivacity of the alert journalist is evidenced in every line. The chief thing that strikes the non-combatant reader of Northcliffe's pages is the amazing ingenuity shown in the improvement and invention of all kinds of machinery and mechanical devices, which the war has developed. No need arises which is not almost immediately supplied, as if by magic, by some ingenious contrivance, which it would have taken years to make perfect in times of peace. The book is not one of those likely to survive the declaration of peace, but it is well worth reading at the present moment.

F. J. D.

Platonism. By PAUL ELMER MORE. Princeton, N. J.: Princeton University Press. $1.75.

Mr. More's lectures on "Platonism" will interest the specialist, not the general reader. The latter would find the book too technical; and even the student of the history of philosophy may well be pardoned if he feels irritated from time to time at the author's lack of clearness. What, for instance, was the precise form which, in Mr. More's opinion, Socrates' "intellectual skepticism" assumed? The skepticism of Socrates, we are told, "meant to him an unwearied questioning of the solicitations of both the reason and the senses, and a continuous exercise of the will, being of all states of mind the rarest and the most difficult for a man in this world to maintain. Doubt was thus to Socrates the beginning both of philosophy and of morality." And yet only a page or two before we read: "But if the existence, even the predominance, of the doubting mood in Socrates cannot be overlooked, the quality of this skepticism

needs none the less to be sharply distinguished from what commonly passes under the name. The matter stands thus. Absolute suspension of judgment, however a man may profess it in words or strive to attain it in practice, is an impossibility." How shall we reconcile these statements? Was Socrates' skepticism universal or only partial; and if partial, to what extent? Again, what is the exact content of the "spiritual affirmation," which, according to the writer, was the second leading thesis of Socratic philosophy? These are but an illustration of the many questions that at once present themselves to the mind of the patient reader, and to which, it would seem, no definite and clear-cut answer is given in the chapters that follow.

However, there are points on which those who have read and re-read their Plato from cover to cover with a view to discovering his philosophical creed and how far it agrees with or differs from the teachings or the doubts of Socrates, are better qualified to pass judgment. By such students the present volume will doubtless be welcomed; for the author does not hesitate to differ radically from other interpreters of the mind of Plato. Unfortunately, though, Mr. More would have us all return to the philosophy of his idol; "to the truth, still potent and fresh and salutary, which Plato expounded in the troubled and doubting days of Greece—the truth which is in religion but is not bounded by religious dogma, and which needs no confirmation by miracle or inspired tradition." But surely the history of human thought has made it luminously clear that Platonism, even as understood by this ardent admirer, is a system of philosophy that can lead only into blind alleys. The realm of truth is not an unfurrowed, nor an uncharted sea; witness the conquests of the medieval schools. And in the firmament of revealed truth there is many a star to guide mankind in the quest: if the toilers labor in vain they must seek the cause of their failure in their own narrowness of vision. Eyes that are always riveted to the ground can detect only what is of the earth. J. A. C.

Bubbles and Other Poems. By WILLOUGHBY WEAVING. New York: Longmans, Green & Co. $1.50.

Though these poems come from the trenches, the martial note is by no means dominant in them. "Bugle-Call," and "The Passing of the Young Men" deal directly with the war and in memory of "a friend who had fallen for England" there are three good sonnets. *"Gloria in Excelsis"* and "The Niche" are medieval tales well told in blank verse. In the latter is this charming picture:

> Now on the ninth day when the fearless dawn
> Left night her nurse, and like a wanton child
> Ran rosy-footed down the drifted snow,
> Till earth stirred drowsily from her white bed.

Most of Mr. Weaving's lyrics joyfully sing the praises of spring blossoms, flowing waters, and sweet birds, though there are deeper poems too, like those "To Fame" and "To Ideal Beauty." Such poems as "Eucharist" and "Cloud Days" show that the author is a believer, and in his love-songs there is no wantonness. None of his flights is very lofty but nearly all are well-sustained. These concluding lines of the "The Yellow-Breeched Philosopher" are a fair specimen of Mr. Weaving's manner:

> Little miners they, who delve
> Below the blossom's silken selve
> And something more than gold procure
> As precious as their well is pure,
> A wealth that is not sold or bought
> Nor nurses up no selfish thought,
> And being to them so valueless
> No usage has except to bless.

W. D.

BOOKS AND AUTHORS

December's six best-sellers according to the *Bookman* were "The Major," Connor; "The Dwelling Place of Light," Churchill; "Extricating Obadiah," Lincoln; "Long Live the King," Rinehart; "Christine," Cholmondeley, and "Missing," Ward. They have all been noticed in AMERICA.——"The Wolf-Cub, a Novel of Spain" (Little, Brown, $1.35), by Patrick and Terence Casey, has for a hero, Jacinto Quesada, a renowned *bandolero*. The plot of the story turns on his abduction of a beautiful Spanish maiden, but three valiant champions undertake her rescue. The tale is full of action and color.——"Cabin Fever" (Little, Brown, $1.40), the title of a novel by B. M. Bower, is what Westerners call a certain malady of the mind. In the East it would perhaps be termed énnui. How Bud Moore and his wife Masie weathered a violent attack of the disease is the theme of the story, and it will interest those who like to read of adventurous outdoor life in the West.

The February 8 *Catholic Mind* contains Father Hull's excellent paper on "The Psychology of Medieval Persecutions." He cautions his readers to judge the Middle Ages "in the light of human nature," and well observes:

> Humanity in the past did certain things which fill us with horror. But on the other hand we are doing things now which would have filled humanity in the past with equal horror. If to us medieval *intolerance* causes creeps down the back, surely the *tolerance* of modern times, with the indifferentism inseparably bound up with it, would also have caused creeps down the back of the medieval. The notion that the existence of God, the truth of Christianity and the teaching authority of the Church should be a matter of hesitation or doubts, would have made any average medieval turn in his grave. To him these truths were as clear as the sun at noonday; so much so that any man who called them into question must be either hopelessly insane or hopelessly wicked. . . . To the medieval mind the rectitude of faith and religion was if anything even more important than rectitude of morals, just because religion and faith were the foundations on which morality rested. Hence the avowed and aggressive heretic was regarded as no less dangerous to the community in general than the avowed and aggressive libertine. Therefore he must be handled drastically.

The number concludes with a continuation of Father Reville's list of novels for Catholic readers.

As handbooks of information on topics that are now current, "American Government" by Dr. Frank A. Magruder of Princeton, and "Community Civics" by R. O. Hughes, are highly useful. Neither contributes anything particularly new to the discussion of fundamental problems in government, nor indeed, would this be desirable in texts intended for high schools. Mr. Hughes, however, seems to overrate the capacity of the average student, when he suggests "Draw up a constitution for the United States, or for your State, or a charter for your community." It is tasks of this kind that make some aspects of modern education rather ridiculous. The high-school text on civics which is neither too abstruse or too sketchy, has not yet been written. The illustrations in the present volumes have been chosen with discernment, and both are well indexed.——Messrs. Watkins and Williams, instructors in public speaking at Knox College have edited "The Forum of Democracy," a collection of addresses on the war. An ebulition of patriotism, excusable if not laudable, is probably responsible for the inclusion of some rather prosy selections. That the editors do not lack a sense of humor, is a fact evinced by their choice of M. René Viviani to speak on "Our Heritage of Liberty." Judging this gentleman by his acts of record, he has not the slightest concept of what either Americans, or any other civilized peoples, understand by "liberty." The foregoing books are published by Allyn & Bacon.

If every father of his first little daughter should insist upon publishing all the incredibly clever things she says and does from her first to her ninth year the world could not contain the books that would be printed. The father of "Bettina Brown" (Dutton, $0.75), who describes himself as "one of her subjects" relates as modestly perhaps as he can, the prattle of a bright child who is brought up in a household of grown people, and learns of course to talk as they do. Unfortunate Bettina "knows by heart the acts of Tom Sawyer and of Gulliver the traveler—not the Acts of the Apostles," "prays or not as she sees fit," asserts that when Christ "grew up He became a god," believes that "nature will take care of" her, calls her mother "Catherine" and her father "Bobby," and is condescending enough—the little prig!—to brighten the "incomplete" lives of some Sisters whose convent is on Riverside Drive, New York. What a pity flat-raised Bettina did not have a few brothers and sisters, a wiser father and an occasional spanking!——In "The Full Measure of Devotion" (Doubleday, $0.50), a short story which first appeared in *McClure's,* Miss Dana Catlin tells with skill and feeling how an American father and mother received the news of their only son's death while fighting for France.

With the title "The Pope on Peace and War" (6d) the London Catholic Truth Society has published in a neat pamphlet a calendar of Papal documents, which is a guide to the pronouncements of the Pope on the European war, from September 8, 1914, to August 1, 1917, in the Holy Father's persevering efforts to restore peace to the world begun in the very first days of his Pontificate. Two penny pamphlets are "Saints for Soldiers," by Mrs. Armel O'Connor, and "Carry On," a word to those in active service by a Lieutenant, R.N.V.R. In the department of history are these also for a penny each: "Dont's for Students in Science and History," by G. S. Boulger; "Some Facts About Martin Luther," by A. H. Atteridge; "The Kulturkampf," by Humphrey Johnson; "St. Paul of the Cross," by F. M. Capes; "The Ursulines"; "The Sisters of Charity of St. Vincent de Paul"; "Catholic Orders and Anglican Orders," by Rev. Vincent Hornyold, S.J., and "The Three Mothers," by E. Nesbit. In the field of apologetics the following have been issued at the same price: "Personal Immortality," by the Rev. Dr. R. Downey; "The Resurrection," by Edward J. Sydes, S.J.; "God's Will and Suffering," by Dom Roger Hudleston, O.S.B.; "His Greetings," meditations for Eastertide, by Mother St. Paul, and at 4d "God's Truth," four sermons by the Rev. H. Lucas, S.J.

Those who are interested in learning what the life of "A Russian Schoolboy" (Longmans, $2.25) was like at the beginning of the nineteenth century are given a naive and picturesque account of his own early career by Serge Aksakoff, whom his translator, J. D. Duff, Fellow of Trinity College, Cambridge, calls a Russian stylist of "inimitable purity and simplicity." When the author was sent to a government boarding-school at the age of nine, both he and his mother felt so much the pain of separation that they both fell ill, consequently little Serge had to be brought home for another year. On his return to school he devoted himself almost exclusively to studying Russian and French, private theatricals and butterfly-collecting. The little joys and pleasures of the simple country life he led at home during vacations are all vividly described, and the volume ends with an excellent account of the author's success as a collector of butterflies.

The December number of *Studies* will reward its readers well. The editor opens with a paper on "The Pope and Peace," in which he reviews the relations between the Pope and the European Powers, and then shows that now "the two greatest of international forces—the Papacy and Labor—have raised their voices above the roar of battle, and the clash of economic interests in a moving appeal for peace—and for peace on a democratic basis." In "A Preface to Gibbon," Hilaire Belloc again proves how amazingly unhistorical and uncritical that pompous author could be, for he actually took at second hand from the now discredited Mosheim an absurd account of the growth of episcopacy in the Church and makes no mention whatever of the cultus of the Holy Eucharist. Professor Rahilly has an excellent article on "The Significance of Suarez," Charles Baussan gives a satisfying sketch of the character and career of that stanch Catholic strategist, "General De Castelnau." Father O'Neil writes on "The Centenary of Kosciusko," there are several valuable papers on economic, social and educational subjects, and among the poems in the number are these stanzas by H. E. G. Rope, "To an Imperialist":

Oh happy you, who can believe
In our imperial destiny,
Who see the doom of slavery,
Where'er our ships the waters cleave;
Oh happy in your faith; but I
Hear Erin's deep and bitter cry.

You tell of freedom's triumph new
(They strive this day in Montreal
For nation, language, faith and all
That men hold dearest) Happy you!
But I hear ringing in the gale
The living wrong of Innisfail.

You tell of foison that shall be
The goods of body, mind and soul
(The myriad fires of Moloch roll
Before his throne of industry);
But I hear, still uncomforted,
The keen of Rachel for her dead.

BOOKS RECEIVED

The America Press, New York:
Dreams and Faces, an Anthology of Catholic Poets. Selected and Edited by Joyce Kilmer. Bound in Croftleather. $1.60.

The Century Co., New York:
Comrades. By Mary Dillon. $1.40.

Doubleday, Page & Co., Garden City, N. Y.:
The Kentucky Warbler. By James Lane Allen. $1.25.

E. P. Dutton & Co., New York:
To Arms! (La Veillée des Armes), an Impression of the Spirit of France. Authorized Translation from the French of Marcelle Tinayre. By Lucy H. Humphrey. With a Preface by John H. Finley. $1.50. Bettina Brown, a Little Child. By One of Her Subjects. $0.75. Marching on Tanga. (With General Smuts in East Africa.) By Francis Brett Young. With Illustrations and Map. $1.50. Everyman's Library. A Short History of France. By Victor Duruy. Two Vols. $2.00. Ancient Law. By Sir Henry James Sumner Maine, K. C. S. I. $1.00.

Hodder and Stoughton, London:
The Great Crime and Its Moral. By J. Selden Willmore. 6s.

The Irish Publishing Co., P. O. Box 1313, New York:
Ireland's Case. By Seumas McManus. $1.10.

The Jewish Publication Society of America, Philadelphia:
The Breakfast of the Birds and Other Stories. From the Hebrew of Judah Steinberg. By Emily Solis-Cohen, Jr. With Four Illustrations in Colors.

P. J. Kenedy & Sons, New York:
College of Mount Saint Vincent, a Famous Convent School. By Marion J. Brunowe. A New Edition with Supplementary Chapters by Anna C. Browne. $1.00.

Alfred A. Knopf, New York:
The Willy-Nicky Correspondence. Being the Secret and Intimate Telegrams Exchanged between the Kaiser and the Tsar. By Herman Bernstein. With a Foreword by Theodore Roosevelt. $1.00. Ezra Pound, His Metric and Poetry.

John Lane Company, New York:
Songs of the Celtic Past. By Norreys Jephson O'Connor. $1.25.

Longmans, Green & Co., New York:
The Soul of Lee. By One of His Soldiers. Randolph H. McKim. $1.50. The Book of the Craft of Dying, and Other Early English Tracts Concerning Death. Edited by Frances M. M. Comper. $2.00. The Bubble and Other Poems. By Willoughby Weaving. $1.50. The Conversion of Europe. By Charles Henry Robinson, D.D. $6.00. Divine Faith. By Father Peter Finlay, S.J., Professor of Catholic Theology, National University of Ireland. $1.50.

A. C. McClurg & Co., Chicago:
Diary of a French Army Chaplain. By Abbé Félix Klein, American Hospital, Neuilly, Paris. Translated from "La Guerre vue d'une Ambulance." By M. Harriet M. Capes. $1.25.

G. P. Putnam's Sons, New York:
Eastern Red. By Helen Huntington. $1.50.

Plon-Nourrit et Cie, Paris:
Impressions de Guerre de Prètres Soldats Recueillies par Léonce de Grandmaison. 2 Tomes.

The Stratford Company, Boston:
The Riddles of Hamlet and the Newest Answers. By Simon Augustine Blackmore, S.J., A.M., Litt. D. $2.00.

University of California Press, Berkeley:
The Formation of the State of Oklahoma (1803-1906). By Roy Gittinger, Ph.D., Professor of English History and Dean of Undergraduates in the University of Oklahoma. $2.00.

EDUCATION

The War and the Schools

WHAT is the war doing to the schools of America? How are they affected by the great world conflict?

In the proverbial ten words of a short answer, this can be said: The war is cutting our schools down, and bracing them up. In the branches of higher education, enrolment has been appreciably affected by the war; and in the secondary schools there has come a genuine waking up on the score of lax methods of physical training, character-building, waste of time and supplies; and of course there has been throughout a marked stirring of the patriotic spirit.

Reduced Attendance

AS for the colleges, it was unavoidable that enrolment should be cut into by the war, for immense numbers of young men have been called from them to go into the ranks. This was expected; and yet, as much as it was expected from the beginning, it is only now, after war affairs have run on for a few months, that it is seen what a severe check American higher education has been given. The story is the same whether we look east or west, greatly reduced enrolments, heavy financial problems made the heavier by curtailed income, and much uncertainty concerning the future. A statistician gives us these figures: In something like sixty representative colleges and universities there were last year over 120,000 students; this year there are scarcely 100,000. In the autumn of 1916 31,000 students entered these institutions; in the fall of 1917 only 28,000. This is a heavy decrease; and it makes the problems of our educators very complex and trying, indeed, for expenses, unfortunately, do not decrease at all in proportion to losses. The fuel question alone proves this. Heating plants must be kept going. The shortening of terms, the lengthening of the Christmas holidays and the closing of certain buildings or parts of buildings, are helps; but they do not solve the problem, by any means.

This shortening of terms is being tried both in the higher and the secondary institutions; and in some cities it has even been proposed to close the public schools for a whole month or even longer during the severe cold weather. On the other hand, many communities have given no approval to this idea, thinking it best, on the contrary, to crowd in all the time possible in the winter months, so that the spring and summer labor needs may all the more readily be met later on with an early closing of the schools.

Forgetting the Future

MR. BAKER, the Secretary of War, recently issued a protest against the reduction of school enrolment and deplored the leaving of school by students who had not been drafted. He pointed out especially the great need the Government will have as the war goes on of young men who have taken special courses in science. And in that plea the Secretary voiced the sentiments of scores of our educational leaders. The Massachusetts Commissioner of Education, for instance, in publishing a letter on the subject, said:

> Wherever there is any doubt as to whether the youth should attend school, or go to work, let his future have the benefit of the doubt, and the investment be made for years afterward rather than for the immediate present. From the experience of Europe we should learn that now, more than ever, education in America should not be curtailed, but rather extended and taken the more seriously. To keep the youth in school, and to keep the schools at the highest possible standard of efficiency are the best assurance of this generation to the safety of the democracy of the next.

A second glance at the figures given above will show that not only have the men actually engaged in their college career gone out by the thousands, but also thousands of high-school boys and others preparing for their university work. While this speaks eloquently for the patriotic spirit of our youth, it shows poor foresight. A decrease in freshmen was to be expected; and it was to be expected that our lads of eighteen and nineteen would find it hard to stay at home when their big brothers were going to the war. But the many appeals made by educators through the press, and by pastors from the pulpit, were looked to to check most of that premature adventuring. Yet it was all remarkably ineffective.

Economic Pressure or Patriotism?

BUT, argues someone, perhaps they had to go to work: these are hard times, with living at such a cost; and so on. There are facts, however, which seem to prove that it is not at all an economic crisis that has driven our young men out of school. If it were, it is reasonable to suppose that it would have had the same effect on our young women, especially in view of the lucrative openings found for women just now in various branches of activity. But the same figures which show a drop of eighteen per cent in the enrolment, and of ten per cent in the number of freshmen, at men's colleges or coeducational institutions, show also that the attendance at women's colleges has increased almost twenty-five per cent. If hard times are keeping the boys out of school, the girls' schools should be the first to show the effect; for it is proverbial that, in a choice between the boys and girls of the family, as to who shall go to school and who stay home, or go to work, the boy is favored and kept at school or college, no matter what the sacrifice. In other words, higher education for the boy is, nine cases out of ten, considered a practical necessity; and for the girl a mere accomplishment. The conclusion must be that the falling off in attendance is due to a patriotic impulse.

When it comes to the matter of economic pressure and hard times, it must be said that the schools are the chief sufferers. There is the fuel problem, for instance, already mentioned. That is but one item. All the running expenses of schools and colleges have been increased by leaps and bounds. The wages of janitors and other help have gone up. Supplies, particularly those used in laboratories, cost twice as much as formerly, while even the simple things like paper and pencils are now so costly that, in the public schools in Minneapolis, for instance, a complete new system of distribution has become a necessity. Text-books again show a heavy increase. All this is but added to the initial loss suffered in the falling off of attendance, a loss which, as one authority has figured, has already mounted to the four-million mark.

The Seminaries

THESE figures relate to high schools, State universities, Catholic and non-Catholic universities and colleges, such institutions as Harvard, Princeton, Yale and the general run of educational foundations. But while speaking of them, it will be interesting also to note the effect of the war on the seminaries throughout the country. They have suffered heavily; even more heavily than the lay schools. From twenty to twenty-five per cent decrease in attendance is given as the loss at the scholastic houses located at Brookland, in affiliation with the Catholic University; and the novitiates of the Orders in other parts of the country have fared no better. The Commissariat of the Holy Land, at Brookland, is said to have lost fifty per cent of its regular attendance. The Protestant theological institutions are as badly off. In fact, from forty to fifty per cent is their loss, conservatively figured. The Boston *Transcript* is authority for the statement that "Instead of the 4,500 young men who usually enter Protestant seminaries each autumn, this (1917) autumn's enrolment will not exceed 2,500, perhaps not equal that in number.'

This is the debit side of the ledger: loss of attendance, cutting of income, greatly increased cost of maintenance. The reckoning of what our schools are gaining by the war, and of how they are meeting its problems, will be treated in another paper.

CHARLES PHILLIPS.

SOCIOLOGY

The Great Divide

IT is not remarkable that the minds of all good men are in agreement as to the desirability of realizing social justice. Nor is it very remarkable that many good men agree on the efficacy of various proposed remedies, such as a living wage, reasonable hours of employment, healthful environment, for the evident social unrest. The human reason, when confronted by the facts of modern industrialism, will at once accept these remedies as just and necessary. So, too, every good man recognizes the viciousness of commercialism, that disease of capitalism which substitutes "large returns" as the ideal of the use of capital, instead of the welfare and happiness of mankind.

The Evil and the Remedy

THAT economic slavery is evil, and that a living wage, reasonable employment, and decent surroundings are obviously good things, is patent. Herein lies a great danger. The man-in-the-street is too prone to accept a description of conditions and a promise of correction, as an earnest of the ability to effect the desired change. Listen to the comments following a passionate soapbox-denunciation of "malefactors of great wealth," of the increasing cost of living, and of the sufferings of the "teeming millions." "Who is that fellow speaking? *He* knows what he is talking about. A Socialist? Well what do you think of that." But what about the remedy for the conditions outlined by the Socialist? That is another question. Unfortunately the man-in-the-street argues that if the Socialist knows one-half the truth he must, necessarily, know the other half. If the man-in-the-street would only stop to think, he would see that the reason he was convinced was because the stranger on the soapbox had told him of conditions he already knew about and personally felt.

What about the remedy for the great social injustices? For the Catholic this second half of the truth is all-important. He and the Socialist are at the place where the road divides. But he is not walking along an unmarked path. There is a signpost in front of him. It has two arms, one reads "To Socialism," the other, "To Christian Cooperation." For the sake of argument, let us say that the Church and Socialism have the same economic objective, the material welfare of mankind. Yet we find that the Church condemns Socialism, and that Socialism condemns the Church. For a Catholic there is no other course than to follow the signpost which our great Pontiffs have placed along the economic highway to social justice and peace. The Christian nations of the world are now fast approaching the point where the road divides. Which way will they take? Socialism or Christian cooperation?

How Can the Remedy be Found?

MEN are dependent on one another. Individuals and nations cannot continue to exist without one another's help. How can that help be obtained? Socialism answers let the public own the "means of production," meaning all land and the material used in production. Who will administer this vast property, arrange work and position, fix wage-scales, whether in money or its equivalent, distribute supplies? As every human organization must work through human agents, we would find with us again, our old friends, the politicians, with our lives, our jobs, our property, and our food supply absolutely under their control. A glance at some of the politicians, from the days of Pontius Pilate to those of Carranza, makes one hesitate before he throws into the social "pot" a perfectly good, hard-worked farm, with barns and wagons and farm implements, especially if one has a wife and children who tomorrow will ask for their usual supply of food and clothes. Of course the wife and children need not ask the father for these things, but can go direct to the politicians; the man need not have a regular family at all.

Factors of Production

THERE are three factors of production—labor, land, and capital. The Socialist would entirely eliminate capitalism, but this elimination would be one in name only. For example, food must be supplied to support the workers, during the process of producing a new crop; these supplies must be held over from previous crops; the State would be the absolute capitalist. But the great snare of Socialism is in calling property, whether land or otherwise, the "means of production." Without labor, property would disappear beneath the dust and the moss. Labor, land, and capital are, all three, indispensable to production. Whoever can concentrate and control capital or labor or property, can dominate the whole field of production. Just at present, capital rules supreme; but labor leaders are seeking so to unionize the workers as to control the labor market and thus to bargain with capital on even footing. Labor, without the help of capital and land, would starve to death. The socialized State, by absorbing all capital and land would effectively control labor. Therefore the Socialistic doctrine of public ownership of the "means of production" implies the public ownership of labor.

Christian Cooperation

CHRISTIAN cooperation, on the other hand, teaches that a man's labor, and the fruit of that labor, belong to himself, as do also his land and his money. If a man who has only money wishes to build a house or a factory, he must pay rent, purchase-price, or the equivalent, to another man for the use of the necessary land. Furthermore, he must pay to other men agreed wages for working with the land and material he supplies. There is no reason why a man should not give his labor, money or land; his money for labor or land; or his land for labor or money. There is nothing wrong in working, owning land, and having capital, all at the same time. In fact this last is the normal and safest condition of life.

There is nothing inherently wrong in the possession of millions of dollars. The great danger is in its use. Christian cooperation teaches that all labor, land and capital may be used for individual profit, letting our profit be in proportion to the service rendered and not increased by the other man's necessity. For example, "a fair wage for a fair day's work" is Pope Leo's measure of a workman's service. A workman and his family cannot live through a day, unless he is given a wage large enough to at least meet that day's expenses. Then provision must be made for sickness, the "rainy day," and old age. A "fair wage" includes all these. Christian cooperation teaches that there is an obligation upon us to help one another in our necessity. If one man's land contained the only available supply of coal, surely he could not refuse it to his neighbors; but he should nevertheless be compensated properly for it. Because it has become a public utility is no reason why the State should rush in and confiscate the land. Neither is there any reason why the State should take over ownership where the public use can be satisfied by proper regulation. Public ownership is justified only when the State is unable to secure the cooperation of labor, land and capital *by regulation*. But it should not be used as a means of avoiding the problems of regulation.

State Regulation and Socialism

THE war has brought about changes among the nations which have been held by some observers to be the adoption of Socialistic doctrines. This view is absolutely incorrect. On the contrary, the changes noted are clearly consistent with Christian cooperation. In the first place, the State can justly requisition the service and property of its citizens for its own preservation. A good example of this is taxation. Secondly, even in times of peace, the State has the duty as well as the right to take over the control of any industry of public utility, which otherwise cannot or will not provide adequate service.

No greater mistake can be made than to attribute the successful concentration of the energies of the various nations at war, to the adoption of Socialistic principles. This confusion and ignorance while pinning unmerited decorations on the Socialists, is preparing the way for an ardent Socialist drive. The nations will soon reach the place where the road divides. The one road ends in slavery and despair, the other in liberty and peace. Socialism or Christian cooperation: which will it be?

ROBERT E. SHORTALL.

NOTE AND COMMENT

The Delayed Paper

THE following explanation offered by an Eastern paper to its readers for the unavoidable delay of its issues will be of equal interest to the readers of AMERICA, since all publications are experiencing the same difficulties:

> It lies not with the publications themselves, for they are mailed at the usual time, nor with the postal authorities, but with the railways, whose transportation facilities have been very largely taken over temporarily to relieve the coal shortage which is still a grave menace to the health and life of multitudes. To meet the imperative need of giving coal the right of way until the fuel famine was relieved, hundreds of passenger and other trains were taken off by the transportation companies, and the mails, all except first-class matter, became congested at the starting-point. Every Eastern publication has suffered from this delay in the same degree. The trouble is not only unfortunate but wholly unprecedented.

The paper concludes by requesting all its readers to "Wait at least a few days before complaining," and expresses the hope that regular deliveries will soon again be made as usual.

"Somewhere the Sun is Shining"

WHILE the mercury in the thermometer had for weeks slightly fluctuated about the zero mark, and pipes were bursting in the rooms and cellars, and coal was a commodity no longer purchasable for either love or money, it was highly comforting to chance upon the following leading editorial in the *Southern Cross,* whose Christmas issue had just reached us from the Argentine Republic:

> The dog-days have come early this year, and the streets and houses of the city are so many Turkish baths. The suffocating heat reached its culminating point on Wednesday afternoon (December 19). The meteorological signals are pointing to a roasting January and February, abnormal consumption of beer, *coup-de-chaleur* and other characteristics of a torrid Argentine summer.

The editor philosophically seeks relief from these depressing thoughts by alluding to the deep snow in Flanders and the extreme cold along the upper Piave, and ends with the wise reflection: "There are worse things than heat and cold."

Appeal of Cardinal Gibbons to Catholic Schools

THE following patriotic call to the teachers and pupils of the parochial schools in America, urging them to rally to the support of the American Red Cross, was recently issued by his Eminence, Cardinal Gibbons:

> The President of our beloved country, who is also the President of the Red Cross, has issued a call for all schools of whatever kind to become auxiliaries of the Red Cross, and each pupil in each school a Junior Member of the Red Cross. His desire is not only to add the efforts of all the children to the work of the Red Cross in sustaining the fighting forces of the nation, but to teach by practice to the children those lessons of unselfish love and service which must be part of the education of every child if this republic is to endure as a Christian nation, and remain the haven of freedom. In this time of peril our country needs the services of the children as well as the adults; and in the days to come she will need still more the clear heads, the honest hearts and strong and steady hands of men and women who today are school children. Therefore I ask, and urge, that each of you make full response to the call of our President, and that each school become a Red Cross Auxiliary, thus making every pupil a Junior Member. It is a privilege, no less than a duty, for the children to help bear the burden of the momentous hours of America's trial, and in the days of her gratitude for final victory, to rejoice that they have helped to preserve her as the home of Liberty.

The plan proposed by the manager of the Junior Membership Enrolment, Willoughby G. Walling, is to have every school in the country, parochial, public and private, become a Red Cross Auxiliary, and every pupil in all these schools a Junior Member.

Father Gannon's Death

ACCORDING to a dispatch sent to the United Press and dated Rome, January 30, the Rev. Thomas J. Gannon, the well-known American Jesuit, is dead. He was born in Cambridge, Mass., sixty-four years ago, received his education at Boston College, entered the Society of Jesus in 1872 and, after making at Frederick and Woodstock the Jesuit's usual studies, having taught literature at Holy Cross College and logic and metaphysics at Boston College and Woodstock, he was appointed Rector of Fordham College in 1891, and held that office till 1896, when he became secretary to the Provincial of the Maryland-New York Province, a post he filled till he himself was made Provincial, in 1901. On retiring from that office, in 1906, Father Gannon joined the Mission Band for a year and then became Instructor of Tertians at St. Andrew's Novitiate, Poughkeepsie, N. Y., and there he stayed until his religious brethren chose him as a delegate to the General Congregation, which on February 11, 1915, elected Very Rev. Father Wlodimir Ledochowski, General of the Society. The same Congregation formed the American Provinces into an Assistancy and Father Gannon was elected the American Assistant, being the first to hold that high office. Soon after Italy entered the war Father Ledochowski and his curia went to Zizers, Switzerland, to live, and it was there that Father Gannon died.

A New National Catholic War Council

OFFICIAL announcement is made that complete centralization of all our Catholic war-activities is now an accomplished fact. The result is a new National Catholic War Council, organized by the Archbishops of the United States, after consultation with the Ordinaries of every diocese. The entire authority of the Board of Archbishops is delegated by them to an Administrative Committee, consisting of Bishop Muldoon, as chairman, Bishop Schrembs, Bishop Hayes and Bishop Russell, with Very Rev. John Fenlon, as secretary. Aided by the Ordinaries of the various dioceses this central committee is henceforth to direct and control all Catholic war-activities. Both the Knights of Columbus and the old National War Council have heartily agreed that all funds collected by them be placed under the control and direction of this same committee. The complete organization of the National Catholic War Council embraces furthermore an Executive Committee, consisting of the four Bishops already mentioned and twelve other members, besides a General Committee to be composed of a lay and clerical delegate from each diocese, two representatives from each national Catholic organization, two representatives from the Federation of Catholic Societies, two from the Catholic Press Association, and such individual Catholics as the Committee may deem necessary. The official announcement says:

> The National Catholic War Council, therefore, touches every diocese and every national Catholic agency. The hope is that through the diocesan committees and the national

societies every Catholic in the land will be interested and informed. It is the desire of the National Catholic War Council that not only in every diocese, but also in every parish in the country, a Catholic War Council Committee be established. The Committee of Administration endorses and approves most heartily the present drive for funds by the Knights of Columbus, and hopes that those sections in which the drive has not yet taken place will be as generous in responding to the call as have been those parts of the country where the drives have been completed. The Knights of Columbus have worked most assiduously and have most loyally offered their service and all the power of their great organization to the Church.

It is furthermore to be noted that all inquiries concerning chaplains in army or navy and all applications for chaplaincies are in future to be directed to Bishop Hayes. There are at present several vacancies, and if the chaplains' bill is accepted, allowing one chaplain for every twelve hundred soldiers, there will be an immediate demand for over 200 additional chaplains to fill out the Catholic quota. All other inquiries in regard to war activities are to be addressed to Rt. Rev. P. J. Muldoon, Chairman, Rockford, Illinois; or to Very Rev. John Fenlon, Catholic University, Washington, D. C.; or to Rev. John J. Burke, C.S.P., New York, N. Y. The Knights of Columbus, under direction of the Administrative Committee of Bishops, will carry on their work as before. Communications should be sent directly to their office, 734 Woodward Building, Washington, D. C.

A Model Christian Soldier

IN its press bulletin the Central Verein calls attention to the life of General de Sonis, as a source of religious and military inspiration at the present time when the true ideal of a Christian soldier and officer merits our serious consideration. His active life had been spent in strenuous warfare and the loss of a leg at Loigny caused him continual suffering and great difficulties in the performance of his important military duties. His home life is thus described:

> In spite of his continual state of suffering, De Sonis would never relax the old regularity of his life. Rising every morning at five in summer and six in winter, he insisted on dressing himself alone, in spite of the difficulties caused by his mutilation. After his prayers and meditation, he used to go to the parish church of St. Germain, which was close to his house. "His recollection edified everybody," wrote the curé. "The good people who came to the daily Mass declared that the General's presence was a sermon in itself; and that when he went to Communion, though he could no longer kneel, his devout and respectful manner made every one strive to emulate his fervor." After Mass came work. . . . After two o'clock the General remained in his study, writing, studying, and giving lessons to his children. He rejoiced in his near neighborhood to the church, which enabled him to make his daily visit to the Blessed Sacrament. As he had been inscribed among the associates of the Perpetual Adoration, he never failed to present himself on the day fixed, which was Saturday from seven to eight in the morning, and there among the poorest people in the parish he occupied his place as adorer.

The life of General de Sonis was written by Mgr. Baunard, of Paris, and translated by Lady Herbert. A short sketch is to be published in a new pamphlet of the Central Verein's "Soldiers' and Sailors' Series."

An Advertising Campaign

IN describing the Knights of Columbus campaign in Chicago, which added more than half a million to the war fund, the *Caravel,* the official organ of the Knights of Columbus of Iowa, calls especial attention to the results of the advertising. Since the campaign was conducted in the interest of all the soldiers and all the sailors, an appeal was made to the general public as well as to the Catholics of the city and county. Hence two full-page advertisements were carried in all the morning and afternoon papers.

> Just what the value of these pages were to our campaign in the way of dollars cannot be told, of course. A line may be gotten when it is known that checks as high as $500 were mailed to Treasurer McCormick with the coupon from these ads, while others brought sums as low as twenty-five cents. Thousands of dollars were mailed with these coupons. They attracted much attention, both because of their artistic effect and the appeal of their text. They gave class to the campaign.

It was probably due in no small degree to the placing of these advertisements that the appeal found a sympathetic response in the sanctums of the Chicago press. Strong editorials were printed in nearly every daily urging the public to contribute generously to the fund. Needless to say the Catholic papers did not fail to contribute their full share to the success of the campaign. "In the course of two weeks," adds the *Caravel,* "the press of Chicago gave to the campaign 120 news items with the words 'Knights of Columbus' or 'All Welcome' in every heading."

Retracts Repetition of Rumor Against the Pope

MR. F. C. WALCOTT, of the United States Food Administration, has written a manly apology for an erroneous statement made by him regarding the Pope, at a food conservation meeting held in New York. It implicated the Holy Father in the Italian disaster and held him responsible in a measure for the disruptive propaganda which preceded the defeat. Mr. Walcott explains that he had thoughtlessly repeated the false rumor without due verification. His letter, which follows, was addressed to Mr. Adrian Iselin, Chairman of the Committee of Catholic Laymen:

DEAR MR. ISELIN: I desire to confirm what I at once wrote to Monsignor Lavelle on the 18th instant, namely, that I much regret a statement I recently made in this city at a conference to consider food conservation. My statement attributed to the Pope a measure of responsibility for the Italian disaster and for the disruptive propaganda which had brought it about.

I repeated thoughtlessly and without previous reflection a rumor I had heard which I had not verified and which I am now convinced and believe was untrue. I have since read the categorical denial of Cardinal Gasparri, the Pope's Minister of Foreign Affairs, and the denial of Cardinal Bourne of London, and I have also read the statement recently made by Signor Orlando, the Prime Minister of Italy, in the Italian Chamber of Deputies, as follows:

"I deplore the accusations of a general character made by the Hon. Signor Pirolini against high ecclesiastical personages—accusations that tend to hurt the supreme spiritual authority—against priests and against the Catholic party.

"Such accusations are unjust and offensive because, as the public are aware, the Italian clergy, both high and low, have given noble and beautiful proofs of Italian sentiments and the great mass of the Catholics have known how to reconcile the dictates of faith with their duties toward their country."

I therefore feel that it is my duty to retract the statement I made in regard to the Pope, which I do without reserve, and I would like to correct the unfortunate and erroneous impression my remarks tended to create.

You may give this letter such publicity as your committee deems advisable to conteract the effect of my statement and its repetition by those who heard my remarks.

May I take this opportunity to express the appreciation of my colleagues and myself of the uniform and effective cooperation which the National Food Administration has received from our Catholic fellow-citizens and the Catholic clergy? Very sincerely yours,

New York, January 29. F. C. WALCOTT.

While it was to be regretted that a United States official should repeat rumors of such a nature without the most careful investigation and unquestionable evidence, the retraction is an *amende honorable* which leaves nothing to be desired, and does credit to the character of the man who made it.

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Chronicle

The War.—During the week there was little serious fighting in the West, except on the Verdun front. Here the forces of the German Crown Prince following up their previous attacks on the Caurières Wood on the right bank of the Meuse, where they were checked, delivered a massed assault in the vicinity of Fosses Wood. They reached the French barbed wire entanglements and occupied an element of the French position, but were again driven off, leaving behind them many dead and a few prisoners.

Bulletin, Feb. 4, p.m.-Feb. 11, a.m.

Some Americans, according to an announcement made by the German General Staff, were taken prisoners and a few others killed in raids on the American lines. The locality where one raid took place is given as Xivray, eight or ten miles east of St. Mihiel. This position lies on the southern side of the salient which the Germans early in the war threw across the Meuse. The exact position of the American troops is thus clearly known. Hitherto it had been understood to be northwest of Toul, which is southwest of Nancy. General Allenby reports from Palestine the opening of the Jerusalem railroad.

The transport Tuscania, convoyed by British warships, was sunk off the northern coast of Ireland by a submarine, with the loss of more than 100 American soldiers from more than 2,100 Americans and a large crew. Many British sailors were also lost. The American troops aboard consisted mainly of Wisconsin and Michigan contingents. The full details of the disaster and the complete list of the dead have not as yet been officially announced. In a strong note to the German Government Spain protested against the torpedoing of a Spanish ship.

On February 4, Senator Gilbert M. Hitchcock, of Nebraska, speaking in the Senate in behalf of the Chamberlain War Cabinet bill, severely arraigned the Administration for having failed to coordinate the war activities of the nation. He maintained that President Wilson does not know the real situation which the Senator characterized as worse than alarming. The Senator spoke of the President as belonging to a "school of philosophers who adhere to the belief that all important legislation ought to emanate from the Executive." Challenging the statement of the Secretary of War, Mr. Baker, that the War Department had achieved a triumph in the work it had accomplished, Mr. Hitchcock asserted that the Secretary was out of touch with the details of his department, and qualified as exaggerations the statements about our ability to ship men to Europe and to supply and equip them there. According to the Senator the problem of getting men to France is extremely grave. He calculated that 5,000,000 tons of shipping would be needed to transport 1,000,000 men to France, if indeed the men could be got there at all, and added that nowhere was that tonnage available.

The Chamberlain War Cabinet Bill

Senator Hitchcock's attack on the Administration brought a rebuke from Senator John Sharp Williams, of Mississippi, who in strong terms criticized the War Cabinet bill and the bill to create a directorship of munitions. He urged the members of the Senate to give up all spirit of partisanship in the present crisis. "Let us not," he said, "wage this war as Republicans or Democrats. Let us not wage it as Southerners or Northerners, but as Americans." Senator Reed of Missouri expressed his sympathy with the efforts of Senators Chamberlain and Hitchcock to uncover the defects of the War Department, but stated his opposition to the proposed measures as interference with the constitutional right of the Executive to assume, unhindered, the authority of Commander-in-Chief of the Army and the Navy. On February 5 the debate on the bill was continued. Senator Wadsworth of New York urged the passage of the measure. He asserted that the President lacked the authority to put an effective, coordinated war machine into operation. He argued that this was an industrial war and that the country's industries must be speeded up to "the top notch" if America is to win. This quickening, he said, had not been accomplished, adding that confusion had been caused by scattering authority over ten or more government departments and that there was no cohesive system in our management of the war. According to him all the great purchasing agencies of the Government ought to be under one head.

On February 6 a bill was offered in the Senate by Senator Overman of North Carolina, giving practically unrestricted power to the President to "coordinate and

consolidate" all the government agencies as a war emergency. The measure, which came from the President, caused a sensation and was criticized as intended to provide assumption of the entire power of the Government by the Executive. The bill was handed to Senator Overman by Postmaster Burleson, the recognized intermediary between Congress and the President, and according to Mr. Burleson it recorded the wishes of the President in his effort to achieve the utmost efficiency in all war activities. Amazement was expressed at the capitol at the sweeping nature of the measure. Not only would it mean the abdication by Congress of its law-making power, Senators said, but it would carry into effect a wholesale repeal of laws by which government departments or agencies have been established. The bill offered by Senator Overman was referred to the Judiciary Committee which will decide whether it is to be reported or not.

On February 7, Representative Carter Glass of Virginia, in a speech in the House of Representatives, replied to the criticisms of Senator Chamberlain against the War Department's conduct of the war. Mr. Glass accentuated the accomplishments of the War Department. He admitted mistakes but denied that the Department had broken down. He charged Senator Chamberlain himself, as Chairman of the Senate Committee on Military Affairs, with being responsible for the nation's military unpreparedness and cited in proof the paltry appropriations made in the years preceding the war for military arsenals. He also accused Mr. Chamberlain of giving aid and comfort to the German cause, as his speech was delivered at a time when the people of Germany were in the throes of a civil uprising.

The Brest-Litovsk Conference

The Brest-Litovsk conference between the Austro-German and Russian peace-delegates seems to be passing through another crisis. German wireless dispatches to London bring the story of the negotiations up to the early days of the month, when long discussions on the question of admitting representatives of the Russian border States and Poland to the negotiations failed to bring any result. Leon Trotzky, the Bolshevist Foreign Minister, declared his readiness to recognize the independence and right of self-government of the Polish State, but contended that the fact of foreign occupation prevented him from recognizing representatives from that State under existing conditions, arguing that a State without either well-defined boundaries or without a king could be neither a State nor a kingdom. Dr. Von Kühlmann, the German Secretary of Foreign Affairs, stated that the negotiations would be facilitated if Leon Trotzky would recognize the independence of the other border States. Count Czernin, the Austrian Foreign Minister, stated that by Trotzky's recognition of the existence and independence of a Polish State, the two sides seemed to have been drawn closer together, but he did not see that the question whether the existing Polish Government was authorized to represent the Polish State or not could be submitted to another government.

Official Russian wireless dispatches state that Lettish Councils of Socialists and soldiers protested against the assertion of the Austro-German delegates at Brest-Litovsk, that the Letts demanded a separation from Russia. They asked on the contrary that the German and Russian forces be withdrawn from Lettish territory so that the Letts might freely express their will for unconditional unity and undivided national existence. The Esthonians made demands similar to those put forward by the Letts. They insisted on full and unfettered self-determination for the whole of Esthonia, including Oesel, Dago, and the neighboring islands inhabited by Esthonians. The declaration stated that the separation of the islands from the rest of Esthonia would be a gross violation of the rights of Esthonia and protested against the annexation of the island by Germany, under any conditions. The demand is made that the German and Russian troops evacuate Esthonia and allow the Esthonians to cast an unhampered vote with regard to their future national existence.

Messages sent from Petrograd to Stockholm and relayed to the New York *Times* state that on February 6, Lenine, the Bolshevist Prime Minister, declared that the Smolny Institute, the Bolshevist headquarters, had for several days received no communications from Brest-Litovsk. This, according to Lenine, showed that the Germans had something to hide, and that they intended by these methods to exercise pressure on the Russians. He added: "We will take steps to bring about a change in the situation." Official Berlin dispatches report that a peace agreement was signed on February 9 at Brest-Litovsk between representatives of the Ukrainian Rada and the Central Powers.

According to dispatches sent from Vienna to Amsterdam, Dr. von Seydler, the Austrian Premier, who entered into office last June, tendered the resignation of his entire cabinet to Emperor Charles on February 8. The resignation, it is understood in parliamentary circles in Vienna, was caused by the opposition of Polish deputies to special debates and to the provisional budget.

Guatemala.—The concentration of the world's attention on the war has distracted the public mind from the magnitude of the disaster which has overwhelmed and destroyed the most important city of Central America. The final shock which completed the ruin took place at half-past ten on January 4, but according to the seismographical reports of Georgetown University, it was preceded by shocks which took place December 25, 26 and 29, the last being of very great intensity. The beautiful and stately cathedral is in ruins, and its fate has been shared by many other important structures of the city. The first capital of Guatemala, which was built where Cuidad Veia now stands, was destroyed by earth-

The Earthquake

quake in the year 1541, the second, situated on the present site of La Antigua, was destroyed by earthquake in 1773. The present city of Guatemala has been the capital since 1779.

For some time the people had been alarmed. Last June the capital of San Salvador was destroyed; towards the middle of November violent tremblings of the earth were experienced in the department of Amatitlan, and at other places along the western seismic zone; at the very time when the recent shocks took place collections were actually being made to succor the families who had suffered severely.

The *Révista Catolica,* speaking of the disaster, recalls the words spoken by the Archbishop of San Salvador at the time of the earthquake which destroyed his episcopal city. The venerable prelate attributed the calamity to the outraged justice of God, and saw in it a punishment for the war which the people were waging on God and Jesus Christ, striving as they were to uproot the old Faith and turn the people into atheists. The editor of the *Révista* alludes to parallel conditions in Guatemala and hints at a like reason for God's wrath.

Ireland.—The Convention still drags its weary length along, apparently without hope of an early and satisfactory settlement of difficulties. Ulster is still truculent.

Ulster and the Convention

The author of "A Londoner's Diary," in the London *Evening Standard,* comments on the problem as follows:

> The slight lifting of the veil of the Irish Convention shows the intractable still intractable. . . . If the Convention fails at present to realize the most sanguine hopes of England and America it is due to the absence of goodwill on the part of those who do not desire a settlement on any terms. That is the naked truth. It is not only in Ulster that this spirit of unreasonableness is found. It is to be found also in Dublin, though in circles whose influence is limited in comparison.
>
> The most serious effect of the intractability of Ulster will be felt in America, where the elements most friendly to Great Britain will find their difficulties enlarged. It is, I learn, premature to say that the Unionists of Munster, Leinster and Connaught have already arrived at an agreement with the Nationalists, but this much may be said, that the spirit of the Unionists of the Catholic Provinces has shown itself far more accommodating than the Orange spirit of the North.

The *Irish Weekly Independent* appears to think that for the present conscription is not to be applied to Ireland. The paper's confidence is based on remarks made by Sir Auckland Geddes, on the introduction of the new Military Service bill into the House of Commons.

Conscription

After declaring against the raising or lowering of the age limit he said:

> The third possibility is to apply compulsory service to Ireland, but the Government are satisfied that the reasons which led to the exclusion of Ireland from the Military Service acts have lost none of their cogency. They have decided for the present not to ask for powers to introduce compulsory service in Ireland.

The speaker seemed satisfied with the part Ireland has so far played in the war. From the outbreak of the war till now the British navy has increased from 150,000 men to 400,000, and the army from 600,000 to 4,000,000; the air service from 2,000 to 125,000, last August; this is still expanding. The men supplied to the armed forces number 7,500,000 contributed on the following percentages: England 60.4, Dominions and Colonies 12, Scotland 7.2, Wales 3.7, Ireland 2.3. From 420,000 to 450,000 men are needed for the immediate expansion of the navy and air forces. In concluding his speech Sir Auckland Geddes declared that if this number could not be raised in the ordinary way, the Government would not hesitate to adopt Irish conscription.

Rome.—The similarity between the principles that should determine the broad outlines of a just and durable peace, as set forth by President Wilson and Mr. Lloyd George, and those outlined by the Holy Father has been noted in many quarters, and has been a complete refutation of the calumny industriously circulated in many nations that the Pope had departed from his position of strict neutrality and was favoring the Central Powers. The *Osservatore Romano* in a recent issue gives the views of the Vatican on the subject, from which *La Croix* quotes the following significant passage:

The Pope's Impartiality

> The Holy See has noted with legitimate satisfaction that in their recent declarations, both one and the other [Mr. Wilson and Mr. Lloyd George] have chosen as the possible basis of peace negotiations the very same points which the Holy Father, Pope Benedict XV, in his appeal of August 1 to the heads of the belligerent peoples, laid down, not precisely as articles of a concrete treaty of peace, but rather as those essential, fundamental principles that might and should be adopted as starting points for the negotiations for which the recent pronouncements of Mr. Lloyd George and Mr. Wilson seem to be paving the way. . . . But from this statement, namely, that note has been taken, and with pleasure, of the agreement and perfect harmony existing between the said declarations and the memorable Pontifical document of last August, it by no means follows, and it would be a serious mistake so to believe, that for this reason the Holy See intends to exert pressure on either one side or the other in order to sustain or support its concrete proposals, thus departing from the line of conduct which it imposed on itself at the very beginning and has rigorously maintained through all its trials and serious difficulties.

The *Osservatore Romano* goes on to express its surprise at the statement made by the *Tempo,* that the Holy See had changed its attitude and would take a stand against the Central Powers. The Holy See, from the outset of the war has observed, says the *Osservatore Romano,* not merely neutrality, but absolute and rigorous impartiality, an attitude required by its international or rather supernatural character, which lifts it above the disputes and conflicts of peoples. This attitude it would continue to maintain, as it has scrupulously maintained it

during the three years of the war, and assuredly it had no intention of departing from it on account of recent developments in diplomacy. The *Osservatore Romano* concludes by remarking that the wonder is that the Papal document, which is admitted to bear so close a resemblance to the declarations of the two eminent statesmen, did not receive when it was published the response it deserved, seeing that implicit recognition is now accorded its political wisdom and supreme importance in the slightly modified form in which its main points have been reproduced.

Marconi's Statement

In connection with this official statement as to the Vatican's attitude of impartiality, the following excerpt from an interview given to a correspondent of the New York *Times* by Mr. William Marconi is very pertinent:

> Asked about the attitude of the Catholic Church, Marconi said he thought there was little to complain about. Some of the priests had preached against war and on the blessings of peace, but they were dealing with the subject in a general fashion and had no intention of aiding the Germans. As for the Vatican, he continued, it has been neutral and, just as President Wilson's attitude in the days of American neutrality was misrepresented by some people, so has been the Pope's. It is difficult for those engaged in a great war to understand the attitude of those who insist upon neutrality.

This statement is the more authoritative as Marconi, who has just returned from Italy, made it while discussing the general Italian situation and especially the reasons for the Italian collapse. On other points he spoke tentatively and with hesitancy, but on the question of the Vatican there was no hint of doubt in his words. His statement is in full agreement with those made by the eminent newspaper correspondent, Mr. Herbert Corey.

Russia.—Dispatches dated Petrograd, February 3, announced the complete separation of Church and State. Through a decree issued by the Soviet and signed by Lenine, State support of the Orthodox Church is done away with and all ecclesiastical property is confiscated. Religious societies, however, may continue to use the church property exclusively for religious services, though the title is vested in the State. According to other provisions of the new law,

The Church "Taken Over"

> Religious freedom is guaranteed so long as religious societies do not interfere with social order, limit the rights of individuals, or hinder the republic. No religious scruples are to exempt persons from their duties as citizens. The religious oath is canceled and replaced by a promise. Marriage ceremonies and birth registrations are to be performed by the civil authorities. Religious teaching is abolished in State schools and in private schools with a similar curriculum. No State assistance will be given to any church, society or religious agent. No religious society will be permitted to own any property, but will merely be permitted to borrow it from the State for church services.

The Bolshevist Commissioners of Public Charity, who now control ecclesiastical property, announce that it should be "used solely for the alleviation of the lot of the classes suffering most from exploitation by capitalist society." After March 1 the clergy will receive no salaries from the Government. Clergymen who wish to continue their functions will be employed by the Commissioners of Public Charities "on the collective demand of the congregations they serve. Ecclesiastical functions and ceremonies may be continued on condition that the clergy accept as private persons remuneration from the locality where they officiate."

As the All-Russian Congress of Workmen's and Soldiers' Delegates adjourned without adopting definite plans for the distribution of land, the problem is very pressing. On February 6 Premier Lenine addressed a large gathering of agitators who are to start for the provinces with the object of confiscating the property of not only the bourgeoisie, but of rich peasants as well. "Pit ten poor peasants against every rich one" was the Premier's order. He then said:

Economic and Social Problems

> External war is finished or is being finished now. Internal war begins, but not a war with arms. This is an economic war. The masses must take back what has been stolen from them. The rich, who have hidden their wealth, think the masses will pull them through. Somehow, we must uncover the hidden wealth or, otherwise, the Bolshevist Government is bankrupt. The republic needs 28,000,000,000 rubles annually. Its prospective income is only 8,000,000,000 rubles. The hidden wealth must be uncovered and placed at the disposal of the Government.

The scarcity of metal money, the increasing distrust of paper money and the appearance of many counterfeit bills make the economic situation graver still. Paper money to the amount of 18,000,000,000 rubles—the ruble's value is about $0.50—has been issued, though only 1,633,000,000 rubles' worth was in circulation before the war, and the gold reserve is at present less than 1,604,000,000 rubles. The Russian national debt is now estimated at 80,000,000,000 rubles, about half of which was contracted since the war began.

According to dispatches received here February 8 rioting and plundering have broken out afresh in Petrograd; wine cellars, jewelry shops and clothing, food and drug stores are freely looted. Troops fired on the mobs and more than 100 people were killed, but the disorders were not suppressed. Bands of marauding soldiers enter private houses and hold up passersby and seize what they want, murdering those who resist. The number of the unemployed has grown so great that the Commissioner of Labor has organized public works to give some of them occupation, and food speculators' hoards have been discovered and confiscated.

Fighting has continued during the past week in different parts of Russia between the Bolsheviki and their opponents. A dispatch dated Stockholm, February 6, announced that the commander of the Government forces in Finland had defeated the Red Guard at Uleaborg and taken the town which is full of Bolshevist military supplies. But the Red Guard were reported to be still holding Helsingfors, where they were plundering and killing the people.

Pope, Peer and President

GEORGE E. ROE

A NEW phase in war history having been opened by the armistice in Russia, the negotiations at Brest-Litovsk and the detailed exposition of purpose made on behalf of England by Mr. Lloyd George, the preceding phase, to which the main contributors were Pope Benedict XV, Lord Lansdowne and President Wilson, passes into the diminishing perspective. What the Pope, the President and the ranking Whig Peer wrote was matter of heated controversy two months ago, but now that new and different activities are afoot their earlier contributions become matters of record rather than of present influence, and it may be found not uninstructive, before yet other events drive the period of August 17—December 4 still farther into the background, to note the relation of the three pronouncements to one another. It will be the work of the historian, later on, to examine what the relationship of any or all of them was to events which may follow.

That there were differences in angle of approach and method of treatment goes without saying. The Pope's main concern was for peace, which others would have to arrange. The President was busily engaged in preparing the United States for effective participation in the business of war, upon which he had lately and reluctantly induced the country to embark. Lord Lansdowne spoke for those against whom, after more than three years of the agony, war-weariness could not be accounted a reproach. The three could not be expected to say always the same things or only the same things. What will constitute for history the main interest in their conjunction of effort is that they were in agreement about the main things, the great things, the things which have to do not with present antagonisms but with the better ordering of the future of the world. With all three the initial impulse was very much the same. Not in December of 1917 but in December of 1916, President Wilson had said:

> If the contest must continue to proceed towards undefined ends by slow attrition until one group or other of the belligerents is exhausted; if million after million of human lives must continue to be offered up until on one side or the other there are no more to offer; if resentments must be kindled that can never cool, and despairs engendered from which there can be no recovery, hopes of peace and of the willing concert of free peoples will be rendered vain and idle.

Eight months later Pope Benedict asks: "Is this civilized world to be turned into a field of death, and is Europe, so glorious and flourishing, to rush, as carried by a universal folly, to the abyss and take a hand in its own suicide?" Again two months later, Lord Lansdowne writes of "the most dreadful war the world has known," in which "the killed alone can be counted by the million," and numbers himself with those "who look forward with horror to the prolongation of the war and who believe that its wanton prolongation would be a crime differing only in degree from that of the criminals who provoked it."

In the same speech of December 18, 1916, President Wilson spoke of his interest in the war's conclusion "lest it should presently be too late to accomplish the greater things which lie beyond its conclusion." What these "greater things" are we need not go far to learn. The first is the desire that this war shall end without injustice and the new peace begin without vindictiveness; the second is that a partnership of peoples shall hereafter prescribe the bases on which the world's concord shall be founded; the third is that means shall be invented and employed for the discipline of recalcitrants; and the fourth is that the pathway of the sea shall be made equally safe and equally free to all nations, great as well as small.

"The fundamental point," wrote Pope Benedict, "must be that the material force of arms shall give way to the moral force of right." "We desire peace," wrote President Wilson, "by the overcoming of evil, by the defeat once for all of the sinister forces that interrupt peace and render it impossible." "To end the war honorably," wrote Lord Lansdowne, "would be a great achievement; to prevent the same curse falling upon our children would be a greater achievement still. This is our avowed aim and the magnitude of the issue cannot be exaggerated. For just as this war has been more dreadful than any war in history, so, we may be sure, would the next war be even more dreadful than this."

How was this security to be obtained? As one measure designed for its realization, Lord Lansdowne mentions "an international pact under which ample opportunities would be afforded for the settlement of international disputes by peaceful means." President Wilson sees it as that "partnership of nations which must henceforth guarantee the world's peace." The question of enforcement naturally arises. Lord Lansdowne assumes that an aggressor against ordered international society could "be disciplined either by the pressure of superior naval and military strength or by the denial of commercial access and facilities." President Wilson mentions a case in which a recalcitrant nation "might not be admitted to free economic relations." Pope Benedict, premising the recognition of right before might, would proceed to

> A just agreement of all upon the simultaneous and reciprocal decrease of armaments, according to rules and guarantees to be established, in the necessary and sufficient measure for the maintenance of public order in every State; then, taking the place of arms, the institution of arbitration, with its high paci-

fying function, according to rules to be drawn in concert and under sanction to be determined against any State which would decline either to refer international questions to arbitration or to accept its awards

On the part of all three there is prevision that a new rule must be made for the highway of nations which we call the sea. There is variety in the treatment of this subject, also, but again, in the fundamental conception, a near approach to agreement. "We are prepared," writes Lord Lansdowne, "when the war is over, to examine, in concert with other Powers, the group of international problems, some of them of recent origin, which are connected with the question of 'the freedom of the seas.'" This may be somewhat frigid with reserve, but we must remember that the sea is a delicate subject in England. Pope Benedict is more expansive:

> Let every obstacle to ways of communication among peoples be removed by insuring, through rules to be also determined, the true freedom and community of the seas, which, on the one hand, would eliminate any causes of conflict, and, on the other hand, .would open to all new sources of prosperity and progress.

President Wilson is very outspoken, for not only does he affirm and reaffirm that the pathways of the sea must be free, but that "There must be assured and unmolested access to these pathways, not only for the smaller nations but for the greater nations as well, including our present enemies as well as our present associates." The President's conception includes access to the sea as well as freedom upon it and he mentions Servia and Poland as entitled to have that access.

In regard to these matters of high and permanent policy it is evident that Pope, President and Peer were in essential agreement. They were in agreement also about several material items of present policy, incident to the ending of this war and so entering upon the period of accomplishment lying "beyond its conclusion." About Belgium, about northern France, about the need of abandoning vindictiveness, about seeing "justice done at every point and to every nation that the final settlement must affect our enemies as well as our friends" (President Wilson) they were also in substantial agreement. Into that phase of the subject, which forms the body of international pronouncements of the hour, there need be no present incursion. What may be said is that by their concurrence in the advocacy of great and permanent policies President Wilson, Pope Benedict and Lord Lansdowne reinforced one another and not merely multiplied the effectiveness of their advocacy of after-war policies but increasingly, and at last immeasurably, strengthened the hands of those whose difficult business it is, or soon may be, to find the formulae which, when applied to the actual situation in the many quarters of the world which are disturbed by the war, will make it possible safely to begin the formulation of those new and permanent policies by which, it is hoped and is to be hoped, the future peace and ordered progress of the world may be assured. That task now rests with others, who seem, at times, to be rapidly eliminating what once appeared to be formidable difficulties and to be approaching reconciliation by reducing what were regarded as irreconcilable differences to the point where the differences may vanish. It was a great and a noble achievement, this work of preparation by the President, the Pope and the British Peer, for which they will be held in honor when the history of the period comes to be written. And happily our President is foremost in this effort; for since the foregoing article was written he has spoken again, and has condensed his news into fourteen propositions, affirming, in the most emphatic way, the propositions already dealt with, placing them in the very front of his declarations. Many who have followed the subject closely were struck with the remarkable similarity between the President's expressions in January and those of the Pope in August. These declarations are in essential agreement.

The Fourteenth Amendment and the Mass

PAUL L. BLAKELY, S.J.

MORE than once have I been reminded within the last week that "no bone-dry law," affecting the Holy Sacrifice of the Mass, can long stand out against the Fourteenth Amendment. That Amendment, one of the first to put a check upon the powers of the States, provides, among other things of very high moment, that "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." I cannot speak as Portia did, but it seems to me that the Fourteenth Amendment is but a weak and beggarly protection against State legislation, directly or indirectly, affecting the Holy Sacrifice. Is it my privilege or immunity, as a citizen of the United States, to say Mass or to hear Mass, after the imperial State of New Hampshire, for instance, has proscribed the Papistical religion, establishing Calvinism as the official creed? If the peerless Commonwealth of Kentucky enacts the penalty of death for all citizens, even Colonels, found with alcoholic liquor in their possession, may I, by reason of the Fourteenth Amendment, proceed with impunity to make, import, buy or sell, wine for sacramental purposes?

If we are going to rely on the Fourteenth Amendment to protect the Mass against ill-advised legislation, it would be well to define the precise scope and meaning of the Fourteenth Amendment. But we cannot. "I cannot say what construction the Federal Courts

may place upon this Amendment," a legal authority wrote me recently, "because I am not the son of a prophet, nor has the Almighty endowed me with the gift of divination. For all I know, they may construe it to mean that a man may not wear a pink shirt of a Sunday, or that he must do so." In his "Origin and Growth of the American Constitution," Hannis Taylor admits that in a given case, "it is gravely difficult" to determine when an act of a State destroys a right so fundamental, "that its loss may be said to 'deprive any person of life, liberty or property,'" or to abridge his "privileges or immunities." A large and distinct body of legal literature has sprung up, because of "judge-made law" in cases in which appeal was taken, under this Amendment. To mark out its precise limits is so difficult a task, comments Taylor, that "the Supreme Court has persistently refused to undertake it," and in place of a definition, "has discreetly substituted a working rule, best described in its own language":

> But apart from the imminent risk of a failure to give any definition which would be at once perspicuous, comprehensive and satisfactory, there is wisdom, we think, in the ascertaining of the intent and application of such an important phrase in the Federal Constitution, by the gradual process of judicial inclusion and exclusion, as the cases presented for decision shall require, with the reasoning on which such decisions may be founded. (*Davidson* vs. *New Orleans*, 96 U. S. 97, quoted by Taylor, p. 367.)

This hesitancy in high places indicates the extreme unwisdom of relying for protection upon the Fourteenth Amendment. "Present your differences, and we will judge, according to a standard admittedly difficult to apply." In the case of the Holy Sacrifice, the rule shows the necessity of securing *in local legislation* the specific exception of wine for sacramental purposes. *Privileges, rights and immunities are never presumed. They must always be proved.* Should the State declare in precise terms that to hold alcoholic liquors for any purpose whatever is neither a privilege, a right, nor an immunity, but a plain violation of law, it is difficult to see a direct source of redress in the Fourteenth Amendment. True, the Supreme Court *might* intervene to save the Mass, but there is no plain guarantee anywhere in the Federal Constitution that it *will,* or *can* do this. In point of fact, many recent decisions of the Supreme Court confirm the right of the State to establish some exceedingly extreme forms of prohibition. Of this a notable example is the ruling handed down on December 10, 1917, in the matter of *Crane* vs. *Idaho*.

The defendant in the original jurisdiction, one Crane, had been arrested for having a bottle of whiskey in his possession, contrary to the law of the State of Idaho, providing that "It shall be unlawful for any person to import, ship, sell, transport, deliver, or receive, or have in his possession, any intoxicating liquors, except in cases where a permit is allowed." In default of permit and of bail, Crane was imprisoned, whereupon he sued for a writ of habeas corpus, basing his case on the Fourteenth Amendment, which declares that "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." The Supreme Court of Idaho held that the statute was not made in violation or abridgment of these privileges or immunities, and the Supreme Court of the United States has concurred.

> It must now be regarded as settled, that on account of their well-known noxious qualities and the extraordinary evils shown by experience commonly to be consequent upon their use, *a State has power absolutely to prohibit the manufacture, gift, purchase, sale or transportation of intoxicating liquors within its borders, without violating the guarantees of the Fourteenth Amendment.*
>
> As the State has the power above indicated to prohibit, it may adopt such measures as are reasonably appropriate, or needful, to render the exercise of that power effective, and, considering the notorious difficulties always attendant upon efforts to suppress traffic in liquors, we are unable to say that the challenged inhibition of their possession was arbitrary, and unreasonable, or without proper relation to the legitimate legislative purpose.
>
> We further think *it clearly follows from our numerous decisions upholding prohibition legislation,* that the right to hold intoxicating liquors for personal use is not one of the fundamental privileges of a citizen of the United States, which no State may abridge. A contrary view would be incompatible with *the undoubted power* [of the State] to prevent the manufacture, gift, sale, purchase or transportation of such articles—the only feasible ways of getting them.

Therefore, the State may not only forbid a citizen of the United States to manufacture, sell, transport, or receive as a gift, alcoholic liquors, but it may forbid him even to retain them in his possession; and if he violates this prohibition, the Fourteenth Amendment will afford him no relief.

But may a State extend this prohibition to genuine wine intended solely for sacramental purposes, without violating the Amendment?

I venture to affirm that it may. To proclaim with vigor and indignation that to offer the Holy Sacrifice or to hear Mass is a privilege or immunity "guaranteed by the Constitution of the United States" is too easy a solution of a serious difficulty. Besides, no such guarantee is to be found. It is better to state the case in this form: "Is it a privilege or immunity of any citizen of the United States to practise his religion in a manner which violates the law of the land?" Thus stated, the controversy assumes a vitally different aspect. The answer must be that in law no citizen enjoys any such privilege or immunity. If, as far as the Federal Constitution is concerned, any State may establish one religion and proscribe all others, I do not see what redress can be sought in that instrument, should a State make the use of wine even for the Holy Sacrifice a violation of the law. Certainly, the Fourteenth Amendment gives me no privilege or immunity to be a Hard Shell Baptist in Boston, or an unconsidered Papist in North Carolina. The State Constitutions may do this, but that is not the question. Hence, if a "bone-dry law" in any State does away with the Mass by forbidding the manufacture, sale, importation or retention of altar wine, there is no

redress whatever, so far as I can see, in the Fourteenth Amendment. True, in this case, I should violate the law with an easy conscience and all the pleasure in the world, but it might be very difficult for me to violate it successfully, and if I were caught I should have to pay the piper just as did our forefathers in the bloody days of the glorious Virgin Queen.

One thing is certain: I should have no defense at law. In *Reynolds* vs. *United States* (98 U. S. 145), the Supreme Court of the United States ruled that religious belief could not be accepted as justification of an overt act, made criminal by the law of the land. A Christian Scientist, like any other "Sectary," may profess what creed seems best to him, but if his child is run down by an automobile, and he allows it to die without medical attention, he may not offer his conscientious belief as defense in a criminal action. No religious body, it has been ruled, will be allowed by the Courts "to set up its religious belief as a defense to a criminal action by the State." (Zollner, "American Civil Church Law," p. 19, where direct citations may be found.) "In defining forbidden acts, the law . . . punishes blasphemers, Mormons, fortune-tellers, Christian Scientists, members of the Salvation Army, and others, *though the acts which have brought them into conflict with the law have been performed with a religious motive.*" (Zollner, p. 37.) Therefore, as in a State absolutely "bone-dry," the contention of the Church, requiring genuine wine for the Holy Sacrifice, would necessarily conflict with the law of the State, the Courts would perforce sustain the State against the Church. In the eyes of the law, all religions are equal, and since no religious practice in violation of the law can be tolerated, no exception could be made in favor of the Mass.

The remedy against this serious inconvenience is to avoid the conflict. On appeal, the Supreme Court of the United States might, under some broad construction, protect the Mass, and again it might not. We cannot afford to take the risk. An exception in favor of wine for sacramental purposes has been inserted into a majority of the prohibition laws, but if, even with this exemption, difficulties intervene, some of us will gladly go to jail, or, as our fathers did, offer the Adorable Sacrifice in huts and caverns. The Mass is vital, for where there is no vision of the Saving Host lifted up for the sins of the world, the people perish.

Religion's Appeal to Pragmatism

J. D. Tibbits

EVERY religion must, consciously or unconsciously, gravitate toward some philosophy. The more strongly a religion appeals to reason, so much the stronger does its gravitation toward a rational philosophy become. And conversely, whenever a theological system takes its stand upon grounds which are either irrational or non-rational, its philosophy is invariably seen to be founded upon sentiments and impressions. The rational element is distrusted if not wholly discarded.

Thus the exponents of the New Theology are tireless in their efforts to drive home the thought that religion can never rest itself upon a basis of metaphysics. They are at one with the spirit of the age in their dislike of all that savors of the abstract. It is true that their speculations lack both the depth and penetration which are always associated with the great masters of metaphysical science, and it is equally true that they not infrequently confuse what the great masters of metaphysics never did: a process of thought, with the power to realize it. Yet it is easy to see that with them the power of realization counts for all, and the thought process for little or nothing. Understanding this, it becomes perfectly intelligible how, in their system, the sentiments become endowed with an authority and a force which a purely logical demonstration would wholly lack.

This appeal, however, to the feelings, which, in last analysis, is simply a form of intellectual jugglery by which any favorable impression is made to appear as though endowed with some sort of authority, is manifestly impossible as a foundation for religion. It is in order to escape from its patent absurdities while avoiding at the same time the uncomfortable consequences of metaphysics, that the thinkers of the New Theology have reached out to another system, which is considered to have the distinctly twentieth-century merit of aiming above all else at the practical and the workable. There is little room, in this system, for what cannot be directly and immediately applied. To have value, an idea or a theory "must work," and its ability to work is at once the measure and scope of its value. Thus, the idea of God is valuable, and is to be received, simply because it works well. Nations and individuals alike do better with than without it. Subtract it and you may have the excesses of the French Revolution. Restore it and you lay, at least, the foundation of order. So with the existence of the material universe, the immortality of the soul, the freedom of the will. They are to be accepted only because they make for mental and moral efficiency. But the rational demonstration of them amounts to nothing.

Now the objections to this wholesale surrender of the reason, whether to the impressionist or the pragmatist, are so many and so overpowering that it is hardly necessary seriously to consider them. It is evident enough that once an idea is rationally proved to be true that it must surely work. To canvass first its ability to work and then to argue its truth therefrom is simply to invert the rational process, and while it is quite conceivable that this may satisfy those whom the New Theology satisfies, it is absolutely inconceivable that it should ever satisfy those who are conservative enough to think with the faculties given them for thought.

The main interest, however, in this curious grasping by a decadent theological system of the straw of pragmatism, lies not so much in itself as in the manner in which

it is applied. This has not as yet been made quite clear; but if there is one fact which is clear it is that the entire method of pragmatism is essentially retrospective. History is the only field to which it may appeal for proofs. If, then, it is to be invoked to lay the philosophical foundations for Protestantism, it is with the history of Protestantism that it is chiefly concerned. To construe that history into a demonstration that Protestantism has worked is its task; while a failure so to do would be nothing less than to brand the Reformation's entire theory as a colossal error.

Now any consideration of the manner in which a religion works, is really a consideration of its effects; and the effects of any religion can be viewed from two quite different angles. The first has regard to those which are directly proper to it, such as, for example, the elevation of personal morality. Thus the difference between the morals of, let us say, St. Francis of Assisi and those of the most highly developed product of paganism, is a clear illustration of the working out of the Catholic system in the matter of transforming character. It is true that this difference can never be fully understood by any philosophy dealing wholly with externals; but it is still evident, even if in a superficial sense, and valid as far as it is evident.

The second has regard to what might be called the collateral effects of religion. And if we continue to use the Catholic Church as our illustration, we shall find many of these in the impress which she has left upon the civilization which she did so much to form. They are the common property alike of those who accept and those who reject her teaching. Had she done nothing but furnish the motive for one Gothic cathedral; had her sole bequest to us been the stained-glass window, Gregorian music, or the medieval Latin hymn, she would still have had civilization in her debt. But this is only part. Not only has she succeeded in so sanctifying the senses as to invest color and form and sound with a meaning and dignity never before conceived; but she has also succeeded in imparting to her most common functions and her most ordinary ministrations a charm which no other religion has ever approached. To this Protestants and unbelievers have borne most ample witness; and even more convincing testimony is to be found in the inspiration which today she lends to every branch of esthetics, and the zeal with which her worship is increasingly imitated.

This, then, is what we mean when we speak of a religious system as "working well." And the more clearly we understand it, so much more puzzling becomes the question as to the manner in which the thinkers of the New Theology propose to apply the test of pragmatism to their own religious past. The light which modern research has thrown upon the last four centuries of Protestantism is, to say the least, not particularly in its favor. What was taught, and seriously believed, a generation ago, to have been a step from intellectual bondage to spiritual freedom is found to be, in reality, a step from the truest form of rationalism to the most illogical of absurdities. What was then considered theological emancipation is now known to be a curious though not a specially profound psychological error. The supposed connection between the Reformation and material progress, is really its connection with economic retrogression; while as far as any contribution to morals is concerned, the result is precisely what was to be expected from a system which began with a confusion of faculties and has ended with an abandonment of reason. Complacency, the fruit of an almost impious assurance, has been made at once the reward of virtue and the measure of sanctity, with the inevitable result that natural pleasures have been viewed with suspicion, and serious sins considered as trivialities. The most extreme and irrational Sabbatarianism has failed to exclude a practical acquiescence in the evils of divorce and contraception.

And the interesting question remains, as to just what sort of foundation, in the light of modern research, it will be possible for the pragmatist to erect upon which the structure of the New Theology may safely stand. That it may be an easy matter to satisfy the New Theologians is more than probable. They have often demonstrated how little it really does take to satisfy them. But it is easy to foresee that any attempt to justify, to thinking men, the theology of Protestantism by its history, will require a degree of subtlety in comparison with which the pages of St. Thomas Aquinas will appear as simple as a child's story-book.

The Story of Yucatan Sisal

EBER COLE BYAM

IN a modest corner of the financial page of the Chicago *Tribune* of January 8, 1918, appeared the following:

Hoover to Rule Binder-Twine; Price to Go Higher. Washington, D. C., January 7th (special).—Food Administrator Hoover announced today that the Government will control the binder-twine output of the country during the 1918 season, but the price will be higher. Voluntary agreements also have been entered into between the binder-twine manufacturers and the food administration, centralizing the buying and eliminating competition.

It is possible that some of those who read the financial news may have seen this dispatch. It is more than probable, however, that out of 100,000 who may have read it, not one gave it serious attention or sensed what it really means. To expose the true significance of this apparently harmless and uninteresting notice, it is neces-

sary to refer to some events of the recent past which, taken separately, are as the scattered parts of a puzzle, but when arranged in their proper order present a picture too sinister to be ignored by honest men.

Binder-twine is an all-necessary item in the American wheat-harvest. It is made from henequen, commonly known as sisal hemp, grown in the State of Yucatan. This brings us to Mexico, for Yucatan is one of its twenty-seven States.

In 1910 the aged Czar Diaz was compelled to abandon his throne from which he had ably governed for over thirty years to the great material betterment of the masses of Mexico. The revolutionary elements responsible for his overthrow were recruited largely from the vagabonds and criminals of the population, led by self-seeking politicians and fanatical idealists. Successes gave time for sober second thought which served to moderate a few of the leaders who opposed in a measure the more radical demands of the rabble seeking to rob and destroy. This endured, however, for but a few months, and soon the radicals began to gain the upper hand. As the demands of the radicals were incompatible with civilization there came the reaction with its *Decena Tragica* of February, 1913.

Some few well-meaning Mexicans, misled by mendacious propaganda, welcomed Madero as a leader promising progress, but those who lived soon came to repent bitterly their misplaced sympathy. The masses welcomed the change just because it was a change, nothing more. Yet, with all their sympathy and love of change, there were few to raise a hand to help Madero in the beginning and fewer still to aid him at the end.

As already stated, Madero was compelled to depend for the rank and file of his forces upon the vagabonds and criminals, and for leaders on men like Villa, an illiterate cattle-thief and murderer. With the fall of Madero, itself but an incident, there came the rise of Huerta, which was but another incident; both events being but the resultants of a long procession of causes and effects reaching back a hundred years. Mexico, however, breathed a sigh of relief, and, with a prophetic glance of apprehension toward the north, prepared to resume work and repair the damage already done.

The elements behind Madero had been composed of extreme radicals, a Socialistic-Bolshevist-I. W. W. combination, demanding the confiscation and division of all property. As Madero failed to confiscate and divide, they prepared to fight him, but in this program they were anticipated by the reaction. Discontented and discouraged, the few radical leaders retired to the northern deserts, where they cast about for means to make their peace with a government that promised protection to life and property and respect for law.

The principal figures soon materialized as Carranza and Villa, in whose company there appeared informal personal representatives of Mr. Wilson and Mr. Bryan, respectively. From discouragement over failure to obtain peace the radicals suddenly assumed an attitude of militant defiance which was soon translated into active hostility as arms and ammunition began to flow in a steady stream across the border, in spite of the embargo.

A whisper from the north completely altered the face of affairs, and, from a dawning peace, the unfortunate Mexicans were again thrust back into a night of militant Socialism. Success, however, failed to crown the efforts of the radicals. About the best they were able to accomplish was to ravish and destroy, in which activity they gave special attention to outraging Sisters, killing or exiling priests and destroying church property in their excess of Socialistic zeal.

Just as it became apparent that the Mexicans were about to again triumph over the Socialist-Bolshevist-I. W. W. vandals, the Vera Cruz occupation took place, for the finally admitted reason of driving Huerta out. Among the radicals sharing in this triumph was a fellow named Alvarado, an extreme Socialist of the true I. W. W.-Bolshevist brand. As was to have been expected, this I. W. W.-Bolshevist-Socialist victory established in Mexico the most intolerable tyranny imaginable. But that is another story. In the succession of special envoys sent to Mexico was one John Lind who exercised no restraint in expressing his opinions in favor of Carranza and Villa and against the respectable people of Mexico, especially the clergy. This Swedish "diplomat" almost outdid his natal land in favoring the enemies of civilization and decency.

Having introduced the several characters referred to, including Carranza, Alvarado and John Lind, and, having sketched the principal events necessary to the story, we shall now pass over to Yucatan where they grow the hemp from which is made the binding twine of commerce. Some of the hemp growers of Yucatan, like many farmers elsewhere upon the planet, knew not what it cost to produce their harvests, and some of them did, but, as a result of individual marketing, the price fluctuated in a most discouraging manner. Eventually an association was formed to market the hemp collectively, much as the apple- and orange-growers of the United States handle their crops. This steadied prices and held them at a reasonable figure, fair to all parties.

With the triumph of Carranza, affairs in Yucatan were taken in hand by Alvarado who was appointed Governor of that State by Carranza. As Alvarado's mission was one for revenue only he quickly discovered the hemp-growers' association, and he lost no time in replacing the board of directors with creatures of his own. The details of Alvarado's administration in Yucatan and of the manner in which he got control of the hemp-harvest are horrifying, as well as instructive, but are too long to be discussed here, though it may be mentioned incidentally that in the process he practically compelled the cessation of all religious observances by the simple expedient of exiling all the priests and turning the

churches into warehouses for his personal enterprises, and he did not stop at murder to accomplish his purpose.

By such intimidation he compelled the planters to deliver to him all their hemp for which he paid them in paper from his own printing press, and, at that, gave barely sufficient paper to meet the labor charges. As he controls the railroads and the ports, any resistance means ruin, if not assassination. Having purchased his hemp with waste paper, Mr. Alvarado sells it to the manufacturers of binding twine at a constantly increasing rate, for practically the only source of supply is surrounded by his bayonets.

Mr. Alvarado buys corn in the United States and sells it to the native for the paper money received for labor; the practical result being that Alvarado gets his hemp for the actual cost of feeding and clothing those engaged in its production. Indeed, there are those who claim he does not attain even that figure. To handle the disposal of the hemp in the United States there is an organization in which, according to well-founded reports, the son of Mr. John Lind holds, or held, a conspicuous position.

The costs of producing, manufacturing and marketing hemp have been discussed before in these columns. Suffice to say, the price at the source is today several times what it need be. This is so for reasons which the perspicacious reader will at once divine. Mr. Hoover announces that "the price will be higher," and then, as a reason for the same, he remarks "Voluntary agreements *also* have been entered into between the binding-twine manufacturers and the Food Administration centralizing the buying and eliminating competition." This bit of news seems to make it appear that the manufacturer is to blame. The truth is that the difference between the cost of the hemp and the price of the twine leaves but a small margin for the manufacturer. Mr. Alvarado and his aids are the real beneficiaries to the extent of a possible fifty to sixty million good American dollars.

Had it not been for the Socialist-Bolshevist-I. W. W. triumph of Carranza and Alvarado, Mexico today would be at peace, its people at work for good wages and prosperous, and the oil of the North, the rubber, sugar and bananas of the South, and the hemp of Yucatan would all be flowing in a steady stream toward America and her allies. "Politics makes strange bedfellows," and the strangest of these is Alvarado, who, the reader will remember, issued the proclamation, that keynote of the Carranza revolution, saying: "Let us remember that religion is ignorance and that, as the revolution triumphs, God goes down!"

Good Friday Observance

STANISLAUS RILEY

LENT is now approaching and its proximity arouses in each of us a natural impulse to pause and gaze back, if only for a few brief moments, along the traversed road. This backward gaze will tell us what we already know, that all is not well with the world—and the cause of the ailment is apostasy from God. What is the remedy? A return to God. To hasten, if only by ever so little, the consummation of this return must be the ambition of every Christian worthy of the name. As a means most admirably suited for accomplishing this desire there is submitted to the Catholics of every community the "Reverent Observance of Good Friday Movement," which, having its inception in San Francisco in the year 1910, has spread throughout the entire State of California and even to British Columbia and the Hawaiian Islands.

Its object is to bring about, so far as is practicable, the cessation of secular business on Good Friday between the hours of twelve o'clock noon and three o'clock in the afternoon and to gather together the people at the foot of the Cross, to watch not one hour but three. The work is conducted by a committee comprised for the most part of Catholic lay-people, men and women, some representing the various organizations, fraternal and parochial, others representing no society. Always there have been as members of the committee priests whose labors have been untiring and whose counsel has been indispensable. But more important yet has been the support of the Archbishop. He has kept in constant touch with the movement, personally, and through priests whom he has delegated to represent him on the committee.

The committee mails to the places of business throughout the city a circular letter explaining the purpose of the movement and requesting employers to cooperate by closing their places of business during the three hours, or, if this be not feasible for any reason, by granting employees the privilege of absenting themselves from work to attend the devotional exercises held in the churches. In the residential districts a personal canvass of the business-places is made. The Mayor, pursuant to a resolution of the Board of Supervisors, issues a proclamation directing department-heads to extend this privilege to the municipal employees, and the fixing of the spring vacation to include Holy Week leaves free the teachers and the public-school children. Appeals are made to our Catholic people through the Catholic press, the Catholic organizations and from the altar to Catholic employers that they set a good example by closing; to Catholic employees that they ask to be excused for the declared purpose of attending the church exercises; to our people in general that they refrain during the three hours from making any purchases or transacting any business. To those employers who are willing to close there are furnished display cards reading, "This place of business will be closed on Good Friday (giving the date) from 12 o'clock noon to 3 p.m." These are displayed for at least a week prior to Good Friday that their patrons may have timely notice. Thousands of these cards are printed and distributed annually, yet the need is never fully supplied.

Early there was presented for solution the problem: If the time be granted will it be used for religious purposes or devoted to pleasure or worse? This meant that places of amusement had to be looked to. One member of the committee, a priest, working almost single-handed, has succeeded in inducing the theaters and most of the motion-picture houses to "hold" their curtains until three o'clock, and in persuading most of the saloons to close. Those down-town saloons which, because of their custom of serving a mid-day meal, have something of the status of restaurants, close from one to three.

Each of the thirty-five pastors determines for himself what form of devotions will be held in his church. The services range from the familiar discourses on the "Seven Last Words," to readings of the comparative accounts of the Passion. Some of the pastors, especially in the down-town churches, disregarding the hardship to themselves, begin their exercises with the Mass of the Pre-Sanctified.

These devotions for the three hours are not intended nor do they operate to supersede the regular morning service. They

merely supplement it. They have an appeal particularly their own. There is a significance to these hours that does not attach to any other part of the day, for they are the very hours of the dear Christ's Agony. Of the tragic events which these hours record, vast numbers of Christians, even, have but a vague idea and to a great body of non-Christians they are perhaps quite unknown. That the world enters upon its accustomed round of business during the morning hours with nothing to mark the day from 300 other business days and at the stroke of twelve stops short not to resume until three o'clock, puts an incalculable emphasis upon these momentous steps in the process of our Redemption not only for ourselves but perhaps even more so for those not of the household of the Faith. The most callous of men must be brought to ask: Why this hush? and for many the answer to this question will be their first tidings of the conquest of the Galilean.

Some in their zeal would have made Good Friday a legal holiday. But wiser counselors advised against this. In the first place, it was thought not fair to our Jewish brethren to impose upon them a distinctly Christian holiday, especially one which would stress the passing of the Old Dispensation and the coming of the New. This attitude has been appreciated by the Jewish people, for Jewish employers have been most gracious in according their Christian employees opportunity to attend the services. Again, experience teaches us that none of the existent holidays is observed in the spirit of its institution, and there is every ground for fearing that the awful sacredness of the day would not preserve it from desecration. Finally, such a course would seem to take away something of the very essence of the movement that it be at all times voluntary and free from even the appearance of coercion.

It is the ambition of the San Francisco committee to introduce this movement this year into every community in the United States which has sufficient Catholic strength to support a resident pastor. The labor required is light and the draft made upon any one's time is trifling. Given four or five earnest Catholics of resolution and zeal; given the approval of the Ordinary of the diocese, without which, of course, the movement should not be attempted; given a willingness on the part of a few Catholic men and women to devote, say, an hour a week from now until Holy Week to the work of this movement, and the problem of its successful introduction is solved. The start may be modest, but the growth will be great and sure.

This year of all years should evoke the greatest zeal for this work. We have said that the ailment of the world can be cured only by a return to God. Last Good Friday marked the entry of our country into this terrible world-war. Possibly it is the scourge that is being laid across our backs to bring us to our knees before the God whom we have neglected and perhaps despised. Is it too much to ask the Catholics of the United States that they do their part in leading their countrymen to the foot of the Cross where the agonized Redeemer is suffering torments? If they will undertake this nobly and generously perhaps the lash will be lifted from us and the hand that is wielding it be stayed.

COMMUNICATIONS

Letters, as a rule, should not exceed six-hundred words.

Prohibition and the Mass

To the Editor of AMERICA:

I see that the Constitution of the United States has broken out again in AMERICA. K. R. of St. Mary's, Kansas, lays down the proposition that, since the First Constitutional Amendment prohibits Congress from making any law establishing a religion or prohibiting the free exercise thereof, religious liberty is *ipso facto,* a right or a privilege of every citizen of the United States. He follows with the Fourteenth Amendment which declares that no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States. K. R. then deduces that, because the State of Oklahoma "makes and enforces" a law which abridges "certain rights" of citizens with reference to the exercise of religion, "citizens of the United States have no rights, except such as are positively and specifically conferred on them by the United States Constitution."

Both the major and the minor premises are wrong, nor could the conclusion be drawn from the premises even were they sound. The Federal Constitution "confers no rights on citizens." It is simply and finally a written instrument, wherein the States have conferred certain powers upon the Federal Government and have defined their exercise. It is an instrument "between the States." All powers not conferred upon the Federal Government by this Constitution are reserved to the States respectively or to the people. The people of the several States derive none of their powers from the Federal Constitution. Both the Federal and the State Governments ultimately derive their powers from the people; the Federal Government indirectly through the States and the States directly from the people. The First Amendment is a prohibition on powers of Congress, placed there by the jealousy of the States against the possible misconstruction of the powers delegated to Congress in the body of the instrument. The States are free to establish any religion or to prohibit the exercise of any religion. This does not mean that they will do it, or can do it, unless the people of the State so ordain. It is therefore "up to" the people to look less to the Federal Government, and more to their own State Government, for proper laws. The Fourteenth Amendment does not restrain the States in this respect. This proposition is no longer open to argument, for the courts have decided that the Fourteenth Amendment does not so restrain the States.

In one breath K. R. endeavors to vest in the Federal Government the right to regulate the exercise of religion in the several States and in the next, criticizes the Mississippi legislature for investing the Federal Government with power to prohibit the manufacture and sale of liquor. The mere fact that power is vested in the Federal Government is no guarantee either that such a delegation of power is proper, or that it will be properly exercised. Let the people assume more power to themselves in their State Governments, rather than give away power to a centralized government at Washington.

Covington, Ky. S. L. B.

Where Were the Catholic Books?

To the Editor of AMERICA:

A friend of mine, a non-Catholic, wanted to buy a book at Christmas time for a Catholic friend of his. Not knowing about the Catholic book-stores, he went instead to what is perhaps the best-known book-shop on Fifth Avenue. This shop is noted for the convenient way in which books of various kinds are grouped together on shelves and counters, so that the customer may browse and pick and choose; here, a department for poetry; there, a section for the latest books; yonder, the counters heaped with new fiction, and so forth and so on. There were, for further example, at least three huge counters stacked high with "occult" and "New Thought" stuff. But there was not a single shelf devoted to Catholic literature. My friend asked a clerk to help him pick out a Catholic book, and at last one was found. Since then, I've looked about in the same shop and I found none of the works of such authors as Robert Hugh Benson, Hilaire Belloc, Paul Claudel, Joris Karl Huysmans, Father Martindale, Canon Sheehan or Johannes Jorgensen, to mention at random only a few characteristic Catholic authors of works of a non-theological type. Scores more could, of course, be named. Does not this experience suggest another field for the apostolate of the press? Is there, can there be, no society or organization which could see to it that lists of typical Catholic literature were supplied to book-shops, so that they might carry in stock a repre-

sentative selection of Catholic books? I think that many a truth-thirsty soul, searching these shops for books that might help them, would often choose a Catholic book rather than one of the meretricious "occult" or "New Thought" things, if some of the big book-shops were shown the practical wisdom of paying attention to this matter.

New York. MICHAEL WILLIAMS.

A Catholic Paper

To the Editor of AMERICA:

At the present moment, when the Catholic manhood of America and the ladies of the parishes of the U. S. A. are showing what enthusiasm and cooperation can accomplish in the K. of C. war fund, it seems to me that the time is opportune for a similar effort in behalf of the Prince of Peace. Nothing is more self-evident today than the crying need of a good daily press. It is the hour when the Divine complaint, "With desolation is all the land laid desolate because there is not in it any one who thinketh in his heart," is being manifested to the eyes of men. You and I and every true intelligent Catholic know that there can be no true peace, but "the peace of justice," and that this "peace of justice" cannot come from swords or material wealth, but only from the word of God and the Cross of Christ.

The wonderful success which the K. of C. and their friends have made of the War Fund Campaign shows the feasibility of a similar campaign waged to give men the "food of the soul" through a great Catholic daily press. I know full well that this question will appear to many as entirely inopportune and unimportant in the present condition of the country, the high cost of paper and printers' ink and the hundred and one other obstacles that stand up to bar the way of him who would work for God. Obstacles, however, have never been but an incentive to greater effort and final success when the worker is sincere and confident of the worth of his cause. We Catholics know how great is the need of a genuine Catholic daily paper. Our Catholic men have little time, in the stress and bustle of American life, to think of their one essential duty. They are rushing through life with but one thought uppermost, *to get on.* The ordinary man rushes from bed, through breakfast to the street or the street-car, grabs his morning paper, dives through work and dinner and work, into the evening paper; and never, in all his reading, is there a hint to remind him of his duty to Christ who gives him all he is, and has, and hopes to be here and hereafter. You, better than I, know the aggregate of Catholic members in the various Catholic societies of America. If the proper amount of enthusiasm was instilled into the various living links of these chains of Catholic citizens, and if the true leader arose to point the way, these idle Mondays could be made the most memorable days in all the history of our country. During those ten days the masters and the men, the employers and the employees of thousands of factories and business establishments will be in search of some way in which to spend their enforced leisure time. Let us, in God's name, grasp these Mondays and have our Catholic societies use them in the interests of that peace which the world needs and which "the world does not understand." If every member of the different Catholic societies gave a paid-up subscription of, say, three dollars, we would by the end of the Mondays have the $3,000,000 or $4,000,000 needed to start the primal paper of America. We could start in on the Hearst chain-plan with a certain amount of syndicated matter, say three or four pages, common to all the links of the chain, no matter from what city or town it was issued.

This syndicate matter, the back-bone of the *Santa Maria,* or whatever you might call the paper, could be secured from the "Catholic Encyclopedia" and the vast storehouse of the Catholic literature of the ages, from the special articles of the gifted members of the various Catholic societies, and thus a real Catholic poor man's library would be placed in the hands of the people. The three-dollar subscription price might be taken with the understanding that any surplus that remained over and above the actual expenses of the working of the chain of papers would be carried forward, credited to the individual subscriber as payment or part-payment for the next year, or it might be used as *his individual share* in the corporation. This would give each an individual interest in the success of the paper and a chance of becoming *investors,* shareholders in a holy corporation that would grow with the years. Besides the subscription means of raising the money, many men and women would invest their dollars, their hundreds and their thousands in the enterprise. New printing plants would not be needed and old ones would be easily acquired, for, according to "Ayer's Newspaper Directory," 300 weeklies, semi-weeklies and tri-weeklies have ceased publication during the past three years and, since January, 1917, seventy-six dailies have passed into oblivion. These plants could be utilized in the smaller cities and towns and the most that would be needed would be great plants for the big cities like New York, Boston, Baltimore, Washington, Buffalo and Los Angeles, with other addenda wisdom would dictate. The impending struggle, a post-bellum issue, between atheism and Catholic Faith is evident to any thinking man. In order to bring peace out of the chaos that will follow the war we need a medium to interpret ourselves to ourselves and give to the people of America "the food of the soul" that cannot be given them in a better or more effective manner than through a well-organized press. You have but to look upon the demoralization of Europe to see that human nature will need a strong food when this struggle is done. Who can supply that food save she alone that has been the conservator, purifier and defender of the best that is in us since the Santa Maria first touched this New World's soil.

Therefore, I would humbly suggest that you give this idea to your readers and have them think on it during the coming week, that we may bring from the Mondays that will remain the glory of a great Catholic daily—a *Santa Maria* sailing the seas of troubled thought, illuminating the stormy waves of feeling and pointing the way to the true haven whence peace comes and in which alone true peace can be found.

Niagara Falls. P. A. SHARKEY.

Catholic "Boys' Own Annual"

To the Editor of AMERICA:

I have before me a large "Boys Illustrated Annual" published by Sampson, Low, Marston & Co., London, Eng. As every one who has seen such works knows they contain a vast amount of literature suitable to the boy. Besides tales of adventure and stories of college life, so pleasing to the average lad, of which there are many, biographical sketches, anecdotes, stories of inventions and inventors, descriptions of persons, places, animals, plants, short histories of countries, governments, peoples and races, of their customs and habits; narratives of travel, character and humorous sketches; accounts of sports, games and pastimes, etc.; the whole work profusely and graphically illustrated. Altogether, the book is just such a one as to attract the attention of the boy and provide him, as well as his seniors, with a great deal of recreation and much useful information.

It would seem that there is a great opening for such a work adapted for Catholic boys, or rather a Catholic work of that kind for boys.

Having before us the splendid achievement of the Encyclopedia Press, in producing the "Catholic Encyclopedia," one might suggest that that association undertake the work of producing a "Catholic Boys' Own Annual," which might, if continued during a number of years, form a veritable juvenile encyclopedia and fill a very important gap in our literature.

There is a vast amount of history, most interesting and thrilling, that should find a place in such a publication. Biblical and early Christian times, the catacombs, the arena, the crusades, penal days, early days in America, Africa, Australia, would suggest great stories. We have a long list of subjects for biographical sketches. Our saints and scholars, kings, artists, scientists, explorers, inventors should be introduced to the boy in attractive sketches.

There are thousands of interesting facts that would require a dozen or more such annuals to lay before the youthful mind. Such a work, among other things, might provide the opportunity of instilling into the mind of young Catholic America sound principles on economic, social and other questions.

Ottawa. J. C.

Meatless Days

To the Editor of AMERICA:

A man said to me the other day: "After a while we can't eat meat any day of the week except Friday." "Is that so?" I said. "Well," said he, "Friday is a government 'meatless day' in England, and why not here, too?" "Because," I replied, "we American Catholics are more patriotic than the English, and are willing to do without meat twice a week, if necessary." "Is that so?" he exclaimed—"Patriotic? *Tame*, I call it." "You're wrong," I countered. "I'm right!" he cried. Am I right, or is he?

There is trouble already about pure wheat for altar bread, and about altar wine in one or two prohibition States. And all due to what Mr. Williams calls "apathy"; but my friend, above quoted, calls it mere and sheer cowardice on the part of Catholic politicians who are politicians first and "Catholics" a bad second. Am I right again?

Lead, S. D. P. O. T.

Catholics and White Slavery

To the Editor of AMERICA:

I have read with interest the correspondence on this painful subject, which recalls to my mind the torrent of denunciation hurled at Cardinal Manning's revered head by the Catholics in England, toward the end of the last century, when he dared to condemn immorality in men, and protest against this vile traffic. Even the awful disclosures then made public in England failed to rouse Catholics. One indignant Catholic even wrote to the Cardinal, asking if it could possibly be true that he was actually going to write a pastoral letter on such a subject. In view of the express teaching of St. John that only virgins will "follow the Lamb," this attitude on the part of these alleged Catholics is, indeed, incomprehensible, and I certainly agree that it requires explanation, or, better still, condemnation, for a double standard of morality can have no place in a religion founded by Our Lord. That it has a place in the minds of many Catholics cannot be denied, and Cardinal Manning's spirited action in the cause of purity might well be followed these corrupt days. The clergy have handled men too long with kid gloves, and women with hob-nailed boots. If they reversed the order we might have a higher moral standard than now prevails.

New York. W. H. B.

A Catholic Defense League

To the Editor of AMERICA:

I read Mr. Michael Williams' article regarding unfair newspaper tactics in the case of Catholics, with great interest. Will you allow me to suggest a remedy for such intolerable conditions? If the main idea appeals to you, I hope you will elaborate it and present it to your readers.

Since the chief sources of popular information are the daily papers of our large cities, a Catholic Defense League should be formed under the presidency of the Archbishops. The personnel of this League should be prominent Catholic laymen, journalists, lawyers, physicians and business men, together with one or two priests. Besides an executive committee, whose members will act as censors of replies made to false or dangerous newspaper articles, several educated Catholics should act as a vigilance corps to detect such objectionable articles. Whenever such an article falls under the notice of any of these "vigilantes" a reply is to be made under the supervision of the executive committee. If two or three Catholics were assigned to each of the big dailies, little would escape that is really injurious to Catholic interests. Once the editors of these great dailies realize that such zealous and courageous Catholics were scrutinizing the articles that affected the Catholic Faith and practice, they will be chary in admitting offensive contributions. Finally, were Catholic organizations like the Knights of Columbus to support this Defense League, and were Catholic business men sufficiently loyal to their faith and courageous in their convictions to withdraw advertisements from newspapers which insult Catholics, would not these papers avoid such offenses?

St. Louis. W. A. P.

To the Editor of AMERICA:

Michael Williams' letter, January 26, suggests the need of a Catholic daily paper. But even that would only partially undo the evil. This must be attacked by the Catholic laity and truth-loving non-Catholics, who read these unveracious journals. It ought to be an easy matter for Catholic Federation or the K. of C. to have the names of a few thousand persons who would constitute an informal League of Truth, the members of which would notify a central secretary by a card like this: "I subscribe for, or often buy, the New York *Blade,* the Chicago *Star,* etc., and I pledge myself when notified of a lying article in these journals, that the editor refuses to rectify, to send word to such editor that I will no longer read his paper. Signed, N. N."

Then, when occasion is thrust on us, a card would be sent out by the General Secretary to members of the League, taking the offending paper, which they would mail to the editor. The card might read as follows:

"Editor New York *Blade.* In your issue of January 25, 1918, appeared an article grossly misrepresenting Catholic teaching (or a statement entirely false historically, etc.). Till this matter is shown truthfully in your paper I shall discontinue my subscription."

If one thousand of these cards were received some fine morning in the sanctum, the business manager would take notice. The expense would be little, mainly the postage. I will myself promise to pay the postage ($30) on the first one thousand sent out.

Baraboo, Wis. J. T. DURWARD.

The "Saturday Evening Post" as Tom Watson

To the Editor of AMERICA:

On January 19 the *Saturday Evening Post,* published in Philadelphia, and claiming a circulation of over 2,000,000 copies a week, had an article called "The Honor of the Force," written by Katherine Mayo. This article is an account of a fight which occurred about 1906, between the Pennsylvania State Constabulary and certain men said to be Austrians and Italians. The alien murderers with rifles and plenty of ammunition had shut themselves in a house, and the police were trying to dislodge them. When the firing had been going on for a long time, the writer says, "A priest in black robe and shovel hat," tall, lean, thin-lipped, evil-eyed, appeared as they do in five-reel movies. The police begged him to induce the men to surrender to prevent more bloodshed. He smiled in high disdain, and said, "Ha! ha!" He went toward the house, and all firing ceased. He spoke to the men, returned to the police, and "with a strong Austrian accent" sneeringly advised the police to go to and get

the men if they could. Then this "lean black vulture teetered off down the road," no less! and cruelly left the poor police to their carbines.

Priests in the United States always go about the roads and streets in black robes and shovel hats, so I took the trouble to write to a prominent clergyman in the Erie diocese, in which the fight is supposed to have taken place, asking him what was known of this "Battle of Florence" in 1906. He tells me there is no priest at Florence now and there never was one there. The hamlet was an outmission as it still is. There was no tall lean priest in that entire countryside in 1906 or near that date, with an Austrian or any other accent.

The writer wished to sell her copy to the *Post,* and in her commercial zeal she baited her hook with this artificial Papist fly, and the *Post* editor swallowed the hook. The amazing phase of this affair is not that the editor was careless of several things, the reputation of the *Post* among them, but that the shovel hatted "Romish" vulture who "teetered," whatever that is, had an Austrian accent. What is an Austrian accent, anyhow? As one cannot take a trolley ride in Austria without running past ten languages a comprehensive and characteristic Austrian accent must be the voice of an opera chorus.

When the lady was putting that vulture into the black robe and covering the bone finial of his natural hatrack with a shovel in felt why did she not give him an accent as real as her own simple charm? An accent, say, from the County Antrim or Boston, instead of a speech which is necessarily as unconvincing as roast possum at a banquet in Moy Mell? When one is trying to play Tom Watson at the expense of the "Papishers" it is better to make the yarn plausible or you may be accused of cheap bigotry. The *Post* has always been decent, and it is difficult to understand how this vulgarity slipped in.

Philadelphia. AUSTIN O'MALLEY.

The New York "Tribune"

To the Editor of AMERICA:

I was much interested in the communication of Michael Williams in your issue of January 26, regarding the unfairness of the *Tribune* toward Catholics. Papers of that class are certainly not entitled to Catholic money, either for advertisements or subscriptions, and it would not show much loyalty to either Church or God to contribute to the support of such sheets. I have cut off my subscription to the Fresno *Republican* for a similar cause, and if all Catholics would do likewise they would soon get more justice and respect from the secular press in general. Long live Michael Williams, and may the Holy Spirit ever guide him in making his protests; and may the Holy Spirit also guide the rest of us in supporting the Catholic press, and aiding in the spread and defense of truth.

Oil Center, Cal. P. A. MCANDREW.

The "New Age" and the Church

To the Editor of AMERICA:

The Supreme Council of the Scottish Rite Freemasons for the Southern Jurisdiction in the United States has as its official organ a monthly called the *New Age Magazine.* In every issue that publication shows hostility to the Catholic Church. In the January number, for instance, the first article, by John Leisk Tait, finds the cause of the present war in the philosophy of Germany's teachers, especially in the works of Nietzsche. It expects "the triumph of democracy," which it interprets as "the principles of Freemasonry applied to government." But it warns its readers that efforts will be made "beyond the Rhine" to save the Germanic philosophy from extinction. "Let Freemasons," it says, "beware of the sinister machinations of the mother of religio-political intrigue, whose eyes are already staring in anticipation of her own death struggle with Masonic principles," etc.

The second editorial begins with this sentence:

"All good Americans, particularly Masons, while they do all they can to circumvent and overcome our Teutonic enemies, should not for a moment lose sight of the doings and machinations of our ancient enemy, the Roman Catholic hierarchy, which, in the name of religion, is laboring mightily to enslave the world." Rome is aiming to put all mankind under its feet "by force"; it denies to all men the right to think for themselves; the Pope's "will is to be obeyed in all things"; Pope Pius IX declared that "any education or instruction outside of that given by the Roman Catholic Church is 'damnable heresy;'" Catholic "priests and editors have repeatedly stated that our public schools are hotbeds of irreligion and sinks of moral obliquity." "We have all heard," continues this Masonic official organ, "of the remonstrance of the Pope against the law of conscription. That remonstrance was repeated in this country by prominent members of the Roman hierarchy," etc. "It is now believed," by the *New Age,* "that the Pope is responsible for all the peace overtures that have been made, and in many quarters it is insisted that he is responsible for the recent Italian losses," etc. "We long have believed him responsible for bringing on the war in the beginning, being convinced that his attempt to corral the Serbians and force them to adopt the Roman Catholic brand of religion, was the prime cause of the outbreak." "The Jesuits," concludes this Masonic article, "being the most persistent and unscrupulous supporters of ecclesiastical autocracy, and being also from the very nature of their obligations and objects, unfit for citizenship in a free country, should not be permitted to have domicile, or even temporary residence in this or any other free country."

In another editorial on "The Pan-American Mass," the *New Age* declares that it was an insult, slur or slander on the part of Bishop Russell to say, in his sermon, that the reason Catholics have furnished twice as many soldiers as we should have done in proportion to our numbers is that the Catholic young men were better able to pass the physical test, they were freer from those diseases that destroy virility. The *New Age* grows furious over this fact, a fact that is susceptible of demonstration from the doctors' records, and it calls to mind, on the authority of one Oswandel, whoever he was, that in the war with Mexico there was a mythical St. Patrick's battalion, made up of deserters from the United States Army, who fought against the American forces at San Pablo. As to the Civil War, on the authority of one Rev. I. J. Lansing, the *New Age* makes the lying announcement that "it is a matter of record in the War and other Departments at Washington that only nine per cent of the Irish population enlisted in the Union Army," and that soon after Pope Pius IX answered a letter sent to him by Jefferson Davis, "seventy-one per cent of the Irish, or 102,839 out of a total of 144,221, deserted." The *New Age* states also that the Pope "recognized the Confederacy." It goes on to allege that "of the five per cent of native Americans noted as deserters, forty-five per cent of them were Roman Catholics." The *New Age* concludes its fabrications with an alleged quotation from Abraham Lincoln that he had the proof that Archbishop Hughes was "the very man who advised the Pope to recognize the legitimacy of the Southern Confederacy and put the weight of his tiara against us in favor of our enemies. Such is the perfidy of the Jesuits." Of course Abraham Lincoln never made any such statement.

Do sincere American Freemasons approve of this campaign of calumny against the Catholic Church? Does Masonry need lies to bolster up its cause? Does Masonry benefit by the services of a yellow magazine that is on a par with the unspeakable *Menace* and the foul *Jeffersonian?* Are these the principles of Masonry in action?

Washington, D. C. K. T. C. V.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The Tuscania

WHAT once was the Tuscania is now a little wreckage, tossed on the rolling waters of the northern seas. The bodies of the brave men who left their homes, their loved ones, and their all, to hazard their lives for our country, now mingle with the dust of Ireland, or hear the endless requiem of the deep, while their souls, as we trust and fervently pray, are at peace in God. We have paid the first toll that war exacts, and it is bitter. We are in His hands, and so we know that if we are faithful to our great trust, He will deal with us in justice and in love, and all will be well. But even as the Son of God had His Gethsemani, and cried aloud in His awful loneliness on the Hill of Golgotha, so in the days to come, until in His mercy this fearful scourge of war is lifted, the hours may be long, and often filled with nameless dread.

But there is no fear, no craven yielding throughout this great country of ours. The disaster that has come upon us is a new and thrilling call to arms that will assuredly be answered to the confounding of the enemy. We are proud of our men who, with death in their eyes, answered the last summons, as Americans should, without fear, without regret, save that they had "but one life to give to their country." And by the memory of these dead, whose mutilated bodies now rest unknown beneath the waters or the lonely sods of Ireland, whom at the last great assize God shall call forth from the dust or the unfathomed depths of the seas, we pledge ourselves that we shall not rest until that misguided autocracy, that vaunting breaker of oaths and of plighted faith, that cold and calculating murderer of women and of helpless children, that conscienceless embodiment of fearfulness, wreaking its iniquity upon appealing and unprotected womanhood, that appalling menace to peace among nations and to common morality, is removed utterly from the face of the earth.

They have gone down to the sea in ships, and now they rest. And as of old the Saviour bade His Apostle come to Him upon the waves, so may it console all hearts grief-stricken to trust that as these gallant Americans went down untimely into the deep, the voice of Our Blessed Lord was in their ears, bidding them come to Him across the troubled waters. For they had the greater love, the love that steeled them to face death for their fellows, the love that appeals to the Heart of Christ who gave all that His people might live. They who have lost their lives, shall find them, in the grateful memory of a nation, in the Kingdom of our Father where there are many mansions.

Thrift

ON many counts Diogenes, as school-books tell us, failed to measure up to the definition of a good neighbor. For one count, he was too cynical, a dog-in-the-manger person, with a bite as well as a bark, and while history connects his name with a tub, tradition avers that he did not use it very frequently for the purpose to which tubs are ordinarily put. Living in it, he really could not, unless he were, in a manner, amphibious. Nevertheless, Diogenes was not without the virtues of his many defects. Although he lived in a mere tub, of modest design, if unusual dimensions, he was not consumed with envy because some of his fellows inhabited mansions. In fact, he scorned opulence, and very probably his food and raiment were, by choice, of a simple quality. Being set in his ways, it is reasonable to conclude that Diogenes, had a stroke of fortune deprived him of his tub, giving him in lieu thereof lands and a palace, would have retained his thrifty habits. He did not possess many of this world's goods, but, thrifty soul that he was, contented himself with conserving what he had.

Mr. Micawber is authority for the philosophy that a penny saved beyond one's income, spells happiness, and a penny squandered beyond it, is the beginning of ultimate ruin. As one acquainted with the slings of fortune, Micawber may be received with respect. Perhaps some of the curtailments made necessary by war, will teach us how many things there are that we do not need. Valuable for the country's future economic prosperity, the lesson will not be without its worth in the higher life of the soul. For the more one disentangles himself from the things of time, the fitter is he for the Kingdom of God.

The Patriotic Rabbi

A JEWISH rabbi with an unmistakably German name recently took occasion during a public address delivered at Clark University, Worcester, to make once more the familiar comparison between Kaiserism and Catholicism, and he then subjected to a searching analysis the "average Catholic individuality," as far as it has come under his observation, and triumphantly reached the following conclusion:

The average Catholic individual is made to merge his individuality and his normal human desire for self-expression with

the dignity of that church. And see what becomes of the average Catholic individuality. To be sure, we find intellect and spirit, culture and moral dignity and beauty among Catholics, but the average Catholic is well—he is almost the despair of anyone who wants to believe in the future of the human race—unthinking, hostile, bigoted, antagonistic, combative, super-sensitive, sudden and quick in quarrel, utterly impatient of criticism. How dare anyone touch the church? You cannot criticize, you cannot say a word which seems antagonistic to the hierarchy without offending him and making a mortal enemy of him. He must serve his master and his master is the church.

How far the patriotic authorities of Clark University, under whose auspices the rabbi's lecture seems to have been given, indorse his unprovoked attack on the Catholics of the land we cannot say. However that may be, all sensible men will no doubt agree that at a time like the present, when the country is at war, and when union and cooperation among all Americans, whatever their religion or ancestry may be, are so necessary, remarks like those quoted above do not appear to be prompted by the highest spirit of patriotism. Moreover, when it is recalled that forty per cent of the men now in our training camps or at the front are actually made up of these "unthinking, hostile, bigoted, antagonistic, combative, super-sensitive" Catholics, the rabbi's ill-natured strictures become highly diverting, and the reader's amusement will no doubt increase when he reflects that the lamentable vices which the keen-eyed rabbi detects in "the average Catholic individual" are the very ones that some caustic critics say they discern in the modern son of Israel.

The Pope and the King

THE answer which King Albert of Belgium sent in the name of his Government to the Holy Father in reply to the Papal peace-note of last August is worthy of a great Catholic ruler. It breathes sentiments of the deepest piety and the most filial reverence to the Vicar of Christ. It is simple, manly, direct, just what we have learned to expect from the chivalrous soldier-king who would not sell his honor and his soul for a proffered bribe. It does honor to the King. It does justice to the Holy Father. In this historic document outlining the terms on which Belgium is willing to make peace, the King with the candor and sincerity of a heroic monarch vindicates his own conduct and that of his unfortunate country in the war so cruelly and treacherously thrust upon them. Like a loving son, he also champions the outraged Pope's cause and openly repudiates the slanders and the calumnies brought against him. That brave action, those noble words will go straight to the heart of every Catholic, they will appeal to the sense of justice of every fair-minded man.

"The Pope and the Papacy have failed in a great moral duty. They did not speak out against the wrongs and injustice done to Belgium. They left her alone in her sorrow and tragedy. They did not protest against the invasion of her territory by the enemy and the outrages committed by the invader." Such were the odious and untrue charges made in certain English journals, especially in those journals which had the effrontery to make the Holy Father responsible for the recent disasters in the Italian army. These irresponsible purveyors of calumny were either sadly misinformed or led by wilful malice.

If any one is entitled to speak with authority of the dealings of the Pope with Belgium, it must surely be the King and the Government of the unfortunate country. What do they say? In plain, simple but unmistakable words they desire to express their lively and profound gratitude for the particular interest the Holy Father manifested in the Belgian nation, of which the Papal peace-note of last August was a striking proof. The answer of the Government of King Albert recognizes that the Pope in his historic document stood up for the rights and the immunities of an independent Belgium. He recognized, says the note, that one of the conditions of peace was the total evacuation of Belgium by the invaders, the re-establishment of her full independence and her right to reparation for damages and the costs of war. The Belgian note also states that the Pope had in his consistorial allocution of January 22, 1915, protested against all injustice, and that later he had given the Belgian Government the assurance that in doing so it was the invasion of Belgium which he had directly in view.

Nothing can be clearer than this statement of the case by the Government of King Albert. Belgium has been the innocent victim of an odious aggression. The victim now openly vindicates the conduct of one who is falsely charged with having betrayed her in her hour of need. The affirmation is as solemn and as formal as nations can make it. It is found in an official document. It bears the signature of one of the bravest of men, of one of the kingliest of monarchs that ever sat upon a throne.

In spite of that solemn declaration, the calumny against the Holy Father will not die an easy death. It will have a long lease of life. It will be dragged out by unscrupulous pamphleteers when they want a sophism to prop up their charge that the Papacy has been false to its duties and abandoned the innocent for fear of losing the good graces of the unjust but powerful aggressor. A great King like Albert, the Lion of Flanders, a great Cardinal like Mercier of Louvain, a whole Government which with a chivalrous loyalty has remained faithful through four years of sorrow and misery to their exiled sovereign, solemnly, officially deny the charge. We can rely on their words. Impartial history will accept their verdict.

The Nemesis of Naturalism

LOOKING out sadly on a world in which men are now seeking "in all quarters of the globe to multiply pain beyond all recorded precedent," Professor

Stuart P. Sherman has been trying to find a satisfactory explanation of the phenomenon and has reached the conclusion that the progressive cult of that naturalism in art, literature and life, which has been the most striking characteristic of the post-Victorian epoch, has brought the civilized world to its present desperate plight. In the introduction to his admirable critical work, "On Contemporary Literature," Professor Sherman says that he has learned from Dante that contemporary thought, like the great Tuscan poet's "Empress of Many Tongues," "has made lust and law alike in her decree, to take away the blame she had incurred." He continues:

> It [the foregoing result] is the logical conclusion of repudiating all standards, teaching one's conscience to trot in the rut of events and making one's truth as he needs it. . . . The modern savage . . . "blasphemes the Divine power" by identifying its dictates with his appetites, so that no check of religious superstition or of reasoned reverence remains in his consciousness to oppose the indefinite expansion of his "self-love." . . . The great task of twentieth-century thinkers is . . . somehow to break the spell of those magically seductive cries: "Follow Nature," "Trust your instincts," "Back to Nature." We have trusted our instincts long enough to sound the depths of their treacherousness. We have followed nature to the last ditch and ditchwater. In these days when the educator, returning from observation of the dog-kennel with a treatise on animal behavior, thinks he has a real clue to the education of children; when the criminologist, with a handful of cranial measurements, imagines that he has solved the problem of evil; when the clergyman discovers the ethics of the spirit, by meditating on the phagocytes in the blood; when the novelist, returning from the zoological gardens wishes to revise the relations of the sexes so as to satisfy the average man's natural craving for three wives; when the statesman, after due reflection on "the survival of the fittest" feels justified in devouring his neighbors—in the presence of all these appeals to nature we may wisely welcome any indication of a counter-revolution.

Every thoughtful observer of present-day tendencies must own that the foregoing indictment of the age is just and that the cause assigned for the world's condition today is the true one. A glance through the pages of the average Sunday paper or of a "popular" magazine will show discerning readers that Professor Sherman is right. In our own land, at least up to a year ago, for America's entrance into the war has sobered us a little, many of the novels that "everybody read" and numerous reviewers praised for their "sincerity" and "artistry" were nothing better than shameless tracts for the propagation of naturalism, for these authors, as a rule, considered vice and virtue merely a matter of heredity and environment, or the results of chemical and physical reactions. The rapid perusal of a New York paper's list of amusements will also show what sort of theatrical or moving-picture entertainments is now patronized best, and the data thus gathered will strengthen the proof of Professor Sherman's thesis. As for those who would see what the cult of naturalism has done to the diplomatic and military caste of Germany, they need but recall the history of Belgium's invasion and then behold the present state of that hapless country. A world which turns away from God and flouts His eternal laws in order to abandon itself to the cult of "Nature," and to obey blindly its "instincts," ends by shamelessly adopting pagan principles in statecraft and the ethics of the jungle in the conduct of life. That is the Nemesis of naturalism.

Avoid Using Enemy Language!

"DO not use enemy language! 'Adieu' is French; say instead: '*Auf ein recht herziges, frohes, baldiges Wiedersehen!*'" (Here's for a very hearty, cheerful and speedy reunion!) is the notice an "Exchange Officer" avers he read in a German hospital. However patriotic this new form of leave-taking may be, it can hardly be said to shorten or lessen appreciably the sorrow of parting. What a vast deal of foolish intolerance like that indicated in the above quotation has been showing itself in all the belligerent countries, our own included, since the present conflict began. Just because one nation happens to be at war with another, it is childish to forbid the use of "enemy language." Once the principle is drastically applied to practical life, what a multitude of ridiculous consequences follow. It is by no means enough to have ceased teaching German in our schools, as has been done in many cities, for patriotic consistency demands that like those in charge of that German hospital we should absolutely avoid the use of every word that comes to us from beyond the Rhine. Such terms for example as *lager* and *delicatessen* no true American should so much as whisper. But if he is so deplorably lacking in loyalty as to give the enemy aid and comfort by actually buying and consuming the very articles those treasonable words name, a detention camp is clearly the place for him. As for *steins, dachshunds* and *kindergartens,* stanch patriots will of course shun like the plague both the word and thing.

Extremists will no doubt maintain that strict consistency likewise demands our abstention from the use of all words in the language that are of Anglo-Saxon origin, for it must be owned that the early Germanic invaders of England gave Shakespeare sixty per cent of the words he wrote, and even now things have come to such a sad pass that we can scarcely speak without thereby acknowledging what we owe to the Angles and the Saxons. But after all even patriotism has its limits, and the mere fact that shoulder to shoulder with Frenchmen and Italians we are fighting the Germans hardly requires us to Latinize our language completely. No one should be surprised, however, if consistent loyalty to his country should make many an American not only conscientiously avoid dancing the German cotillion, playing the German flute, singing a German sixth, reading German text, writing German script, using a German hone, sewing the German stitch, eating German rice, and catching German measles, but even to resist the temptation to hoard up till the war is over so useful and valuable a metal as German silver.

Literature

FATHER HOPKINS' POETRY

"THE poet preaches God though his song may seem to the deaf, whose ears are stopped with avarice, no song. No decent human being can read a true poem without a lifting of his soul, and that at its best is prayer." True poems are none too numerous today, and still the truly exquisite poetry of Gerald Hopkins is to the world of letters practically an unknown book—the more loss to that fickle assemblage, for poet indeed he was whose lips had been purified by the fire of true poetry, and whose soul was burning with an ardent faith. He was both a poet and a priest, and in him were joined the perfections of both characters. "A poet who when he shall come into his just inheritance of human praise may well be known as the Crashaw of the Oxford movement. Very early the imperious obediences of a religious life took him from a purely literary career, and early, too, came the great Silencer:"

> Nay, God be praised, who fixed thy task for thee!
> Austere, ecstatic craftsman, set apart
> From all who traffic in Apollo's mart,
> On thy phraséd paten shall the Splendor be!

Gerald Stanley Hopkins was born at Stratford, near London, July 28, 1844, a year which marked the high-water stage of the Oxford tide towards Rome. While a student at Balliol College, Oxford, he won a valuable prize in poetic competition. There also it was Hopkins' good fortune to come under the strong influence of that gifted scholar and cultured gentleman, Walter Pater; an influence which is apparent in the exquisite care and delicacy with which each little mosaic of his poetry is finished off. During these undergraduate days at Oxford the "Kindly Light" of Divine grace was leading Hopkins Romeward towards that true peace for which he was yearning. For a year or so after he entered the Church, in 1866, he acted as an assistant to Newman on the staff of the Oratory School. During these days, joyous beyond telling, for both were living again the romance of religion, they formed a friendship "soul to soul and heart to heart" that surely endures beyond the grave. But the convert craved something higher. He prayed:

> Elected Silence, sing to me
> And beat upon my whorléd ear;
> Pipe me to pastures still, and be
> The music that I care to hear.

And when in the "elected silence" of retreat the Divine call was made manifest to him, Hopkins joined the Society of Jesus, on the feast of Our Lady's Nativity, 1868, at Roehampton. Nine years later

> "On his lips the blood for a people shed
> With hands annealed for the sacred rite,"

he stood at the altar "a priest forever."

For fully ten years after he joined Loyola's sons he did not write a single poem, but the inspiration and "his gift divine could not be hidden" and so he needs must break into song at last. Although he numbered among his friends such litterateurs as Robert Bridges, the Poet Laureate, Walter Pater and Coventry Patmore, still few outside these intimates ever saw his poems; indeed he had no desire to see his verses published.

True Catholic poet that he was, Father Hopkins could only sing of the things nearest his heart so his subjects are nearly all religious. Still he did not need to look beyond his own soul for wealth of subjects; the opulence was within himself. First of all he was a priest "to whom souls were always more than song," and the very ardor of his spirit was burning to express itself:

> "For Song, one saith is but a human heart
> Speaking aloud, undisciplined and free."

Therein is the secret of his marvelous spontaneity; he sang only of what was in his soul. His poems are but the natural outpourings of a heart overflowing with Divine love. And from this too sprang that pre-eminent characteristic of Hopkins, his startling imagery. He saw things only as the true poet can. His imagination was peculiarly quick and original. Throughout his works we find few figures that are not new, for "If like other poets he had to live on air he was resolved at least to avoid the breath of the multitude." His figures are curious, but none the less true, as when he calls the winter's starry sky "the dim woods quick with diamonds" or "gray lawns cold where quaking gold dew lies," or

> "The world is charged with the grandeur of God
> It will flame out like shining from foil shook."

Again in that beautiful piece which is both a poem and a meditation, "The Habit of Perfection," he thus pictures the hands that touch the Tabernacle

> O feel-of-primrose hands, O feet
> That want the yield of plushy sward
> But you shall walk the golden street
> And you unhouse and house the Lord.

Nor are these isolated instances of Father Hopkins' *curiosa felicitas,* rather they are examples of enchanting images that are beautifully profuse. His imagery is grand and rich, and quite inimitable because it is so original: for "tiptoe on the little hill of our mortal life he had seen the white presences upon the peaks, and heard the voices of the Eternal God." Therefore in all his works "he is seen to be passionately human and so impersonally detached from humanity."

> Thee, God, I come from, to Thee I go;
> All day long I like fountain flow
> From Thy hand out, swayed about
> Mote-like in thy mighty glow.

Nature, the handmaid of God, had early attracted him, but his love of nature was not Wordsworthian nor yet Shelleian. His was even a more rapturous love for "Nature is God's daughter who stretches her hand only to her Father's friends." Hence one can know her only in proportion as he is close to the Heart of God, and Gerald Hopkins had consecrated his all to God. Hence he was a true nature poet like Francis of Assisi. Into his musical ear nature had whispered her sweetest harmonies, and poet as he was he was powerless to check the outbursts of his "gift divine." Here is one of his Nature-pictures:

> Nothing is so beautiful as Spring—
> When weeds, in wheels, shoot long and lovely and lush:
> Thrush's eggs look little low heavens, and thrush
> Through the echoing timber does so rinse and ring
> The ear, it strikes like lightnings to hear him sing;
> The glassy pear-tree leaves and blooms, they brush
> The descending blue; that blue is all in a rush
> With richness; the racing lambs, too, have their fling.

From nature his thoughts ascended to nature's God and everything in his hands served only to draw hearts closer to that fount of grace. His heart was ever united with that great Heart and so he was loved by all who came in contact with him as a man of a gentle, sympathetic character. Thus his poet friend, Robert Bridges, says "he possessed humor, great personal charm, and the most attractive virtues of a tender and sympathetic nature." Thus it is that his poems mirror the personality of the poet-priest: his charm, his delicate grace, but above all his originality. His poems are each "an intricate mosaic in words." Yet this very originality led him into a fault of which Francis Thompson speaks: "The habit of always taking the best words too easily becomes the habit of taking the most ornate word, the word most removed from ordinary speech." His excessive fondness for unusual words caused a certain obscurity to creep into

his later poems. Mr. Joyce Kilmer aptly characterizes Father Hopkins' verse when he compares the figures to fragrant blossoms: "The roses are there of right—all of them. They are, it may be said, necessary roses. The red and the white of their petals come from the blood and tears that nourished their roots."

ALOYSIUS J. HOGAN, S.J.

REVIEWS

Diary of a French Army Chaplain. By Abbé FÉLIX KLEIN, American Hospital, Neuilly, Paris. Translated from "*La Guerre Vue d'une Ambulance*" by M. HARRIET M. CAPES. Chicago: A. C. McClurg & Co. $1.25.

To Arms! (*La Veillée des Armes*). An impression of the spirit of France. Authorized translation from the French of MARCELLE TINAYRE by LUCY H. HUMPHREY. New York: E. P. Dutton & Co. $1.50.

These two books will give the reader an excellent idea of the fine spirit with which France answered the call to arms. On August 1, 1914, days after the country mobilized, the [illegible] began to record the noteworthy things he saw, [illegible] he subsequently became chaplain to the Auxiliary Hospital at Neuilly, he seldom lacked interesting material for his note book. He was particularly struck by the spirit of charity and brotherhood that filled the hearts of all [illegible] when war was declared. "While the Government [illegible] decrees against the Congregations, Sisters [illegible] the direction of the German frontier and [illegible] pass those of Spain, Italy and Belgium to present themselves at the recruiting offices": the "monks we needed" exclaimed Clemenceau. The author attests that the performance of religious duties soon became a normal action [illegible] soldiers who refused his priestly [illegible] as a rare exception," and that almost [illegible] at which he assisted was by faith and hope [illegible] and holy. "Tell my dear wife I died as a good [illegible] and that I leave my blessing for the children"; "Let [illegible] that I ended life like a good patriot and a good [illegible]" were the messages with which the chaplain could [illegible] a soldier's bereaved relatives.

The time covered by the action of "To Arms!" is only forty-eight hours, from the morning of July 31, 1914, to that of [illegible] and the scene is Paris. The author, with consummate literary skill, describes so vividly the wonderful change that took place in the capital's mental attitude when the order [illegible] was posted up that the reader seems to have right [illegible] eyes everything that occurs. The central figures in the book are François Davesnes, an aviation engineer, and his beautiful young wife, Simone. Around them move their apartment-house neighbors, their charming friends, the Raynauds, and the noble, old-fashioned Catholic, Bertrand de Gardave. Mlle. Tinayre gives particularly striking pictures of what the call to arms meant to the women of France, who watched their husbands, sons or lovers entrain for the front, never perhaps to return. The chapters telling of the last hours François and Simone passed together could hardly be improved, and the scenes in the streets when the mobilization orders were published are described by a master hand. It is highly probable that "To Arms!" will be one of the enduring books which the war has produced.

W. D.

Ireland in the Last Fifty Years. By ERNEST WALKER. New York: The Oxford University Press. $0.60.

Theories and theorems in a scientific treatise, for instance in geometry, are identical, whether they are set down by an American or an Englishman, by a Protestant or a Mohammedan; methods of stating the proposition may differ, but not the proposition, either in what it postulates or in its conclusions. Similarly, a historical record, even a survey of Irish years, should be as impartially written. Mr. Ernest Walker has done this in his careful account of Ireland's past fifty years. It is a clear statement, with every effort to record facts in an unbiased manner, and chronicle a half-century of a history which was intense in the making, and vibrant with present-day consequences and far-reaching effects upon the morrow. Mr. Walker's little book is not a philosophy of those vital issues, though here and there in a brief way he takes into account some of these political and national movements and examines them in the philosopher's light of cause and effect. But he tries to keep clear of sentimentalities, whether from the Irish, or what is more frequent, from the English side. The Irish question, he calmly sees, is not of today or yesterday; it is 750 years of age. There are explanations of it, but they fail to explain. Who has not observed the ridiculous attempts of a whole English library in their sleight-of-hand solutions of the problem?

Mr. Walker gives a passing glance to some of them: to Horace Plunkett's, which holds that the Irish question is the problem of Disraeli's, national existence, chiefly an agricultural existence; to his flippant: "One says it is a physical question: another a spiritual. Now it is the absence of the aristocracy; and now the absence of railways. It is the Pope one day and potatoes the next"; or Disraeli's own definition: "A dense population in extreme distress inhabit an island where there is an established church which is not their church, and a territorial aristocracy, the richest of whom live in a distant capital. Thus they have a starving population, and absentee aristocracy, an alien church, and in addition the weakest executive in the world." Explanatory comment such as this could be multiplied *ad infinitum*. Mr. Walker acknowledges the large grounds for complaint against English misrule; he constantly repeats his acknowledgment. Yet in the face of it all, he claims that Ireland will consult her best interests by remaining in the great British Commonwealth, that within it there is ample scope for the development of Irish nationalism. He concludes:

> Whatever the sins of the British Commonwealth, exclusive nationalism is not one of these sins. . . . There is room for Sinn Fein in the Commonwealth, room and enough to spare, if Sinn Fein will only look around with open eyes. Ourselves, not "alone" but in a living union with other free communities, a union that leaves us still ourselves, and makes us more ourselves, because it makes us richer alike in the things of the body and in the things of the spirit, this is the true motto of Ireland, as it is the true motto of every part of our Commonwealth.

A splendid assertion in what it promises; but the promise is as old as the question, and still unfulfilled. There is the rub; for English statesmanship, at its best, has endeavored to patch up only the broken and bleeding parts of Ireland's body, and has disregarded the more imperative demands of its soul. The Irish question has its roots not merely in the body, it is not merely an agrarian, a social, or a political problem. It has its roots far beyond the past fifty years of Irish history; it goes back beyond the middle of the sixteenth century, when, as Alice Stopford Green pithily says at the conclusion of one of her masterly studies, "Henceforth England had to deal with the soul of the people in Ireland."

M. E.

College of Mount St. Vincent, a Famous Convent School. By MARION J. BRUNOWE. A New Edition with Supplementary Chapters by ANNA C. BROWNE. New York: P. J. Kenedy & Sons. $1.00.

A century has elapsed since Sister Rose White and her two companions arrived in New York, after a tiresome journey from Emmitsburg, Maryland, to establish a mission of the Sisters of Charity of St. Vincent de Paul in the native city of the founder of their Institute. Merely to outline the achievements of this religious community in the fields of charity and education since that date would require a much larger space than that of the

modest volume that attractively sets forth the progress of a famous convent-school from an humble beginning on East Broadway, in 1830, to its final development into a widely known college. This evolution has kept pace with the social and material growth of New York, and has synchronized with the local Catholic participation in this activity. Hundreds of women who have been trained within the walls of this school have become the mothers and guides of several generations. The Sisters of Charity, while not ignoring what is profitable and practical in new educational ideals, have held fast to the good old fundamentals. Their pupils prove the wisdom of this by their high averages of real scholarship. Two of them contribute the sympathetic story that details the success of their alma mater in the pages of this little book, which is well illustrated. T. F. M.

BOOKS AND AUTHORS

"Fifty Years in Yorkville or Annals of the Parish of St. Ignatius Loyola and St. Lawrence O'Toole" (Parish House, 53 East Eighty-Third Street, New York, $1.00), by Father Patrick J. Dooley, S. J., is a very readable history of "Eighty-Fourth Street Parish," from 1851, when it was organized by the Rev. Eugene O'Reilly, until 1916, when the fiftieth anniversary of its administration by the Jesuit Fathers was appropriately celebrated. There are sketches of all the priests and superiors who have helped to make the parish what it is today, good descriptions are given of the church's artistic beauties, and adequate accounts of all the parish's societies and institutions. The volume ends with a roster of the priestly and religious vocations St. Ignatius Church has nourished, and with the program of the Jubilee celebration. Though "Fifty Years in Yorkville" is, of course, to a large extent only of local interest, the book will prove of permanent value to the student of American Catholic church history and might well serve as a model for the many similar works which should be written. The volume is fully illustrated.

"The England of Shakespeare" (Dutton, $2.00), by P. H. Ditchfield will be a source of pleasure and information to many, although it may not be fully appreciated by the reading public, until the reaction, which must follow the war, will have turned men's minds with renewed vigor to literary pursuits. Canon Ditchfield's book bears the marks of his painstaking work in collecting, searching, comparing, and testing documents. But readers may not always agree with his conclusions or his principles, as, for instance, when he speaks of "Good Queen Bess," who seems to win his admiration. The purpose of the book is to give the true background for Shakespeare, which of necessity was reflected in his writings, and this end has been well attained, for the author describes the language, manners, dress, sports, taverns, court, method of travel and the college, rural and city life of the times. If the author had written with a more lively appreciation of humorous incidents, the lecture-tone atmosphere prevalent in many parts of the book would be to a great extent neutralized.

Mariano J. Lorente has translated from the Spanish of Cervantes, the picturesque story of what befell "Rinconete and Cortadillo" (Four Seas Co., Boston, $1.50), two light-hearted young rogues, the first a card-sharper and the second a pickpocket who are made members of a band of thieves. Various characters belonging to the underworld of Seville in the seventeenth century, are introduced, and they all affect, often with amusing results, the stilted and courteous language of grandees. The people Cervantes describes are rich in faith but poor in charity. Two women of the street, for example, burn candles to the Saints, and an old granny with a basket of stolen clothes in her house, goes to church to pray God "to guard and keep us in our perilous profession, without any surprises by the police." The translation seems to be a good one.——James Lane Allen's "The Kentucky Warbler" (Doubleday, $1.25), has a promising opening, but soon peters out. It is the tale of a boy whose quest of a singing bird makes him a better Kentuckian. The book is a far cry from the author's earlier volumes.——Mary Dillon's "Comrades" (Century, $1.40), is a story with the present war as a setting and with the romance of an English lord and an American maiden as its theme. Spies are active, the hero wins distinction at the battle of Mons, and sails in the Lusitania but is among the rescued. The story is free from bitterness, and even its German characters are human.

The Macmillan Company will publish, among its spring books, "The High Romance," by Michael Williams, an author whose work is familiar to readers of AMERICA. The book is described as a "spiritual autobiography" with the frankly personal story of its author's adventures and experiences as a Socialist and radical newspaper man and magazine-writer in many parts of the United States, together with unusual and remarkable investigations of occultism, culminating in his conversion to the Catholic Church. "The High Romance" is a repudiation of paganism in art, and of State-worship in religion, and like the work of Huysmans, Claudel, Benson, Chesterton, declares that the total disentegration of civilization can only be averted by Catholicism. Other books of interest to Catholics, lately published or soon to appear abroad, are Cardinal Mercier's "Manual of Modern Scholastic Philosophy," Vol. 2, which treats of natural theology, logic, ethics and the history of philosophy; A. M. d'Herbigny's biography of "Vladimir Soloviev, a Russian Newman"; "Major William Redmond," by Mgr. Arthur Ryan, and "The Last Lectures of Wilfrid Ward," edited by his widow and daughter. Longmans will publish this month Cardinal Farley's biography of Cardinal McCloskey; Benziger, a new book by John Ayscough; Moffat, Yard, a life of "Charles Carroll of Carrollton," by Lewis A. Leonard, and Kenedy will bring out Father Papi's "Religious Profession" and Mr. Mitchell's translation of "The Origins of Contemporary Psychology," by Cardinal Mercier.

The last stanzas in "The Poems of Frank Dempster Sherman," who died in the fall of 1916, are entitled "The Immortal Flower," and run thus:

Lord, in whose hands I am but dust,
  Make Thou of me a vessel whole,
  Worthy to guard the precious soul,
Thou givest me in trust.

Keep me unmarred by strife and sin
  Throughout my little span of years;
  Let joy's bright sun and sorrow's tears
Keep pure the flower therein.

Grant if Thou wilt mine eyes to see
  It grow to beauty at Thy feet—
  To find at last the blossoms sweet
Of immortality.

And when this body that is mine—
  This mortal shape which Thou hast made—
  Is dust and with the earth-dust laid,
Lord, take the flower for thine.

EDUCATION

THE WAR AND THE SCHOOLS, II

THAT the schools of America are being braced by the war is beyond question. What they are losing in numbers and finances, they are more than making up in spirit, in increase of vigor, and in progress along the lines of character-construction. They are facing new problems and learning how to solve them; problems of service, of practicability, above all problems

of spiritual development. In the matter of discipline alone, the gain to the schools has been enormous, and this is true of the secondary schools as well as of the higher institutions. Teachers and superintendents, professors and deans, in all sections of the country, unite in the verdict that never before in school or college were the problems of discipline so few and so easily solved. A new appreciation of discipline, a new amenability and readiness to obey, to make sacrifices, to work, have sprung up. As one educator has put it, "The students seem suddenly to have learned just exactly what they are in college for, and to have become filled with a determination to get it." Boys and men are attending to business as they never did before in the memory of living teachers. The incentive to work and earn after school hours, and on school holidays, so accentuated by the war, has given many boys a new and serious view of things. On the whole, the students in our schools and colleges may be said to be doing more work and better work since the war, and because of the war, than they ever did before.

More Work, Less Play

ALL this relates to the regular school duties. But in addition to their studies, the students of our schools and colleges are accomplishing a vast amount of actual war-work, besides achieving not a little in the solution of the problems of school maintenance. The war-work is mostly Red Cross work, of course. For instance, at one Catholic college, a woman's college, where an auxiliary Red Cross chapter has been established among the students, a total of 300 hours a week is now being given to work on surgical dressings and other hospital supplies. At Vassar, as a result of the shortage of gardeners and maids, the radical plan was adopted of having the students aid in the necessary work on the college grounds, besides helping with the housework, and in the dormitories. The effect on the young ladies can be imagined. It is decidedly a good effect. Indeed, it had its immediate result, for at once the social schedule of Vassar was reduced appreciably, both the junior and senior "proms" being done away with, and all the various clubs voting to cut their functions and expenses at every angle. But these things were not original with, nor peculiar to, Vassar. Such curtailments, and consequent gain, not only in finances, but in time, energy, and character-making, may be said to be common to all American schools during war-time.

Teaching Thrift

THE Liberty Bonds had a heavy sale in all schools, from the parochial and public schools, up to the colleges and universities; and the consequent obligation put upon students has had its own excellent effect in the teaching of both thrift and patriotism. At Tufts College, further to encourage this, it was announced that Liberty Bonds would be accepted in payment for tuition. As for the teaching of thrift, it has, by reason of the war, been given such an impetus through practical application as could not have been achieved by word of mouth in a hundred years. Even down to the detail of the too-full dinner-pail, the children of America are now learning in school, how to save and conserve, and how to do with simpler food than once was considered fit for the daily school-lunch. A teacher in one school recently found that some children had thrown away some sandwiches at the noon hour. She took the discarded bread, and exhibiting it in every room, gave the youngsters a practical talk on what that food was worth, and how much it was needed. Another tells how the tune has been changed in regard to the appearance of children coming to school in new or pretty clothes. Now the praise is for the neat darning or the home-made garment. Teachers of domestic science, of course, can accomplish veritable wonders along the lines of thrift and conservation.

The Gain in Patriotism

FINALLY, there is the immeasurable gain in patriotism, through all these agencies, and most directly through military training, which, with its inevitable fruitage of improved physical setting up, must be counted as one of the big assets of the war. Military training in the schools, let it be remarked, does not mean merely tactics and drill. It connotes a general development in physique, it means improved hygiene, better teeth, better breathing, better health, and a whole physical revolution in the youth of the land. Its introduction in the schools has likewise resulted in a remarkable broadening of the curriculum, so that now the cultural and the practical go hand in hand as never before. Young men are learning now that *to serve and make sacrifices are the best things in life.* They are, as one has expressed it, "finding the range"; and this fact could ask for no better demonstration than that which has recently come from a university in North Carolina, where the students have begun the publication of a journal, aptly called the *Range Finder,* devoted to the fostering of patriotism. That undergraduates all over the country are waking up to a feeling of interest in questions of broad public moment is undeniable. Never again, in this generation at least, will it be said that our college men, when quizzed, do not know the difference between a democracy and an autocracy!

CHARLES PHILLIPS.

ECONOMICS

The Drive for Free Trade

THE assurance that the United States will adopt a low-tariff policy, if not absolute free trade, is based on the fact that, if our financiers are to be paid, European goods must be imported in quantities forbidden by a protective tariff. We are told by a portion of the press that we must afford a market for the products of the Allies so that it may be convenient for them to pay us. And, one article of the recent terms of peace sent forth by the President was not too fearfully, and perhaps preparingly, interpreted as intimating the removal of trade barriers between nations as a means of preventing wars in the future.

The Socialists and capitalist internationalists join forces in the drive for world-markets. As England needed free trade to maintain her foreign trade, so does any nation having the same purpose. For we cannot sell to the nations of the world without being in a position to buy an equal amount of goods. Only by buying can we be paid for our sales. The proposition is not a paradox, but a reality.

It may appear strange that the immediate demands of Socialism are so much in harmony with the desires of its arch-enemy the capitalist. Yet, just at a time when the people have learned to buy bonds we find the followers of Marx preparing government ownership of the railroads, while the magnates do not seriously attempt to discourage them.

Tariff and Exchange

SO long as a tariff is protective, it matters not, as to profit, how high it is. There has to be sufficient competition in the home market to force efficiency, if the schedule is kept stable, and it is known it will be let alone. It is the reduction of the rate, or a threat to reduce it, that affords opportunity for unearned profits. For such action scares off capital that would otherwise enter the industry in competition. Professor Taussig, Chairman of the Tariff Board, will be a great influence in propelling the nation into free trade. His presentation of the tariff question is the most appealing: that a country should produce that which it can, to the best advantage, and exchange with other lands for the goods in the production of which they are more efficient.

If free trade meant the absolute freedom of exchange of goods at the cost of production in the respective countries, little could be said in support of it. But the Webb bill, recently signed, enables our merchants to combine to take advantage of the foreigner's necessities, just as others combine to get the most favorable price from us. Therein is one great difference between foreign trade and trade between the States; such combination as the Webb law permits, in foreign trade, is admittedly illegal in domestic business. But when such combination is permitted at all, it might as well be general, for the foreign price determines the domestic price. And even if the aim of such combination is to secure the market where the goods are most needed, the result is the same, for such a market pays the highest price, and this then becomes the price to our own people.

In considering the question of free trade, thought may be given to the Socialist theory, that all socially necessary labor is of equal value, or, at least, to a compromise of that theory, that all socially necessary labor may be equal, for example, to the production and distribution of coal at the present time. With universal compulsory education to the age of twenty-one, the young gentleman street-cleaner would get an equal, if not a greater, compensation than the chap in the counting-house, for he would be competent for either job.

A Single Tax Theory

THE single taxers, also, have a theory that has an important bearing on the free trade problem. They hold that the worker's wage is determined by the productivity of the land available to him. In that hypothesis, the fact that land is extremely productive a thousand miles away does not benefit the distant worker a particle. And it is a fact that the standard of living varies greatly in different sections of the United States, where no trade barriers exist. The efficiency of the cotton-mill operative in the East, and the intensity and confinement of his labor, compares with that of the Colorado miner, but the compensation of the factory worker is much less. Why? Because the miner gets the benefit of the productivity of the land available to him. Colorado could have mills as well as mines; New England is limited to mills. Even the wages of the union bricklayer in the West are higher than in the East, for the same reason. The people of the United States are the most prosperous of any, because our natural resources are unsurpassed by those of any other country. We can hardly claim that our prosperity is due to a superior class of labor, for the majority of toilers in our mines and factories have been immigrants. True, they become superior by reason of their opportunity to live better.

If it is true that the worker's wage is dependent solely on the productivity of labor applied to land available to him, his interests are not advanced by foreign trade. If foreign trade was to his benefit, he would be taking advantage of the foreigner: if he gets more, the other must get less. Is the single tax proposition true? Consider if the skilled labor of the Swiss is compensated on a scale at all comparable to similar labor in this country? Is the standard of living in England equal to that of our people in corresponding employments? Yet, the markets of the world have been England's, and the greatest resources of the earth are in her dominions, and she has free trade too.

The Ban Against Free Trade

AN English economist makes the strongest case against free trade. He says that England might as well produce all the wheat she requires, for the price she has to pay the foreigner, however low the cost of production abroad, is the price it costs to raise wheat in England. Is that true? Well, a great quantity of wheat is raised in England, despite free trade, and of course it cannot be sold at a higher price than foreign wheat. Why does not labor benefit by foreign trade? Because such trade is sought for its especial benefit to the capitalist. He is not obliged to give labor a better standard of living than it can secure in the territory in which it is located.

If the proposition is true that the land available determines the attainable standard of living, then the problem for the worker is to increase his labor efficiency. If in the land where they grew rank, bananas constituted the sole sustenance of the people, no compensation could be given. Yet the price the capitalist would charge the people of his own country for the bananas would be "the highest the traffic would bear," which price would tend to be that which would afford him the most advantageous profit. If the people of a tropical land acquired, or were educated to, a liking for whiskey and shirts, the price they would have to pay the foreign capitalist in their labor for such commodities would not be the cost price, plus the profit available in his home market, but the profit that could be secured to him through the desire of the savages for the articles, coupled with their inability to produce them. In the seductive free trade theory they should produce only bananas, and pay the price of their inefficiency for all other goods. If they acquired intelligence, and were permitted by the capitalist, they would learn to produce all their wants and have their bananas too.

Free Trade and the United States

HOW would the free trade theory apply to the United States? Admit we are able to beat the world in producing raw cotton and the finished product, and that the markets of the world are open for our oil, coal, steel and wheat. Consider the labor efficiency required for their production. Is it not, generally, the crudest, most laborious, seasonable, and most confining of all? The less of that type of labor required in this country the better. Let us have no more of it performed than is necessary for our own needs.

Again, the more of such products we sell abroad, the poorer we are in the natural wealth of our mines and land. We sell our wealth for the foreigner's skilled-labor value. The more he sold us the more skilled and valuable his unsold labor power would be, and he would have our wealth in addition; while we would tend to bankruptcy both in wealth and in skilled labor. But the capitalist would blossom to the greatest rotundity. He would be enabled to take advantage both of our labor inefficiency and the European's poverty of natural resources. His profits promise to be so enormous that the drive for free trade will very likely succeed. The only hope of escaping such a crime against the United States is in whatever uncontaminated strength lies in our manufacturers for the domestic market. However, too many are apt to grasp for the shadow which is their comparatively small investments abroad, through Government bond issues and other foreign loans, and lose the bone; and our industrial workers and artisans will hunger with them.

M. P. Connery.

NOTE AND COMMENT

God's Hour in China

IN 1882 the mission of South Shantung in China was opened by the Fathers of the Divine Word with but 158 Christians. Today, we are told, there are 86,150 Catholics, 52,660 catechumens, one Vicar Apostolic, sixty-six European priests, seventeen native priests, ten Brothers and fifty-one Sisters in that same field. The number of adult baptisms for each year is 3,500 and an equal number of children receive the Sacrament of Regeneration. "China," says the little book-mark printed at Techny, Ill., "with its 400,000,000 inhabitants, is the largest and

most important mission field in the world. If this great nation should become Catholic, it would be the greatest triumph of the Church since the beginning of Christianity." There are now 1,839,177 Catholic converts and 429,343 catechumens in the entire land of China, including Tibet, Formosa and Korea. The number of foreign missionaries is 1,539. To these must be added 831 native priests. This is a mere handful in the country's population, but a mustard seed which by the grace of God can grow into a mighty tree. All realize that the hour of conversion has struck in China. Are we prepared to avail ourselves now of our opportunity?

General Pershing's Plea for Army Chaplains

THE following important cablegram has been sent by General Pershing to the United States War Department. It is the most striking testimony that has yet been given to the significance of the chaplain in the camp and on the field. General Pershing's recommendation as to the number of chaplains, it is to be noted, coincides perfectly with the bill now in Congress calling for one chaplain for every 1,200 men.

> In the fulfilment of its duty to the nation much is expected of our army and nothing should be left undone that will help in keeping it in the highest state of efficiency. I believe the personnel of the army has never been equaled and the conduct has been excellent, but to overcome entirely the conditions found here requires fortitude born of great courage and lofty spiritual ideals. Counting myself responsible for the welfare of our men in every respect, it is my desire to surround them with the best influence possible. In the fulfilment of this solemn trust it seems wise to request the aid of the churches at home.
>
> To this end it is recommended that the number of chaplains in the army be increased for the war to an average of three per regiment with assimilated rank of major and captain in due proportion and that a number be assigned in order to be available for such detached duty as may be required. Men selected should be of the highest character with reputations well established as sensible, practical, active ministers or workers accustomed to dealing with young men. They should be in vigorous health as their services will be needed under most trying circumstances. Appointees should of course be subject to discharges for inefficiency like other officers of the National Army.
>
> It is my purpose to give the chaplain corps through these forces a definite and responsible status and to outline, direct and enlarge their work into cooperative and useful aid to the troops.

The request made by General Pershing is not merely for an increased number of chaplains, but for well equipped and experienced men who will be able to exercise a profound spiritual influence upon the soldiers under their charge. Our efforts in the interest of the chaplains' bill should be greatly stimulated by this document.

Catholics Enrolled in Army and Navy

SOME very interesting data concerning the part played by Catholics in every American war, and particularly in the present enrolment of American soldiers and sailors have been gathered by Condé B. Pallen. The following estimate of the number of Catholics in our army and navy is from a letter written September 28, 1917, by Paul R. Martin, director of the Knights of Columbus publicity department on war activities:

> Such reports as we have received would lead us to believe that the army must be forty per cent Catholic. The navy chaplains, who have done more statistical work of this kind than any one else, say that the United States navy today is sixty per cent Catholic. The regular army has been in the past as high as seventy-five per cent Catholic. This was owing to the fact that the great bulk of enlistments come from Catholic centers, such as New York, Illinois, California, and Massachusetts.

In full agreement with this is the statement made by the Rev. Louis J. O'Hern, official representative of the American hierarchy at Washington for the placement of Catholic chaplains. In an address on "The Chaplains and the Camps," he said:

> It is an actual fact that the ratio of Catholics in the volunteer army is far out of proportion with our population, which speaks well for our patriotism. Both the regular army and National Guard contain so many Catholics that I honestly believe forty per cent is not an overestimate.

The proportion of Catholics in the navy is claimed to be even higher. Thus the Rev. Thomas Regan, U. S. A., chaplain aboard the U. S. S. Minnesota, reports that out of 1,300 men 800 are Catholics, and out of 1,200 aboard the Von Steuben 900 are said to be Catholics. The following is the statement of Father O'Hern:

> In the Marine Corps, which is known as the most efficient body of fighting men in the world, there is supposed to be the highest average rate of Catholics in any branch of the service, namely, fifty per cent. I have no definite figures at my disposal, but I believe this estimate to be correct.

These figures plead eloquently for the need of additional chaplains in both army and navy.

Success of the Pure Food Law

THE results of ten years' enforcement of the Pure Food act of 1906 are reviewed in the annual report issued by the bureau of chemistry in the Department of Agriculture. The following are the salient points in the report:

> The act's chief contributions to the people's health have been its corrective effect on the drug and patent-medicine industry and its control of the trade in unclean milk and harmful foodstuffs. The report shows more than 6,000 prosecutions have been terminated in the courts, many thousands of factories inspected, and 750,000 shipments of domestic or imported foods and drugs examined. Interstate shipment of oysters from polluted waters practically has ceased and there has been a general improvement in the condition of all prepared foodstuffs. Adulteration and other prominent abuses prevailing prior to the enactment of the law have been minimized, the report continues, and there has been an encouraging development in the direction of factory sanitation and laboratory research.

Few laws, apparently, have been so far-reaching in their results and so beneficial to the nation, in a material way, as the Pure Food act.

A Hundred Years of Charity

ON February 2, 1918, St. Mary's Female Orphan Asylum of Baltimore celebrated the centenary of its devoted services to Church and society. During that period it has cared for some 3,290 girls. The labor and outlay implied in these figures are thus brought home by the writer of the beautiful souvenir volume:

> Saint Mary's Asylum takes children at six years of age and supports and educates them until they are fourteen. Thus practically all the children spend about eight years in the home. Multiplying the number of children by the eight years during which they have been cared for, the result is the great figure of 26,320. That is to say, the institution has compressed that many years of individual care and instruction into its century of only one hundred years.

It is particularly interesting to note that St. Mary's, starting as a free day-school, was established eleven years before the first public school was opened in Baltimore. It was then known as St. Mary's Free School of the Metropolitan Parish. On June 7, 1821, the Sisters of Charity from Emmitsburg, Md., came to take charge of the new home which at that time had been newly leased for the continuation of this work. Under their loving and skilful care the institution is now entering upon its second century of increased usefulness and blessing.

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Chronicle

The War.—The week passed without major operations on any of the fronts. The German artillery vigorously shelled the French trench-works near Nieuport, on the coastal section of Flanders; also near Juvincourt, on the bend of the line near Reims, and in Champagne, in the region of Moronvilliers. Artillery duels were frequent east and west of the Meuse, on the Verdun front, and in the Vosges, in the sectors of Bonhomme and Voilu. In the Woevre the French raided the enemy trenches, capturing 250 prisoners, while in Champagne they gained a position in the German lines at Tahure, and inflicted some losses on the foe near the Butte du Mesnil. Field Marshal Haig reports minor but successful operations around Lens and west and south-southwest of Cambrai, as well as near the Houthulst Forest, northeast of Ypres. In their sector on the Lorraine front the Americans were exposed to gas attacks which were successfully repulsed. On the Italian front there was heavy artillery fighting in the eastern sector of the Asiago Plateau and in the area west of Monte Grappa. German attempts to seize positions east and west of the Frenzella Valley, as well as places recently won by the Italians on Monte di Val Bella and Col del Rosso, proved ineffective. An Austrian detachment which endeavored to rush the southern slopes of Sasso Rosso was beaten back. Rome also reports that there were encounters with enemy patrols in Villarsa and in the Ornic Valley. At Zenson a German party attempting to land on the right bank of the lower Piave was checked by heavy artillery fire, while east of Cortilazo, also on the lower Piave, the Italians captured stores of arms and ammunition. Berlin reports that after a day of lively artillery fire on the Sette Communi Plateau, the Austrians cleared the Italian positions, south of Sasso Rosso, and took about 180 prisoners. Eight British craft which were hunting submarines were sunk in the Straits of Dover by a raiding flotilla of enemy destroyers. After having sunk these vessels, seven of which were "drifters" and one a trawler, the enemy destroyers fled northward before they could be engaged. Shortly after a submarine shelled the town of Dover.

Bulletin, Feb. 11, p.m.-Feb. 18, a.m.

The war cabinet situation, overshadowed for a while by other events, is not yet settled. The President and the Secretary of War seem for the moment to hold the advantage. Mr. Baker, to forestall the threatened war-cabinet and ministry reorganized the general staff in four divisions. He was upheld in the administration of his office against the attacks of Senator Weeks by Messrs. Glass and James. Meanwhile the President called a conference of Congressional leaders to show that he should be given the power asked in the Overman bill which would invest him with blanket authority over the war bureaus. The Overman bill, however, has been "toned down" and there seems to be some hope of a compromise which may be acceptable to all parties. The President ordered an investigation of the much-discussed Hog Island shipyard contracts to determine if there has been any criminal misuse of money in a project which estimated to cost $21,000,000 has already cost twice that amount. The President's personal action settled the shipyard strikes in the East, which, in spite of the appeal to the laborers of Edward N. Hurley, Chairman of the Shipping Board, had, by the end of the week, assumed alarming proportions. The delay caused by the strike might easily be fatal to the successful prosecution of the war and might endanger the lives and the safety of our men at the front. There has been already talk of Government ownership of the yards and of a Federal conscription of the workers. The strikers stood for the principle of the "closed shop" and for a scale of wages similar to that of the men on the Pacific coast. A drastic war measure was adopted on February 15, when President Wilson issued proclamations making subject to control by license the entire foreign commerce of the United States. These proclamations give the Government control of imports and exports and commerce with every nation of the world is affected. The imperative need for the release of ships to carry troops and munitions to France made the step necessary. It is estimated that 1,000,000 additional tons of shipping will be made available for military purposes. The President acted under powers given him by the Espionage and Trading with the Enemy acts. It is expected that trade with South America and the Orient will be largely affected. It is surmised

Various Items

that some imports and exports not essential to the war may be reduced fifty per cent.

The President Answers Hertling and Czernin

President Wilson, addressing Congress in joint session on February 11 replied to the recent peace-speeches of the German Chancellor, Count von Hertling, and the Austrian Foreign Minister, Count Czernin. Chancellor von Hertling's statement, the President said, was very vague and confusing and led to no definite conclusion. It was very different from Count Czernin's, which the President described as very friendly in tone. Mr. Wilson repeated his former declaration that the United States had no desire to interfere in European affairs and "would disdain to take advantage of any internal weakness or disorder to impose her own will upon another people." He reiterated again that the United States would put forth its whole strength "in this war of emancipation." The test, he added, of whether it is possible for either Government to go any further in this comparison of views is simple and obvious. The principles to be applied are these:

> That each part of the final settlement must be based upon the essential justice of that particular case and upon such adjustments as are most likely to bring a peace that will be permanent; that peoples and provinces are not to be bartered about from sovereignty to sovereignty as if they were mere chattels and pawns in a game, even the great game, now forever discredited, of the balance of power; every territorial settlement involved in the war must be made in the interest and for the benefit of the populations concerned, and not as a part of any mere adjustment or compromise of claims among rival States; all well-defined national aspirations shall be accorded the utmost satisfaction that can be accorded them without introducing new or perpetuating old elements of discord and antagonism that would be likely in time to break the peace of Europe and consequently of the world.

The President affirmed that a general peace upon such foundations can be discussed. "Until such a peace can be secured we have no choice but to go on." These general principles, the President added, have been accepted by every one except the military autocrats of Germany. In conclusion he warned the Central Powers that the vast resources of the United States would accomplish in the end what might be accomplished by peaceful negotiations.

The Lloyd George Speech

On February 12 there were stirring debates and dramatic developments in the British House of Commons, including a challenge to the House by Lloyd George, the Prime Minister, either to accept his policy or to turn the Government out, and a sharp exchange of rather heated words between the Prime Minister and the former Prime Minister, Mr. Asquith, ending in an apology by Mr. George to Mr. Asquith. The most important feature of the debate was the Prime Minister's declaration that owing to their uncompromising attitude, he saw no hope of peace in the recent speeches of the German Chancellor, Count von Hertling and the Austro-Hungarian Foreign Minister, Count Czernin. It was therefore the duty of Great Britain to continue her preparations to establish international justice by force of arms. The Government, the Prime Minister said, did not recede the least from its war aims as they had been stated. "The German Empire, or those who at present are in control of it," he exclaimed, "are not in the mood to discuss reasonable terms of peace with the Allies. I regret it profoundly, but there is no use crying peace when there is no peace." "Until there is some better proof," said the Minister, "than is contained in these speeches that the Central Powers are prepared to consider the war aims of the Allies, it must be the duty of Great Britain to make every effort to bring back international right in the world."

A few days after the debate in which the Prime Minister answered the Hertling-Czernin peace terms, it was officially announced that General Sir William Robertson, Chief of the British Imperial Staff, had resigned. General Sir Henry Wilson, Sub-Chief of Staff and British representative on the Versailles War Council, takes the place thus made vacant. General Robertson was unable to accept any appointment as military representative on the Versailles Council or to continue as Chief of Staff with limited power. The official announcement says:

> The extension of the functions of the permanent military representative decided on by the Supreme War Council . . . has necessitated the limitation of the special powers hitherto exercised by the Chief of the General Imperial Staff. . . . In these circumstances the Government thought it right to offer General Sir William Robertson the choice of becoming the British military representative on the Supreme War Council at Versailles or continuing as Chief of the Imperial General Staff under new conditions. General Sir William Robertson, for reasons which will be explained . . . did not see his way to accept either position and the Government has with much regret accepted his resignation.

In an interview given to the London *Times*, General Robertson is reported to have stated that he did not resign, but that he would not accept either of the positions offered him.

The German-Bolshevist Imbroglio

Early in the week, dispatches from Amsterdam, later on confirmed by news from Berlin and Brest-Litovsk, announced that the President of the Russian delegation at the Brest-Litovsk peace conference had stated that while Russia desisted from signing a formal peace-treaty, it declared the state of war ended with Germany, Austro-Hungary, Bulgaria and Turkey, and that it had simultaneously given orders for complete demobilization of Russian forces on all fronts. The news at first caused enthusiasm in Germany, but gradually the enthusiasm gave way to doubts as to the permanence and the validity of a peace concluded under the circumstances which prevailed at Brest-Litovsk. The Berlin *Zeitung am Mittag* expressed the opinion that the old chaos would continue, and that therefore it would be necessary for Germany to continue to safeguard her frontier, both from a military and a diplomatic point of view. The *Norddeutsche Allgemeine Zeitung* said: "Trotzky is a sphinx,

who presents the world with a new riddle." By the end of the week, after Germany had signed her peace with the Ukrainians, against whom the Bolsheviki are now said to be moving troops, a change took place between Germany and the party with which she had just concluded a quasi-peace. Berlin dispatches to the *Kölnische Volkszeitung* said that the Central Powers did not intend to be robbed of the fruits of the lately concluded peace. The Cologne paper added that it had probably been decided at the Imperial Headquarters to resume operations on the Northern Russian front for the protection of the Ukraine. That Germany and Austria were still at war with Russia was the opinion of von Kühlmann, the German Foreign Secretary, at the concluding session of the Brest-Litovsk conference after Trotzky had made his final statement that Russia was out of the war and her armies would be demobilized, but that she would desist from signing a formal peace-treaty. The acts of war, Dr. von Kühlmann said, ended when the Russians and the Teutonic Allies signed the armistice some weeks ago, but when the armistice ended the warfare had to be revived. He added that the fact that one or two of the contracting parties had demobilized their armies would in nowise alter the situation. Later official dispatchès stated that Germany had resumed war with Russia. Austria declared that her troops are not to be used on the Russian front without her formal consent. There have been riots, looting and murder in Petrograd.

A treaty of peace was formally signed at Brest-Litovsk between Germany, Austria-Hungary, Bulgaria and Turkey, on the one hand, and the Ukrainian People's Republic on the other. The more important articles of the treaty provide for the cessation of hostilities between the contracting parties; for a determination of the frontier of the new republic whereby in the north she gets an increase of territory at the expense of Russia; for the immediate evacuation of her soil by the armies of the Central Powers; for the resumption of consular and diplomatic relations between the contracting parties immediately after the ratification of the peace-treaty. The Central Powers and the Ukraine renounce the reimbursement of their war costs and all indemnities for war damages; allow their respective war prisoners to return home, or with the approval of the State concerned to remain where they are or to proceed to another country. The Bolsheviki are threatening war on the new republic. The Ukraine has about 30,000,000 inhabitants and is the richest and the most fertile part of Russia. The value of its new ally to Germany may be estimated from the fact that the Ukraine supplies one-third of the whole Russian production of bread-corn, that it has 30,000,000 head of cattle, coal in superfluity, sugar, petroleum wells, quicksilver mines, iron mines and deposits of manganese.

The Central Powers and the Ukraine

France.—On February 15, Paul Bolo, known as Bolo Pasha, was condemned to death on the charge of treason. The military court over which Colonel Voyer presided, returned a unanimous decision after fifteen minutes deliberation. Colonel Voyer pronounced the sentence of death. The following day Bolo filed an appeal from the decision of the court-martial. The sentence of death was likewise pronounced by default against Filippo Cavallinie, who is under arrest in Italy. Darius Porchère was sentenced to three years imprisonment, after a vote of six to one for conviction, on the lighter charge of commerce with the enemy.

Condemnation of Bolo Pasha

The arrest of Bolo was due to information forwarded by the Government of the United States to the Government of France to the effect that more than 10,000,000 marks had been appropriated by the Government at Berlin to be used in disseminating pacifism in France, and that $1,683,000 had been paid to Bolo by five different banks at the order of former Ambassador Count von Bernstorff. Bolo returned at once to France and immediately purchased a controlling interest in the Paris newspaper *Le Journal*. At the same time there appeared in French weeklies and dailies a number of articles directed to peace propaganda. The prosecution went on the assumption that Bolo was an active agent in the interests of Germany and was engaged in the effort to destroy the French morale by spreading the impression that it was impossible to beat Germany; its task was to show that the money received by Bolo was used by him either in whole or in part to depress the French people and induce them to come to terms with the enemy. Bolo denied that he had received money from the Germans. Cavallinie, who is an Italian subject, could not be extradited and will be tried in Italy.

Ireland.—Early this month the Rt. Rev. Dr. Fogarty, one of Ireland's most illustrious prelates, wrote the following letter about the war and conscription to Mr. J. K. Kett, of the County Clare Council:

A Bishop on Conscription

I always knew that in writing as I did I was but giving expression, however inadequately, to what almost every man in Clare felt, and feels, on the subject at issue. Events have proved that Dr. Mannix was right. Australia has pronounced against conscription on an overwhelming vote. The disinterested Archbishop, and not the vainglorious Premier, was the true exponent of Australia's mind.

The whole thing is most instructive, and shows how nations and peoples may be, and often are, led against their will into false and horrible positions by a few ambitious muddlers, or schemers, at the head of the Government. Had they not a referendum in Australia, Mr. Hughes, with his Cabinet and Parliament, would have easily conscripted the country to death.

It is the same way with this horrid war itself. Were there a referendum to the people tomorrow in all the belligerent countries there is little doubt that it would result in an imperative demand for peace. Yet this accursed war is kept going, and the earth deluged daily in human blood and the biggest interests of mankind shoveled about like sand by a powerful but unscrupulous ring of politicians, profiteers, and pressmen.

Ireland is menaced with conscription, as was Australia, with

this difference, that Australia was a free country and could protect itself. Ireland is not free. But it is just as well that the *Morning Post* and the *Irish Times,* and the class they speak for, should clearly understand at once that any attempt to force conscription on this country will be attended with the most disastrous results.

At the annual meeting of the Dublin Chamber of Commerce, the President spoke these encouraging words about the Convention: "Quite recently rumors of a rather exciting character were circulated through the city with regard to the breaking up of the Convention. Personally, I do not see any reason why these rumors should have been circulated. I am very optimistic as to the result of the Convention. Little differences do arise from time to time, as is quite natural, but I have every hope that with moderation, a little common-sense and a little give-and-take from all parties, a solution, so far as the Convention is concerned, of the present unfortunate differences that do exist in Ireland will be found, and with good results to the country. I went to the Convention not representing any section or party; I went there for the purpose of doing as I thought best in the interests of Ireland, and I intend following out that resolution to the end."

The Convention

This optimistic view is not shared by any large number of the Irish people, as is evidenced by this, among other facts, that Sinn Fein is still growing in popularity.

Mexico.—According to press dispatches under date of January 15, an agreement between the United States and Mexico is about to be consummated. Its terms include the following concessions by the United States to Carranza:

A New Agreement

The United States Government agrees to advance Carranza 10,000,000 pesos gold or approximately $5,000,000 to establish finances on a substantial basis. This 10,000,000 pesos gold will go to the so-called Bank of Emission or bank authorized to issue its own notes. The United States agrees to provide the gold before April 1.

The United States Government agrees to provide Mexico with 3,000,000 bushels of corn to tide over the corn famine until the new crop comes in.

The United States Government offers to provide Carranza with a quantity of rice.

The United States Government agrees to supply Mexico with farm implements and tractors, besides much needed agricultural machinery to enable cultivation of the plantations.

The United States Government agrees to supply boiler tubes and other necessary parts for rolling stock, etc., in order that the Mexican railroad system may be built up.

In return for these concessions Mexico agrees

To raise the embargo on the twenty-five per cent of silver exports which has hitherto been in force.

To provide sisal fiber at a cut price (later to be determined exactly) in order to supply the needs of the United States for grain bags, etc.

To make other stipulations regarding trade exports to the United States which are based on the prospect that virtually all Mexican trade for the present will go to the American people.

Two other problems appear to be left undecided, namely, that Mexico be supplied with ammunition from the United States, and that, if Carranza permits American soldiers to cross the line into Mexico, in pursuit of bandits, our Administration should grant permission to Mexican soldiers to come into the United States, for a like purpose. Under date of February 16, Secretary Lansing denied that a loan of $5,000,000 was to be granted Mexico; our Government, however, will permit gold to be exported to an "American banker in Mexico City." This, no doubt, is a reward to Carranza for his ardent pro-Germanism and anti-Americanism.

Rome.—In an interview given recently to Cardinal Dubois at the Vatican the Holy Father expressed his satisfaction at the reception which the chief points of his own peace proposals had recently received in the speeches of President Wilson and Mr. Lloyd George. A brochure just published by the *Bureau Documentaire Belge* explains the views of the Belgians on the independence which should be theirs after the war. These views are in complete accord with the formula proposed by the Holy Father last August and are a striking refutation of the statements of Baron Sonnino, who, it will be remembered, characterized the Pope's formula as inspired by the Germans. Meetings of considerable importance have been held in England for the purpose of organizing a united Catholic protest against the bullying of the Pope by his enemies all over the world.

The Holy Father

The *Osservatore Romano* in a recent issue published a letter in which are given some of the details of the Pope's beneficent action especially in the Ottoman Empire. At the direction of the Holy Father, untiring efforts have been made by the Apostolic Delegate, Mgr. Dolci to assist those visited by the scourge of war, with no distinction of nationality or creed.

Spain.—Elections of Deputies, or representatives in the lower Chamber, will be held on February 24, and of Senators, or representatives of the Upper Chamber, on March 10. Every effort is being made by the Government to secure the utmost freedom and liberty in voting, but the state of Spain is far from favorable for holding the elections. The country is still suffering from the recently attempted insurrection, and grave disturbances have occurred in many places as a result of the scarcity of food supplies and other necessities of life. The principal blame is placed on the selfishness of politicians who have persisted in subordinating the interests of the people to their own personal advantage. For these reasons it was thought that the dissolution of parliament and the new elections would be deferred, but the absence of anything like a serious crisis in the Government was apparently taken as an indication that the elections would be carried out in a spirit of fairness and without difficulty. On January 18 the new Spanish Ambassador to the Holy See was formally received by the Pope.

Elections

The War Policy of the Pope

JAMES CARDINAL GIBBONS

IN my experience of many years with my countrymen I have always found them fair-minded and just. They have that decent regard for the opinion of others and that sense of tolerance and fair play which are rightly looked upon as the distinctive mark of a great democratic people. They willingly listen to both sides of a question and judge it on its merits. They are generous and sincere. In the trying times through which they are now passing and which are testing their mettle, they have given a noble example of fidelity to duty and of the spirit of self-sacrifice. Ready and armed in the cause of justice they are prepared for a long and cruel war and are willing to give their treasures and their lives to bring it to a successful end. But they would not prolong it one single moment beyond that term when it would become either useless or unjust. They are enlisted heart and soul for a just war. But they long intensely for a lasting and durable peace.

The world today is full of peace-terms and rumors of peace. When we consider the sorrows and the tragedies which the war has caused, and try to take measure of all the financial and industrial losses it has entailed both here and abroad, and look forward into the future in an endeavor to compute the misery and the ruin it will surely entail if prolonged, we cannot but yearn for the day when that just, honorable and durable peace is given to the world.

My heart goes out to all the sufferers of the war, to my own countrymen first of all, who, though alert and ready for every sacrifice in the cause of justice, are nevertheless suffering for no fault of their own, to the widows and the orphans it has left in its cruel passage, to the halt and the blind whom it has returned to their sorrowing homes. I mourn over the countless dead. But one lone and majestic figure calls for all my sympathy and love. More perhaps than any other single individual our Holy Father, Pope Benedict XV, has suffered in this tragedy. Others have but their own individual sorrows. He bears the sorrows of all. Wherever he turns his eyes from the Vatican he sees his children locked in deadly strife. He counts them by the thousands among our own countrymen who have generously answered their country's call, and among the Allies too, just as he does among the enemies whom they are facing on the field of battle. And though the triumph of justice always consoles him, yet he cannot but mourn over the slaughter of his spiritual children.

It is not astonishing then that the Holy Father, lifted above the noise and the strife of world-policies has constantly and consistently worked for a just and enduring peace. Reasonable men expect that from him. He is a priest. To millions of Catholics throughout the world he is the Supreme Pontiff commissioned by Christ to rule and guide His flock. Like his Master he rules not by the sword, but by love. He is the universal Pastor. As such he cannot become a participant in the strife. And though he should condemn and has actually condemned all violations of the laws of war, yet as far as is consistent with morality and religion, he must hold the balance of an equal judgment between the contending parties. Those who wish that he had done more, misunderstand the nature of his office. He is not an ordinary neutral. His position has peculiar features that make it altogether unique. He is a co-sufferer with all the nations in the conflict. Except in rare cases where it was his duty to act, he was bound to look upon all alike, and by counsel and warning endeavor to bring the combatants to a mutual understanding, and in this he has not been entirely unsuccessful.

It must not be thought that his silence, when he thought it necessary, came from cowardice, worldly prudence or political and selfish motives. From the first letter which the Holy Father addressed to the world on September 8, two days after he had been crowned, in which he expressed his horror at the awful catastrophe into which the war had plunged the nations, down to the eloquent protest of a few weeks since, in which he solemnly condemned the useless and cruel air-raids on the beautiful city of Padua, as contrary to the law of nations, he has not been afraid to speak out in favor of peace and against cruelty. Two months after his election, in his Encyclical *"Ad Beatissimi,"* he made an earnest appeal to the nations to put an end to the war. He spent the following weeks of that year in a generous and truly Christian endeavor, unfortunately not crowned with success, to obtain a cessation of hostilities during those hallowed days when the world celebrated the coming of the Prince of Peace.

Scarcely a month of his Pontificate passed without some word of warning from him, some appeal for the prisoner, the war sufferer, some protest against the horrors and injustices of the fratricidal struggle. On January 22, 1915, he again earnestly pleaded for the cessation of armed strife. He appointed February 7 for Europe and March 21 for the rest of the world as a day of public prayer for peace, by the millions of his children throughout the world. In the month of May of that same year he asked his subjects, wherever found, to turn to the Immaculate Heart of the Mother of God and to pray to her that order, peace and love might soon be

restored to a suffering world. Towards the end of that year, in the Consistorial Allocution of December 6, he made one of his memorable statements, one that may be considered as the seed of every legitimate movement for peace undertaken since, when he declared that a way to a just and durable peace consisted in a clear and straightforward formulation by the respective parties of their aims and purposes, to be followed by a conference in which, all injustice being laid aside, mutual concessions and compensations should be made in the spirit of equity. In 1916 he urged the practice of the spirit of penance in the families of the belligerents and appointed a general Communion day for the children, for the return of peace. A few months later he protested against the malicious charges made against his impartiality and solemnly affirmed that no selfish interest guided his acts, but that he was working for the cause of suffering and bleeding humanity. The following year witnessed again his untiring efforts in the cause of order and civilization. His work culminated in his peace note of August 1 to the heads of the many nations at war, a document which, in spite of its critics, is a monument to the universal affection, the prudent diplomacy and the strict impartiality of the Vicar of Christ. That document has been misunderstood by some, by others wilfully misinterpreted. It was not meant to be a final award. It purported to be but an effort to bring the nations together, in the persons of their representatives and delegates for the purpose of beginning a discussion of peace. It was not a judicial decision. It was a diplomatic effort. It contained the broad outlines of a plan of settlement. Unless I am much mistaken, when the peace congress assembles the final verdict of the nations will be based on the general principles pointed out by the Holy Father.

It has been said again and again that Benedict XV has forgotten Belgium, that he did not speak up for her in her hour of betrayal by the superior forces of her invaders. When Benedict XV came to the throne, Belgium had already been invaded by the German armies and a considerable part of her territory overrun. The flagrant injustice had already been committed. When the invasion took place the saintly Pius was already in the shadow of death. On coming to the throne the new Pope did not wait long to let the world know of his sentiments with regard to the violation of Belgian territory. He spoke at first with prudent circumspection, for not all the facts were in his possession. But he soon learned the truth and acted conformably to it. According to the letter written by the Papal Secretary of State, Cardinal Gasparri, to M. Van der Heuvel, Belgian Minister to the Vatican, "The violation of the neutrality of Belgium, carried out by Germany, on the admission of her own Chancellor, contrary to international law, was one of those injustices which the Holy Father in his Consistorial Allocution of January 22 strongly reprobated." And the Hamburger *Fremdenblatt* (January 29, 1917), in allusion to this, complains that "The one belligerent power against which the Vatican has spoken is Germany." Writing to M. Laudet, editor of the *Revue Hebdomadaire,* in July, 1915, the Pope also protested against "the martyrdom of the poor Belgian priests and so many other horrors on which light has been cast." He protested also against the Belgian deportations and had hundreds of victims of these cruel measures returned to their homes. Such has been his solicitude for the martyred nation that it has called for the most profuse thanks from the two great heroes of the war, King Albert and Cardinal Mercier. His Holiness also protested to Russia against the violence to persons and to conscience displayed during the early occupation of East Prussia and Galicia, and against the harsh treatment of Mgr. Szeptycki, the venerable Archbishop of Lemberg. He has labored for the prisoners of war, for the crippled and the blind of the war's countless battlefields. Not once has he forgotten that he is the Father of the Faithful. His conduct towards the Italian Government has been marked by such a spirit of conciliation, justice and absolute impartiality that high government officials have praised him and those under his jurisdiction. The silly and cowardly slanders recently brought against his patriotism by radicals are so gross as not to deserve a refutation.

The Holy Father has faced a terrible ordeal. He is facing it still. On all sides he is surrounded by pitfalls. Every act of his is watched, scrutinized by jealous, critical, hostile eyes, only too ready to find fault and to register blame. More than ever he needs the support of his loyal children. The Roman Pontiffs of the past have ever found in American Catholics a whole-hearted devotion. We are not going to fail our Holy Father, Pope Benedict XV, in this supreme hour. For all that he has done so nobly and so unselfishly for the cause of peace and humanity his faithful children here in the United States, for whose people he has more than once expressed his admiration and love, are profoundly grateful. Though at war in order that all the peoples of the earth may be really free, we wish with him that a just peace may be soon regained. For that peace he has nobly and generously striven. Men may not now realize the extent and the nobility of his efforts, but when the voices of passion are stilled, history will finally do him full justice.

As a last word I beg to congratulate my countrymen on the generous ardor with which they have rallied to the support of our beloved President in his dark hour of trial. He has striven for high ideals and has found a reward in an enthusiastic response from his fellow-citizens. They have not failed him and will not do so in the future but will continue to give him and his colleagues that loyal support which is an earnest of complete victory and of a return of the happy peace for which he and the Holy Father are earnestly laboring, each in his own sphere.

Rise and Fall of Protestant Prosperity

JOSEPH HUSSLEIN, S.J.

THERE was a time when much was said and written of the material prosperity of so-called Protestant countries. The voices that then were heard have died into silence or are but feebly audible now. As an argument against the Catholic Church this vaunt of prosperity was never to be taken seriously. Yet we can readily understand its power of appeal to the masses, since even the Apostles were misled by such tests and standards of religious truth before their minds had been more fully enlightened by the outpouring of the Holy Spirit. "Blessed is he that shall not be scandalized in me," was the warning of Our Lord.

Christ had not come to restore to the Jewish nation the vanished glory of Solomon, the golden splendors of the ancient temple, the porch of pillars and the house of precious stones. His disciples were to be driven from city to city, and men were to glory in afflicting them as if performing a service to God. Christ Himself was to be, in the eyes of the world, the most monumental failure of all. Only when He was lifted up upon the Cross was He to draw all things to Himself.

Yet from the teachings of His Church there was to spring, as the flower from its seed, the most perfect material civilization the world had seen. The paintings of Raphael, the sculptures of Michael Angelo, the poems of Dante, and those majestic cathedrals whose beauty and value the modern world has just learned to appreciate are eloquent expressions of her great ideals. Wherever the Catholic Church advanced there likewise sprang up thousands of nameless builders who wrought into monuments of stone the inspirations of their faith. There, too, were to be found in every city and town those splendid co-operative associations, the Catholic gilds, which in the period of their perfection expressed the truest ideals of human brotherhood and the highest principles of economic justice and Christian charity to which the world has yet attained.

But time came when the statues in her sanctuaries were smitten to earth by the destructive mallet of the Reformer; when her libraries of classic and patristic lore were pillaged and her archives scattered to the winds; when her gilds were ruthlessly stripped of their accumulated wealth devoted to charity and the service of God; when her richly illuminated missals, bright with gold and all the living colors borrowed from earth and sky, were cast upon the blazing pyre; when her storied windows, all aglow with scenes from Holy Writ and the lives of saintly men and women, were broken into thousands of fragments; and the matchless music of her Solemn Masses, that rolled in mighty harmonies through the high cathedral vaults, was silenced by relentless edicts. The creed of sixteen centuries of Christianity, the perfect and complete expression of the Gospel teaching, which alone had given being to all this mighty art, had suddenly become a pernicious superstition in the eyes of men whose own lives bore no imprint of the sanctity of Apostolic times. Enter today the doors of the world's greatest museums and view the wonderful collections of painting, sculpture, architecture and the marvelous works of the loom, and you will find yourself standing in bewilderment before the mere fragments and remnants of Catholic art.

Yet when this had been swept away, so far as the hand of man could complete its ravages, and the desolated fanes had been newly dedicated to a worship which their builders would have abhorred no less than the Egyptian idolatry, a new culture arose. It began in Germany and soon took even more exclusive possession in more northern lands, while Catholicism, which nowhere could be completely destroyed, retained unbroken hold in the more sunny countries of Italy, France and Spain. Yet even into these lands the new culture spread, in spite of their ancient and Apostolic Faith.

Upon that new culture is based the Protestant prosperity of which the world was for a time to hear so much, and which today is weighed in the balance and found wanting by the universal consent of mankind. Sociologists, economists, labor unionists, Catholics, Protestants, Jews are all in accord upon this one fact: that the new civilization, as it gradually developed since the days of the Reformation and reached its complete expression in the years immediately preceding the great world-war, was a dismal failure and a sad mistake. There can be no disagreement on this, however the minds of men may vary in their proposed plans of social and economic reconstruction.

That the material prosperity from which the world has turned in protest today is essentially the result of the Reformation, no one can doubt who has wisely studied the economic history of the past four centuries. Such it has always been proclaimed by Protestants themselves. Careful reflection will show that it is based upon strictly Protestant principles, not in so far as these principles are Christian, but in so far as they are Protestant, that is in opposition to Catholic doctrine. It is important that this great truth be thoroughly grasped in order that the new reconstruction may be based upon more sound and lasting foundations. There is supreme need for Protestant and Catholic alike to find the reason for the failure of the past and to base the new social structure four-square upon the unchangeable and indestructible rock of Christian principles.

It is true that the new Protestant culture brought a certain type of prosperity. It is true likewise that this prosperity reached its culmination before the world-war. But it is equally true that it differed in an essential way from that Catholic ideal of true prosperity which the world is seeking again today, though it is still blindly groping in the darkness after Socialist delusions and deceptive dreams. It rests with the Church to show the path to real Christian Democracy.

Protestant prosperity was first a civic and later a national prosperity. It reached its highest development in modern Germany and England. In its nature it was never identical with the common good, as true prosperity must always be. The latter provides for the real good of all; the former for the inordinate enrichment of a few. Upon this excessive opulence of the wealthy classes the claim of the false prosperity was founded. It is a commonplace of history that the greatest oppression and impoverishment of the masses can coexist with the highest external splendor, wealth and material culture of a nation. Such were the conditions in Rome and Greece in the day of their decadence. Such was the splendor of ancient Egypt, of Babylon and Nineveh. More significant than men commonly understood was that question asked in one of our prominent secular magazines: "Is America riding to a Roman fall?" The same question could have been asked as well of England and of Germany, or of other countries which had all in a greater or less degree adopted false economic standards.

Strange, therefore, though it may still appear to some, the peculiar nature of the new prosperity was not directly due to the invention of machinery but to the newly invented doctrines of the Reformation. Such statements are not made in the carping spirit of criticism, but are based upon evidence. The new teaching rejected the Scriptural truth that Christ established His Church not merely for the administration of His Sacraments, but likewise to keep His doctrine pure and undefiled to the end of time. He had for this purpose promised her freedom from error by the assurance of His abiding presence. All this the Reformation ignored. The Church was no longer regarded as the official interpreter of the Sacred Scriptures, though these Scriptures themselves warn us that men, left to their personal interpretation, may wrest them to their own perdition. Each one might read out of the Bible or into it his own favorite prejudices. This false individualism in religion soon had its parallel in the false economic individualism on which the Protestant prosperity was founded.

In all social and economic relations the Church demands that the common good be first and always kept in view. All private privilege must yield to it. But with the new doctrine a new ethical code arose. Each one sought, under the new individualism of the Reformation, to enrich himself to the utmost without regard for the common good of his fellow-men. In Catholic times this tendency of fallen nature would likewise have striven to exert itself, but against it there would have stood forever the teaching of the Church. Under the new individualism the duty of State interference and regulation was furthermore ignored, since the State too interpreted the Bible after its own prejudices. This meant a slavish compliance with the desires of the rich and powerful who asked for nothing more than an absolute freedom of individual bargaining with labor. The latter was thus stripped of all its power of collective action which the Church so jealousy safeguards. As a consequence enormous individual fortunes soon grew up side by side with the most abject impoverishment and oppression of the masses.

Though labor, after centuries of struggle against these false principles, regained many of its rights, yet discontent and dissatisfaction grew. Men could but ill conceal their disquiet at the intermittent volcanic rumblings that waxed constantly more ominous beneath the bright surface of the new social and economic prosperity for which Protestantism was so eager to take the full credit.

In vain did Catholic leaders like Bishop Ketteler in Germany, Cardinal Manning in England and the great Pope Leo XIII point out the deception underlying this Dea-Sea fruit. In words never to be forgotten the Pontiff thus described both the history and nature of the false prosperity at a moment when it was approaching its very zenith and was receiving the adulation of its worshipers:

> The ancient workmen's gilds were destroyed in the last century, and no other organizations took their place. Public institutions and the laws have repudiated the ancient religion. Hence by degrees it has come to pass that workingmen have been given over, isolated and defenseless, to the callousness of employers and the greed of unrestrained competition. The evil has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different form but with the same guilt, still practised by avaricious men. And to this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself.—(*"The Condition of Labor."*)

Such is the true picture of the misery that lay hidden beneath a mere public or national prosperity. Since that time conditions have changed considerably in many regards. Labor has asserted itself and is fast gaining strength. The future fate of the nations is likely to turn upon the question whether labor will use its power prudently, justly and religiously. A new era is dawning, a great world-crisis to which the struggle of warring nations is only a prelude. There are glorious prospects for the world today if it will heed the voice of the Church: "Not in Socialism," she cries in accents of earnest warning, "not in capitalism as based on the Reformation, but in Christian co-operation lies the hope of the future!" Only through a return to her can this hope ever be fully realized.

The Convert in the Church

CHARLES PHILLIPS

"I HAVE been in perfect peace and contentment. I have never had one doubt," wrote Cardinal Newman, when speaking of his state of mind from the hour that his conversion to the Faith was consummated; and there is not in the world today a convert who, enjoying the graces of God's Church and the Sacraments, will not echo his declaration. But Newman was speaking of spiritual peace and contentment. He was not always made happy, however, externally happy, sensibly happy, by reason of the great change he had undergone. On the contrary, he was often made very unhappy, and not alone by the Charles Kingsleys of his day, seeking to impeach his sincerity, but by fellow-members of the very fold into which he had come expecting, naturally, a welcome. And in that experience, as well as in his achievement of "perfect peace and contentment" of soul, how many and many a follower in his footsteps has shared, with heartburning and tears and much bewilderment!

"The convert!" How lightly is that little word spoken, as though signifying merely a passage from one church to another! But how much it stands for!" Percy Fitzgerald, himself a convert to the Catholic Faith, once said,

> For what agonizing wrestlings and tortures of mind, unseen and unknown! What rendings and bendings of the conscience! What struggles and calls resisted and finally obeyed! What tearings of the heart-strings! How awful the almost cruel disregard of family ties and interests, the light and truth having often to be purchased at the sacrifice of all that is dearest in the world.

There is an ever-increasing army of souls in this country brought to a deep appreciation of those words, which so well describe their own trying experiences; for yearly the number of converts increases amongst us. That is an old story now. A few years ago a conversion was rare, an event novel in its infrequency. Today, in every city in the land, numbers upon numbers of men and women, young and old, are entering the Church annually. Missions are being given from one end of the country to the other: the sun never sets on the missionary Cross. The tireless machinery of the Apostolic Missionary Union, with its diocesan bands scattered all over the United States; the systematic preaching to non-Catholics carried on year in and year out, by the Jesuits, the Paulists, the Dominicans, by all of the preaching Orders: all these are beginning to garner a heavy harvest over the land, a harvest that increases and waxes richer every year and every day. The figures now run into the thousands annually.

And what of these converts? Do born Catholics appreciate their relation to them, or the trials they undergo? Percy Fitzgerald's words are the simple truth: there are ten thousand souls to verify them with their own bitter scars of loneliness and misunderstanding, loneliness among their new-chosen brothers, loneliness away from their old-time friends, now cut away from them; and misunderstanding on both sides. Monsignor Benson, the foremost English convert of the last decade, put the plea for his fellow-newcomers into the Church in memorable words:

> I do entreat Catholics to have special consideration for converts. Do not make them feel more clumsy and awkward and less at home. I ask you to remember that converts have often much to suffer, and that the Church was built upon a convert, and one who was not perfectly satisfactory, St. Peter himself having in one dark hour fallen away. Remember the number of saints who have been converts, and do not despise the converts of your own acquaintance and treat them as if they were half-baked Catholics. The phrase "Catholics and converts" is one that never ought to be used.

The Catholic, newly received into the Church, and inevitably sensitive, is bound to ask himself, if not others, "Am I not just as much of a Catholic as they are?" Yet there are many of us who have seen converts treated in such a way by those born in the Faith as to shrink from contact with the latter, so trying is their position made. Sometimes they are frankly looked upon as mere curiosities; or again as faddists who have blown in with a batch of new ideas with which to refresh the old leaven, and the manner in which "born" Catholics, with some pet grievance against priest or Pope, will flock to them to unburden their disgruntled hearts is not edifying, to say the least. Sometimes it is enough to shake the new-built faith of the newcomer. And it is not alone the layman who can make the convert uncomfortable! Converts who are priests can tell their own stories of the treatment they have received from brother-priests; and there are converts among the laity, too, who could unfold a tale of embarrassment and discouragement suffered at the hands of suspicious and uncomprehending shepherds of the flock. The fear that rules the hearts of some of us that the convert may get his head turned if he receives too warm a welcome to our household often seems to drive worthy souls to an extreme of rigidity that is frost-biting in its effect. "Put yourself in his place!" What a rule of life that is! In Monsignor Benson's words:

> Before you criticize converts make perfectly sure that if God had called upon you to do what many of them have to do, you would have done it. I don't think, making all due allowances, that it is really because of any uncharitableness on the part of old Catholics that this criticism becomes necessary; and probably you do not say those little things that might hurt them. But on the other hand, be sympathetic, and you will find a ready response.

"Old" Catholics, as Monsignor Benson called them, have a double relationship to the convert: they have the responsibility of helping him; and they have the duty of learning from him. There was never a newcomer into the Church yet who did not need and desire "the touch of a friendly hand" to make the so-new and so-strange ways of his Father's Mansion easy and familiar for him; and there never was a convert yet, the new-born vigor of whose faith, whose joy in possessing the truth, whose

aspirations and ideals, could not quicken and enliven the religious life of those who have had the good fortune to enjoy the Church's graces and benefits all their days.

Some foolhardy critic once had the temerity to call Monsignor Benson a "turncoat." "I deem it no disgrace," responded the Monsignor, "to turn my coat because I had it on inside out." Catholics who have the right spirit will not make the newcomer uncomfortable by pointing out with the finger of curiosity, or the finger of imagined superiority, the fact that sometimes the convert's coat hangs a little strangely at first, or doesn't seem to be exactly a tailor-cut fit.

An Issue Between Science and Faith

ALFRED RAHILLY, M.A., B.Sc.

IN spite of the numerous and excellent treatises on apologetics now accessible, it is not always easy to grasp the precise issue between science and faith; the essential becomes obscured in the multiplicity of detail. A schematic illustration may therefore help us to appreciate the problem. Suppose that there are two men, one of whom, A, sees, or claims to see, an object which B emphatically declares he cannot see. In the discussion which arises, A maintains that, as far as concerns this particular class of objects, B is blind; whereas B roundly denies that there is anything at all to be seen. As a literal fact, this is the impasse to which the discussion of Blondlot's famous N-rays led; but I instance it here merely as typical of the conclusion to many a religious controversy. The question is: Can we get beyond this barren contradiction? Could not B, for instance, maintain that the laws of vision which A upholds are self-contradictory or at least have no possible analogy with the ordinary visual laws acknowledged by both? And A might retort that the admitted deficiencies in B's vision render further lacunae probable, and that B ought to improve his vision either by practice or with extraneous optical aid.

This latter stage of the controversy seems more promising and it is here that the analogy will be helpful. B, the man of science, maintains that his vision represents the triumph of pure reason and that the vision of faith claimed by A is the outcome of some mystical process which is essentially irrational or at least non-rational. Now what can A answer in defense of faith? He can deny that there is any such absolute distinction between the methods of science and faith; he can show that faith is the higher analogue of science and equally rational in its workings.

In what sense, then, is science rational? In the same sense as man is rational, as an ideal rather than an actuality. Reason is but a single factor in us, often weak and dormant, requiring extraneous help and appeals to sense-intuition. This is not stated in order to decry reason, but only to urge that the process by which we reason, the faculty wherewith we see reasoning, is conditioned and finite in every one of us. There are, no doubt, great differences of degree, but none of kind. None of us is rational in the sense that he can apprehend argument apart from sense-impressions and independently of acquired mental habits. Pure reason carries us only a very short way; if the modern student progresses rapidly, it is simply because he can climb on the shoulders of a Euclid or a Newton. Every professor knows how indispensable are appeals to intuition and experiment to aid the reasoning even of advanced students, how strenuous a resistance preconceptions make to the entrance of fresh ideas, how slowly and painfully is room made for new facts and new theories. The reasoning may be faultless, but nevertheless without careful psychological preparation the pupil will not apperceive it, he will not "take it in." And it is important to notice that the historical development of science is parallel to its growth in the individual mind. In each generation, of course, the men of science regard themselves as the embodiment of pure rationality, but to the next generation they appear encrusted with the limitations and prejudices of ordinary humanity. So too the individual student, "scorning the base degrees by which he did ascend," is at each stage oppressed with a sense of finality and cocksureness, which is dissipated only if he makes further progress.

In this matter of scientific truth it is important for us to acquire historical perspective and to rise above the dogmatism of the current text-book. To do this it is not necessary to revert to Thales or Aristotle; a few modern instances will suffice. It was in the heyday of the enlightenment (1790) that the Paris Academy received with ridicule and incredulity a report submitted by the municipality of Juillac in Gascony, wherein more than 300 signatories testified to a fall of stones; contemporary science had no room for meteorites. It was through the opposition of Laplace, the very ideal of frigid mathematical logic, that Fresnel's researches on light-diffraction were long delayed, mislaid and even lost. The now famous memoirs of Mohr, Mayer and Helmholtz were refused publication in the best scientific periodicals of their time; Ruskin's "Unto This Last" met a like fate at the hands of the economists. Even in mathematics we meet the same reluctance or inability to admit new ideas; the influence of Newton for centuries retarded mathematics in Cambridge; the first edition of Grassmann's "*Ausdehnungslehre*" (1844) was sold as waste

paper and Grassmann took to philology and translated the *"Rig Veda."* To come nearer our own day, the biological researches of Mendel and Gibbs's great memoirs on energetics were for a whole generation ignored. And to show that contemporary science is no exception I might instance the opposition of Kelvin to the newer ideas on radioactivity, the horror which some chemists feel even yet for ions and electrons, the repugnance to the theory of *quanta* still shown by adherents of the classical mechanics, the scientfiic boycott—the word is not too strong—which still exists among Darwinians and Monists against the facts and proofs of Mendelism and vitalism, the scornful rejection, on the part of older psychologists like Wundt and Titchener, of the newer methods inaugurated at Würzburg and Louvain.

In the face of all this how can we set science apart from the other cognitive efforts of the human mind or invest its conclusions with unique certitude? The perception of any type of truth is psychologically mediated, it is dependent on the development of a corresponding faculty or habit, it is therefore subject to inevitable limitations. This principle, as I have shown, applies not only to faith but to science itself. Faith, indeed, presupposes a more searching preparation of soul and demands a deeper experience; but it is not the less rational on this account, rather the contrary. Anyone can grasp the elementary truths of mathematics or physics, whereas ethical appreciations normally require cleanness of life: nothing so prejudices our moral judgments as an immoral life. Are we therefore to conclude that ethics is less stable or less true than physics? We ought rather to deduce that the higher and more complex is the domain of truth or beauty, the greater preparation and the more complete faculty do we require for its perception.

To the man of science, then, I would say: the pedagogy of faith is but the higher analogue of the teaching of science. You cannot have science unless you first create the scientific mind; so you cannot have faith without first having the faith-mind. Blessed are the clean of heart for they shall see God. You rightly object to a theologian discoursing on science without having had a scientific training; but you are wrong in assuming that faith is at the beck and call of everyone, that a classical scholar or an archeologist or biologist can without further ado reject the light of faith. What if faith be beyond their competence as science is beyond the layman and moral ideals beyond the depraved? Perchance they lack the light because they lack the vision? For the vision of God's Kingdom is promised not to scientific experts, not to philological specialists, but to little children. It is quite true that the man of faith cannot understand science unless he become a specialist; it is equally true that the man of science cannot enter into the kingdom of God unless he become a little child. It sounds very crude and old-fashioned in this great twentieth century; nevertheless it is the teaching of Christ.

Catholic Chaplains in the Mexican War

THOMAS F. MEEHAN

WHEN the war with Mexico, resulting from the annexation of Texas, began there were, as there have been in all the wars in which the United States have been engaged, many Catholic soldiers in the army that took the field. At that time the law did not provide for the appointment of chaplains, and much indignation was rife throughout Catholic circles over the punishment inflicted by fanatical military chiefs on Catholic soldiers who had refused to attend Protestant services sanctioned by regimental officials. This trouble greatly annoyed President Polk, Secretary of State Buchanan, Secretary of War Marcy and other civil officers. By request Bishops Hughes of New York, Portier of Mobile and Kenrick of St. Louis, who were in Baltimore in attendance at the Sixth Provincial Council of the Hierarchy, went to Washington, on May 20, 1846, and called at the White House where President Polk consulted them about the appointment of Catholic chaplains for the army. He expressed a great wish to have such appointments made and asked the Bishops to give him the names of two priests to whom commissions would at once be issued.

After a very pleasant interview with the President the Bishops retired to Georgetown College and decided that two Fathers of the Society of Jesus should be selected. On consultation with Father Verhaegen, the Visitor of the Society, Father John McElroy, then pastor of Trinity Church, Washington, and Father Anthony Rey, the Minister at the College and Secretary to the Provincial, were designated for the chaplaincies. Their names were sent at once to President Polk, who directed that they be appointed chaplains for the Catholic soldiers. What happened after this is told by Father McElroy in a reminiscence he contributed to the *Woodstock Letters* (Vol. XV, 1886):

> In a few days, says Father McElroy, the two Fathers called on the Secretary of War for instructions how to proceed. He (Mr. Marcy) received us very affably, expressed his desire that we should visit the President, and ordered his chief clerk to prepare letters for the Commanders of different posts to facilitate our journey; besides he requested me to give him my views of what he should expect while with the Army, which I sent him a little later in writing and which he embodied, almost transcribed, in his despatch to General Taylor. The Secretary introduced us to the President who received us with great kindness and regard, he expressed a hope that our mission would be one of peace; that *we* carried not the sword, but the olive branch, that our mission would be a refutation of the erroneous opinions held in Mexico, that the United States warred against their religion, etc. He continued to state very frankly the great desire he had to bring their matters of dispute to an amicable conclusion.
>
> As neither of us could speak Spanish I proposed to the President the propriety of associating with us a third clergyman who was familiar with the language. He very promptly adopted my suggestion and told the Secretary to embody that in his despatch to the General-in-Chief, where it will be found.
>
> In a subsequent interview the Secretary of War asked us what we thought sufficient for our expenses. I replied that I was ignorant of it, not knowing the country, our manner of living, etc. He observed that when the law authorized chaplains their pay was from $1,000 to $1,200. I told him that this would appear to be sufficient, he inserted in his despatch the larger amount. Although there is no law of Congress authorizing the appointment of chaplains for the Army the President in our case made out our commissions by virtue of his discretionary power, besides the pay of $100 a month, our traveling expenses to and from the seat of war were to be defrayed. An advance to each of three months' pay was made and $100 each for traveling, making in all $800. This sum we received at the Quartermaster's office in gold on June 1, 1846.

The letter of the Secretary of War to Father McElroy states the views of the President precisely and was as follows:

War Department, May 21, 1846.

Sir:

The President is desirous to engage two Reverend gentlemen of the Roman Catholic Church to attend the army of occupation now on the Rio Grande to officiate as chaplains, etc. In his opinion their services would be important in many respects to the public interest, particularly in the present condition of our affairs with Mexico. Having sought information as to the proper persons to be thus employed, his attention has been directed to you, and he has instructed me to address you on the subject in the hope that you may consider it not incompatible with your clerical duties or your personal feelings to yield to his request.

It is proper that I should apprise you that the existing laws do not authorize the President to appoint and commission chaplains, but he has authority to employ persons to perform such duties as appertain to chaplains. Should you consent, as the President hopes you will, to visit the Army and remain some time with it you will be allowed a reasonable compensation for expenses and services. Your views of what that ought to be you will, if you please, suggest to me.

When the law authorized the appointment of chaplains as it formerly did, the pay and emoluments were about $1,000 or $1,200 per annum. This amount would be readily allowed together with the expenses of traveling to and from the Army.

I should be pleased to be favored with a reply to this communication at your earliest convenience.

I have the honor to be,

Very respectfully,
Your obedient servant,
W. L. MARCY,
Secretary of War.

To the Reverend
John McElroy,
Georgetown College.

A similar letter was sent to Father Rey and both communications, as will be seen, were written the day after the visit of the Bishops to President Polk. The instructions given to General Taylor by Secretary Marcy in regard to the standing, pay and expenses of the two chaplains are to be found in the following letters:

(*Confidential*)

War Department, Washington, May 29, 1846.

Sir,

The President has been informed that much pains have been taken to alarm the religious prejudices of the Mexicans against the United States. He deems it important that their misapprehensions in this respect should be corrected as far as it can be done, and for that purpose has invited the Reverend gentlemen who will hand you this communication, Mr. McElroy and Mr. Rey of the Roman Catholic Church to attend to the army under your command and to officiate as chaplains. Although the President cannot appoint them as chaplains yet it is his wish that they be received in that character by you and your officers, be respected as such and be treated with kindness and courtesy, that they should be permitted to have intercourse with the soldiers of the Catholic Faith, to administer to their religious instruction, to perform divine service for such as may wish to attend whenever it can be done without interfering with their military duties, and to have free access to the sick or wounded in hospitals or elsewhere.

It is confidently believed that these gentlemen in their clerical capacity will be useful in removing the false impressions of the Mexicans in relation to the United States, and in inducing them to confide in the assurance you have already given that their religious institutions will be respected, the property of the Church protected, their worship undisturbed, and in fine all their religious rights will be in the amplest manner preserved to them. In fulfilling those objects you are desired to give these gentlemen such facilities as you may be enabled to afford, and at such times as in your judgment may be most prudent.

You are requested also to cause to be provided for them such accommodations as will render their abiding with the Army comfortable to themselves. It is believed that when chaplains were allowed by law to the Army, they received in pay and emoluments from $1,000 to $1,200 per annum. This amount will be paid to the gentlemen named in this letter.

As these gentlemen do not speak Spanish they have been desired by the President to associate with them another clergyman who both understands and speaks it; such person recommended by them you will receive on the same footing as themselves.

Very respectfully,
Your obedient servant,
W. L. MARCY,
Secretary of War.

Major-General Z. Taylor,
Commanding Army of Occupation
on the Rio Grande, Texas.

The letters issued to the chaplains to facilitate the details of their traveling and accommodations on the way to the front were worded in this fashion:

War Department, May 29, 1846.

Sir,

The Reverend gentlemen (Mr. McElroy and Mr. Rey), who will hand you this, are the bearers of a communication from this department to Major-General Taylor, who will please provide them with cabin passages, in good sufficient transport to Point Isabel, whence they will receive safe conduct to General Taylor's Headquarters.

Very respectfully,
Your obedient servant,
W. L. MARCY,
Secretary of War.

Lieutenant-Colonel Thos. Hunt,
Deputy-Quartermaster General,
United States Army,
New Orleans.

The letter to the commanding officer at Fort Polk, Point Isabel, Texas, said:

War Department, May 29, 1846.

Sir,

The Reverend Mr. McElroy and Mr. Rey are the bearers of a communication from this department to Major-General Taylor; they are recommended to your courtesy and hospitality, and you are requested to take such measures as will ensure their safe conduct to the headquarters of General Taylor.

Very respectfully yours, etc.,
W. L. MARCY,
Secretary of War.

Fathers McElroy and Rey left Georgetown on June 2, 1846, and arrived at Fort Polk on July 2. In the hospital there they found fifteen wounded Catholic soldiers all Irish except two, who were Mexicans. Thence they passed on to Matamoras which was reached four days later. The Mexican *Padre Cura* Rodriguez received them hospitably and invited them to stop with him, but they took rooms in the house of an American paying him $10 a week for their board. When they called on General Taylor he "received us in the most friendly manner and begged us to give him the opportunity of rendering us all the service in his power." Father McElroy thought Matamoras had no houses of importance, "no good churches . . . so much for the effects of the revolution. Since the Spanish yoke was cast off not one church as yet has been erected throughout all Mexico whereas in towns existing when the revolt commenced are to be found good substantial churches well adorned."

Early in August General Taylor advanced to Comargo on the road to Monterey, and as a large proportion of his command were Catholics Father Rey accompanied him. He was present at the battle of Monterey fearlessly ministering to the combatants, but, some time after, venturing out into the country alone he was murdered by Mexican guerillas. His body was never recovered. Father Rey was born at Lyons, France, March 19, 1807, and became a Jesuit novice in Switzerland in 1827. From 1840 he had labored in the United States as professor of philosophy at Georgetown, as Secretary to the Provincial and Vice-president of Georgetown College.

Father McElroy continued to act as chaplain for most of the

war and then returned to Boston where he labored for seventeen years during which time he built the Church of the Immaculate Conception and founded Boston College. He frequently visited New York and was with Archbishop Hughes when that prelate died. In 1868 he lost his eyesight, but an operation restored it for five years. He then became totally blind. Born in 1782, in the County Fermanagh, Ireland, he landed in Baltimore in 1803. Three years later he entered the Jesuit Novitiate at Georgetown and was ordained priest in May, 1817. As he lived until September 12, 1877, he was a link from the days of Carroll almost to our own.

Apropos of this Mexican war episode it may be noted that, when thirteen negro soldiers were hanged for mutiny at San Antonio recently, the Associated Press sent out a statement from Washington that there was no precedent in the annals of the United States Army for such an execution of mutineers save one case of the members of "St. Patrick's Battalion," who had deserted to the Mexicans at Chapultepec, and having been captured by General Scott's soldiers were shot by his orders. I sent to Washington for the official data of this Chapultepec case and Adjutant-General McCain answered with the statement that a search of the official records had been made several times and nothing had been found concerning the "St. Patrick's Battalion" episode. He said he regarded it as a myth, and that various persons had tried in years past to find something authoritative about it but without success. The inferential slander of the statement and the malice of its originators, who have sent it broadcast on several recent occasions, are perfectly obvious.

COMMUNICATIONS

Letters, as a rule, should not exceed six-hundred words.

Newman's Correspondence

To the Editor of AMERICA:

Replying to Mr. Thomas F. Marshall, who, in the issue of AMERICA for February 2 seeks a reason for the non-appearance of letters to W. G. Ward, Hope-Scott and Faber, in the "Letters and Correspondence of John Henry Newman," might one suggest that most probably there was no correspondence between the great Tractarian leader and the gentlemen in question previous to the year 1838? Hope-Scott, Ward and Faber can hardly be called contemporaries of Newman. Born respectively twelve, fourteen and twelve years after the great Oratorian, they were undergraduates at Oxford when John Keble in July, 1833, mounted the pulpit-stairs of St. Mary the Virgin to sound the tocsin of the great movement, and consequently (with the possible exception of Hope-Scott) unknown to Newman at the time the movement got under way. It is only by the widest acceptation of the term that they can really be called Tractarians at all. Certainly, we have the Cardinal's own word for it that Ward was not. "Your father," he writes to Mr. Wilfrid Ward as recently as 1885, "was never a High Churchman, never a Tractarian, never a Puseyite, never a Newmanite." They were all three of that body of younger men who "cut into the original movement at an angle, fell across its line of thought and set about turning that line in their own direction." This, if we are to believe Newman's own words, was about the year 1838, when he first met Ward and Faber.

Jersey City. FRANCIS J. MCCONVILLE.

Our Oldest Girls' School

To the Editor of AMERICA:

Would you kindly allow me to call attention to an error in historical data in an article published in AMERICA for December 22, 1917? Our copies of AMERICA, whose weekly advent we hail with so much pleasure, have been very much delayed in the mails during the last six weeks. This accounts for our not having written to you at an earlier date.

In the interesting article entitled "The Patron of the Destroyer Jacob Jones," by Thomas F. Meehan, we read the following:

> Commodore Jacob Jones was the father of Sister "Stanny" Jones, who, from 1825-1879, was one of the most famous educators at the Academy of the Visitation, Georgetown, D. C., the oldest Catholic institution for the higher education of women in the United States.

The Catholic Encyclopedia gives June 24, 1799, as the day of the opening of the school in Georgetown. The Ursulines arrived in New Orleans on August 7, 1727, and within a few days began their zealous labors as educators of the young girls of the colony and of the newly founded city of New Orleans (1718). One of these pioneer Ursulines, writing to her father in France, on October 27, 1727, speaks of "more than thirty boarders" in the academy, besides a larger number of day pupils.

New Orleans. S. S. S.

[Our correspondent is assuredly aware of the fact that Louisiana was not ceded to the United States by France until December 20, 1803. The writer of the article in question meant to imply nothing more than that the Visitation Convent of Georgetown, D. C., was the oldest of the Catholic educational institutions for the higher education of women founded in the original United States territory.—ED. AMERICA.]

Some Irish Old and New

To the Editor of AMERICA:

Mr. Philip J. Libby, on whose letter, published in a previous issue, Mr. J. O'Brien made some comments in AMERICA for February 2, passed to his eternal reward on December 18, 1917, fortified by all the rites of our beloved Catholic religion. He was a man of profound scholarship and sound and unostentatious learning. As one of his life-long friends, I should like to answer Mr. O'Brien's letter, and reply to a few of his remarks, pointing out those which show some reason in their argument, or which seem to me important. An education at some of our secular universities, near Boston, would have produced in the scholar some of the qualities hinted at in Mr. O'Brien's letter, but Mr. O'Brien is profoundly ignorant of a Holy Cross training, otherwise his letter would bear a different tone. His conjecture as to the origin of Mr. Libby's family is very amusing, being, like Mahomet's coffin, "between the devil and the deep sea." An argument should be followed by facts, not conjectures based upon the dreams of the imagination. Mr. Libby's family came from the counties Cavan and Meath; "whose families were never anything in Ireland" is an argument of little weight; statements can easily be made without fear of successful contradiction, especially when the facts and data are 3,000 miles away from the scene of the argument. A loose thinker may content himself with a single statement or expression for a large class of related ideas; hasty conclusions are sometimes made upon unverified information. Mr. O'Brien ought to know that a question cannot be answered by asking another. I still insist that he has not convinced me that Mr. Libby was not right in every respect when he penned the statements contained in the letter which was published. The writer has one regret in life: he received his education in a secular university; if he had to begin life over again he would choose a Catholic college to equip himself for the battle of life, but, thanks to good Catholic parents, he has succeeded in retaining the faith, which he came dangerously near losing in a secular university.

Boston. JOSEPH MATTHEW SULLIVAN.

To the Editor of AMERICA:

In your issue of February 9, L. J. attempts to diagnose the Irish character and comes to the conclusion that the average

Irishman is a "truckler of a very vicious species." Both the "mere" Irish and the "made-over" Irish come in for their share of denunciation. I think that one or two of the statements therein made might stand correction. In general L. J. finds that the Irish, as a race, have displayed very little constructive ability here in America. The Irish, in my opinion, have contributed more than any other race to the upbuilding of this country. In the first place they have come here, made their homes here and become citizens here. They have brought up their children as loyal and patriotic Americans, and in time of war, as history will attest, they have been at the forefront as defenders and preservers of the Union. Likewise they have been the upbuilders of religion and morality among us. What position would the Church in America hold today in the eyes of the world had the Irish, clergy and laity alike, been shirkers and slackers and not upbuilders? The presence of the Irish in America, as an integral race, has been a living protest against the decadance of morals, which is so rapidly becoming a characteristic of the American people. Now this is more than can be said of some other races. Do not these efforts to preserve both the Church and the State show constructive ability? If not, what more could be asked for? As for an example of "aping the English," L. J. would be wiser if he looked to the Vanderbilts, Goulds, "Walled-off" Astors and other native, well-bred and blue-blooded aristocrats than to the Irish. Perhaps they have not fashioned their manners after the rules of Anglo-Saxon hypocrisy, but at least let credit be given where credit is due.

Manchester, N. H. J. M.

To the Editor of AMERICA:

The Irish should be organized, writes E. J. S. in your issue of February 9, they should be taught the glories of the Irish in Ireland and America. But I would add that they should be taught the glories of the past only as motives for making men of Gaelic blood glorious in the future. The emphasis must be laid on the glorious deeds that the Irish should accomplish. Irish glory, and this they must be taught above all things, is spiritual glory, or it is nothing. The Irish have accomplished no work worthy of the world's admiration, but apostolic work. In this their glory is transcendent. Talent they have, but their sensitive psychology is such that they need an apostolic motive, a spiritual motive to sustain them to the completion of any task.

It is a mistake to imagine that the Irish in America are unorganized. They have organizations, but often they have not the right motives for such organization held before them. An Irish organization whose motto is not "For God and Souls" can only breed children of violence or a gospel of hate. The Irish who bicker, lack charity; they also lack broad education. And here, to my mind, lies the crux of the Irish problem in America. The sons and daughters of Irishmen who have made money here, have only learned by their education that the bickering Irish are absurd. They have not learned what they should be taught, that they are the natural leaders of the Irish in America. They have a mission to convince America that the Irish have traditions, pre-eminently that of St. Patrick: "Souls must be saved at any sacrifice." There are corollaries which follow from this. All the old families can study them in their great men who laid all their talents at the service of the Church, whether as laymen or as priests.

Too many children of Irishmen, who have graduated from Catholic colleges and academies, think they do enough if they stay in the Church. They are in a state of transition. It is dangerous. They should make friends with the "organized Irish," from whom disgust has too often estranged them. They should try to solve the Irish problem in America. In Irish celebrations there is too much recurrence to the past; too much flag-waving, too many periodic sentences. We must talk about the future, and a spiritual future at that. We have other things to do besides freeing Ireland.

Baltimore. G. O'N.

Drifting on Shoals

To the Editor of AMERICA:

Of all fundamental conditions of society none is of greater moment than that of the propagation and preservation of the human race. Beside it all other sociological and material conditions fade into insignificance. It is self-evident that only a few decades without a single birth would mean practically universal depopulation, and though the supposition is an improbability, still we are undoubtedly facing a diminishing birth-rate, especially among the better class of American-born citizens. There is no need of statistics to support the above: we need only compare the number of children born twenty-five years ago in our immediate neighborhood with the number born these days, and I feel certain the comparison will drive home the point.

It is the great middle class, the class from which have sprung, and from which will continue to spring, the ablest, the cleanest and the best of men and women, which leavens the whole mass and constitutes the backbone of our nation. In this class, the birth-rate has most materially fallen off. This means that the curse of selfishness is sapping the very roots of life. It means the decay of spiritual ideas, the death of true patriotism, and the breaking up of homes. It means the divorce court and the triumph of sensualism. It means the loss of the incalculable benefits of parenthood.

The responsibility which children bring inculcates self-denial and self-restraint. Thinking for others becomes a habit. Those who are childless through their own wrong-doing, do not know the pleasures of self-denial; their natures become narrow, selfish and warped, and their souls self-indulgent. It is a truism that from large, well-born families come our best citizens. They early learn self-reliance, are free from false sentiment, are tolerant and helpful, without the egotism and self-consciousness so commonly seen in the only child. Luxury seldom enters into such a home, satiety is unknown with its blasé expression, want may even show its gaunt shadow. Despite this, there are more manly men and womanly women found in large families, and more real happiness than is ever dreamed of by a childless couple, or where a single child is surfeited, stunted and spoiled by needless luxury and display. The large families of our forefathers were big factors in the upbuilding of our country. But we are slowly drifting upon the shoals of a decreasing birth-rate, on which France has already stranded her best hopes, with the selfishness, worldly prudence and sensualism for which it has stood sponsor.

We are not brought into this world for ourselves alone. Humanity has placed a heavy mortgage upon each one of us and demands satisfaction, or she will exact a penalty. And is it a hard mortgage to satisfy? Is a little bundle of pink and white helplessness so very objectionable? Is there anything in this world—position, wealth, honor or achievement—that can balance it? Parents know there is not. It is to the little graves we turn and not to the larger mounds, in our keenest anguish; to the little graves our hearts are drawn in our hour of triumph. The little shoes, the little dresses, the little tin soldiers covered with rust, and the memories sweeter than dreams of a honeymoon—these are life's immortelles that never fade.

There is a certain proportion of marriages, proportionately small in numbers, that are unfruitful through no individualistic cause; but as a rule, the childless couple is childless, and the one-child family is limited to a single offspring, through deliberate restriction. What reasons and what influences are operating to produce this state of affairs? They are many and various: the extra expense which children bring, plus selfishness that refuses to deprive itself of any pleasure or luxury for the child. Many young men in the various walks of life will not marry

until financial success is an established fact, or, if they do marry, they refuse to be burdened with children. Girls who had been earning their own living previous to marriage, and who often acquire erroneous ideas of life through their associations, frequently refuse motherhood. Another factor is life in boarding houses or apartments where children are taboo. It is considered almost vulgar and bourgeois in a certain class to have a family. How the modern mother pities her darling daughter if she be an expectant mother! Many, many reasons, but never a valid one, and every one of them based on selfish motives. The world does homage to the man who works and the soldier who fights, but to a greater extent should a civilized community do homage and reverence to the married woman who performs her duty.

Montreal. W. A. L. STYLES, M.D.

The "Non-Sectarian" Y. M. C. A.

To the Editor of AMERICA:

I am under the impression that the following account of my experience as an American and a Catholic with the "non-sectarian" organization known as the Y. M. C. A., will not only interest the readers of AMERICA, but will also open their eyes to the realization of the anti-Catholic and un-American body of women and men at the helm. In the first week of December I applied through that organization for the opportunity of going "Over There" as a canteen worker. I was some few years beyond their age limit, but to that they made no objection, for they had sent over many just as old, and older, so long as I was physically fit and could pass their physician's examination. They did not, as you will see later, give me a chance to comply with this last requirement. I was accepted, references being satisfactory, with gusto, for two reasons: I had offered to pay all my own expenses, amounting to not less than $3,000 a year, and I am thoroughly at home in the French language and know northern France and its people. Before leaving their office I made out my application papers and gave the four references usually required. The latter were looked up at once, possibly with the hope that there would be a loophole for refusing me. Among the written questions is "What is your denomination?" The secretary, Mr. Hamlin, who looked over my paper and noticed what mine was, immediately began telling me of the most harrowing conditions "over there," and asked whether I was "quite sure," and so forth, that I could "stand it." To all this I had one reply, "Yes."

Finally at the end of five weeks I received a letter asking me to meet the Appointment Committee at the Y. M. C. A. This consisted of two women, Mrs. Mead and Mrs. Cutting. The former, while very courteous, began the same tactics as Mr. Hamlin, placing horror after horror before me. As I was not to be daunted, the latter could hold out no longer and blurted out, "You are a Roman Catholic, are you not?" When I looked my surprise at the question, and asked what religion had to do with an American citizen trying to do her duty toward her country, her response was, "Why do you not go to France under the auspices of the Knights of Columbus? They are in the field to compete with us." The result of all this was to postpone their decision for three weeks more. By this time I had decided to push them to the wall and make them show their hand. I was called again to meet the "Appointment Committee," the hour set being 10 a. m., and after waiting an hour and a half, I was permitted to meet the "Appointment Committee" (of one), Mrs. Slade. Without loss of time she informed me that they had just received a cable from France not to send over any more canteen workers at present. By this time you will observe that they had had me on their list eight weeks. When I questioned her true reason for refusing and accused her of being influenced by the sectarian principles of the Y. M. C. A., and as proof called attention to the question, "What is your denomination?" on the application paper, she answered, "That is for the purpose of securing religious workers. As a matter of fact those with whom we have had trouble abroad are our workers who lay claim to no religion." So you will observe that anyone so long as he is not a Catholic may go abroad through the Y. M. C. A.

These canteen workers of the Y. M. C. A. do not, as is generally supposed, live in the huts built by the Y. M. C. A., but live in the houses of the peasants of France. Is it not possible to send over half a dozen Catholic women who could look over the ground and start the ball rolling? Once on the spot it would be easier to decide just what is needed. From this distance the matter seems much more complicated than it is in reality. It is much to be regretted, when our country needs every available man or woman who is willing to do his or her duty that the question of what church you attend, or whether the first initial of your religion is a "C" or a "P" should be the cause of holding back those who consider themselves capable of benefiting our soldiers on the other side.

New York. S. T. C.

Worse than Apathy

To the Editor of AMERICA:

In your issue of January 26 there was an interesting letter from Mr. Michael Williams, who justly complains of Catholic inertia and gives an illustration of its damaging effects. Such a complaint might be lodged against Catholics in every city, with few exceptions, from the Atlantic to the Pacific, in Canada as well as in the United States. But while the subject is under consideration I might take occasion to register a complaint against not only the inertia and apathy of Catholics, but also against the hostility of Catholics to our defense of the Church through the medium of the secular press. Even when it does happen, as in the case of Ottawa, Canada, that the newspapers allow us to present the Catholic side of the case, we meet with a chorus of protests from our people, who attempt to discourage us in our endeavors to uphold the Faith. Were this my own personal experience alone I would regard the protests as a hint of my own incompetence to deal publicly with the various questions that come up. But I find on consulting other persons, clerical and lay, of undoubted ability, that they, too, have been discouraged in similar efforts.

What is the cause of this opposition? It seems to me that we in America, or to be more precise, the Irish Catholics in America, who have been emancipated from the condition of slavery under the British oligarchy, have not yet realized what that emancipation means. We still imagine, as the Canadian *Freeman* remarks, that we live in penal times, or rather, that we exist on the sufferance of our former oppressors, or that we are beholden to Protestant benevolence for our present liberty. This is a delusion that may have disastrous consequences if we persist in it. If we do not take advantage of our freedom to dispel ignorance concerning the Church, its doctrines and its aims, we may once again be reduced to a position of subservience, or see the influence of the Church decline. Witness the alarming state of the Philippines after three centuries of Catholicism. Behold Mexico. When have the enemies of the Church ceased in their attacks, or drawn the line as to how far they would go in oppressing us?

If we are not called upon to suffer for the Faith in these countries it is because we are enjoying the fruits of the sufferings of our forefathers. But our fancied security should not make us fail to defend the Faith, whenever and wherever it is attacked. Our pens are our weapons. We should keep them ever ready for use. With the Masonic forces, with their agnostic cult, holding a strong grip on education in North America, we have a tremendous battle to fight, not only to safeguard the Church, but to uphold Christianity.

Ottawa, Can. E. O.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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The Magazine Campaign Against the Pope

ONE of the most outrageous calumnies against Benedict XV, the Italian clergy, and the Catholic Church that has appeared since the beginning of the war, was given a place of prominence in the *Saturday Evening Post* for February 9. The manner in which that weekly has met the protests of outraged Catholics leaves but one conclusion possible. It is that decent men of every faith, and all good Americans, whose first aim is a united drive against the common enemy, will henceforth feel obliged to avoid a magazine whose editors are either too ignorant to know that they are disseminating calumny, or perfectly willing to malign a religion to which forty per cent. of America's fighting forces give allegiance.

In an article grotesquely misnamed "The Red Cross in Italy," Miss Elizabeth Frazer undertakes to outline the cause of the Italian reverses in the campaign in the North. "The chief coefficients," she finds in "the destructive peace propaganda carried on by the Austrians, the Catholics, and the Italian Socialist party . . . instigated, of course, from Wilhelmstrasse." That is to say, Italian Catholics, and first of all Italian priests, joined with the Socialists, Germans and Austrians, to preach treason. For Miss Frazer leaves us under no manner of misapprehension. "And so peace talk began to spread and to be disseminated—first by the parish priests in obscure country villages among the women whose husbands and sweethearts were bearing the brunt of the war," and, after the ground had been prepared by these false priests, the propaganda was continued by the Socialists and the Austrians. This carefully calculated scale gives to Catholic priests the first place in the ranks of dishonor. "So peace was breathed into their ears by their wives and sweethearts, and voiced openly by the Pope." The result was inevitable. It was the Italian rout.

In view of facts which all the world knows, it is difficult to see how the *Saturday Evening Post* can advance the excuse of ignorance, or escape the charge of a deliberate attack upon the loyalty of the Italian Catholic clergy and the good faith of the Holy Father. To the patriotism of the hierarchy, the Italian Government itself has borne witness, reluctant, perhaps, but unmistakable. In England, Cardinal Bourne forced the withdrawal of the miserable calumny uttered against the Holy Father by the *Morning Post,* while certain journals which unwarily preferred charges against Cardinal Merry del Val, were dealt with in summary fashion by the former Papal Secretary of State. How the *Saturday Evening Post* can have remained in ignorance of these facts is inexplicable. Furthermore, the Cardinal Secretary of State has been followed by a number of the Italian hierarchy in his open challenge to the calumniators of the Italian priesthood. These challenges have been met by further calumny in Italy and France, and now, it would seem, the campaign is to be introduced into the United States by a publication which claims the largest circulation of all American weeklies.

Are Americans, non-Catholics as well as Catholics, prepared to allow the campaign of calumny, engineered by men who hate the Catholic Church simply and solely because they hate Almighty God, to begin its operations in this country? In all good faith, many Americans accepted the persecution of the Church and of the Religious Orders in France, which began some fifteen years ago, as the just revolt of a burdened State against a tyrannical hierarchy. Only within recent years have they begun to understand that the powers which closed the churches in France and expelled inoffensive priests and nuns, are identified with the forces which would gladly tear Almighty God out of the heart of every citizen. It is that same spirit which today engineers the "drive on the Pope." Not without treason to our highest ideals can Americans allow this infamous thing an entrance into our united Christian country. The plain duty of the *Saturday Evening Post,* and of the Red Cross in Italy, so generously supported by American Catholics in their poverty, is a prompt and complete disavowal of Miss Frazer's utterly unfounded charges.

No Hymns of Hate

THE Committee on Public Information has issued an instruction, urging its "Four-Minute Men" to give no countenance to those insane diatribes against the enemy which have been aptly termed "hymns of hate." By this wise action the Committee has made the country its debtor. Contrary to a rather common persuasion, fostered by certain public journals and public speakers, the Committee believes that even in war hatred is out of place. From the military standpoint, it is always useless, and ordinarily, hurtful. A soldier who spends his hours trying to think up new motives for hating the Turks and the Germans, will have no more time for keen and careful fighting than the old woman who employed all her days in the chimney-corner, nursing her wrath to keep it warm. For "a busy man," observes the Committee,

"thinks mainly of his work," and the work of the soldier is to fight, according to the directions of his superior officer. "Frightful resolves" stirred by the recital of some atrocity, and carried into effect by deeds of individual rashness, have no place in a disciplined army. Our cause is just, and we are battling for the preservation of Christian ideals of truth and honor, which must be kept unscathed, if Europe is to remain civilized. For this reason, if for no other, appeals to so base and selfish a passion as hatred are altogether deplorable.

It is worthy of note, however, that the Committee's excellent instruction seems to be quite unaware of the distinction so familiar to all Catholics, of the vast difference between hating the sin, and hating the sinner. One is a Christian duty, the other, a transgression of the natural as well as of the Christian law. No one ever hated sin as did our Blessed Saviour, because as God, He alone understood its unmeasured evil, yet no one ever bore so great a love to sinners as He who died that they might live. In the present great conflict, we can have nothing but hatred for the greed and dishonor which has brought wo unutterable to half the world. As children of God, followers of Christ, we must hate sin above all things, and show our hatred, first of all, by keeping sin out of our own souls, and by doing all that we can to keep it from the souls of others. But in our conduct towards the sinner himself we fallible and short-sighted mortals can strive for no higher model than is exhibited in Him who was called the Friend of sinners. To give all that our country asks, generously and in abundance, that the war may be brought to a successful conclusion, thereby re-establishing the world on a firmer basis of peace and prosperity, is our plain duty, both as Catholics and as citizens. But as for those who are our enemies, let us ask from on high the strength which will enable us to utter with sincerity the words of our Blessed Saviour on Calvary, "Father, forgive them." For in truth, "they know not what they do."

Foolish Imaginings

THE sinking of the Tuscania and the consequent anxiety that tortured countless hearts in the interval between the announcement of the fact and the publication of the names of the victims have emphasized a tendency of the human mind which it is worth while to point out. By some strange inborn fatality the imagination of those who love is prone to run riot in timorous apprehension and gloomy foreboding upon the least pretext. By preference it conjures up the very worst and paints the most improbable disasters in such vivid colors as to give them a semblance of reality when they are only the creations of a disordered fancy. Men and women, who are wise, exercise a strong control over their imaginations and refuse to accept hallucinations as facts.

It is nothing less than folly to weep over the possible contingencies of the future. They may never come to pass, and in that case the tears shed over them are idle. There is no justification for the weakness of those who torment themselves with the prospect of sorrows that may never materialize; and people who allow themselves to be made the sport of such illusions show a lack of self-control that is reprehensible. Sensible people turn their minds from the contemplation of foolish phantasms almost as ruthlessly as they do from thoughts against faith. Such imaginings can only do harm, they cannot possibly do good. Wise precautions, based on cold reason, should of course be taken to prevent catastrophes; but to let the fantasy dangle before the anguished mind the details of cruel bereavement or bitter sufferings, that are at most merely possibilities, is not only useless but positively wrong. Let us wait until such things actually come to pass, we shall then have time, and enough, to lament them.

Savage Philosophy

QUITE recently a writer in a popular magazine denounced with a great show of indignation the "savage" philosophy of Prussia. To it he laid the world's ills, the groans and wasted blood of men, the sighs and tears of women and children. And he was right, for the Prussian military caste, intent on rapine, found a ready instrument of infamy in Kant, Goethe and Nietzsche, three apostles of emotion, who did much to obliterate from men's minds the saving idea of an objective norm of truth, entirely distinct from human whims and superior to them. The progress from Kant's practical reason, through Goethe's *Gefühl ist alles* to "Zarathustra," on whose pages the superman howls like an enraged demon, is easy and swift, for once emotions are exalted above intellect and will, degeneracy is instant to follow. The higher passions of the soul are soon submerged by the lower, and the claws of the beast forthwith appear. This is just what happened in Prussia, to the delight of the army, which was quick to erect the philosophy of crass passions into a coherent system of sheer brutality which aggrandizes itself at the cost of the blood of innocent folk.

The popular writer was correct in his estimate of Prussianism, but it is to be regretted that his drive ended with philosophy. A step further would have brought him to Prussian theology as evolved and expounded by such men as Ritschl and Schleiermacher. In this he would have found cause for more furious epithets, more vigorous denunciations. But perhaps he was sensitive of the feelings of theologians, and in the present crisis this is not a bad trait. But it is distinctly bad, and maybe cowardly, not to have uttered a word of warning against destructive tendencies in American thought. Such exist and have existed for some time past. Indeed, it is difficult to see how any German could be more lawless than Emerson, for instance; more blasphemous than Alcott, more reckless of standards than James. We have been saved from Prussianism not because our philosophy has been better

than Prussia's, but rather because the individualism and innate sense of decency of most Americans prevented the erection of blasphemy and wild emotions into a system. For this we should be thankful, and in gratitude for our escape from such turpitude we should see to it that America shall never be brought to blush because of the ravings of those who set themselves up as leaders of thought.

The Good Novelist's Tasks

THE late Mgr. Benson believed that nowadays the most effective way of teaching apologetics is through the medium of the artistically constructed novel. How successful he himself was in making that conviction practical is proved by the vogue his works of fiction have enjoyed. Protestants and agnostics who read his stories eagerly imbibed without realizing it the principles of Catholic belief and practice, while the children of the Church, who followed absorbingly the arguments for the truths of Catholicism which he so deftly wove into his plots, finished each successive Benson-book prouder than ever of their faith and better equipped than before to defend it. Such authors as John Ayscough, Canon Sheehan, Henri Bordeaux, René Bazin, Henry Harland, Mrs. Craigie and Miss Clarke in their novels have achieved with consummate artistry the same objects as Mgr. Benson. The tasks these authors set themselves are not easy ones to accomplish. For the thoughtful and responsible writer of today, as described by Professor Sherman, must know:

> How to present a view of life both wise and brave, answering to experience as well as to desire, serviceable to art as in the daily walk . . . How to give pleasure without corrupting the heart, and how to give wisdom without chilling it. How to bring into play the great passions of men without unchaining the beast . . . How to recognize the role of the nerves in human actions without paralyzing the nerve of action. How to admit the weakness of man without dashing his heroism. How to see his acts and respect his intentions. How to renounce his superstitions and retain his faith. How to rebuke without despising him. How to reform society without rebelling against it. How to laugh at its follies without falling into contempt. How to believe that evil is fleeing forever before good, but will never be overtaken and slain. How to look back upon a thousand defeats, and yet cling to the fighting hope.

If every high-principled fictionist, while keeping the interest of his readers sustained, and maintaining a fine quality of literary workmanship, has to discover a satisfying solution of the foregoing problems, a Catholic novelist, who is gifted with the qualities requisite for a successful story-teller, ought to find the problems mentioned easier to meet and settle than does the Protestant or unbelieving writer. For the Catholic novelist has at his command the deep knowledge of the human heart possessed by the ancient Church; he hears her living voice explaining the meaning and the application of God's eternal laws, and he knows with the certainty of Divine faith that her teaching is true.

But the Catholic novelist, however gifted he may be, seems fated to receive but scanty practical appreciation from large numbers of his coreligionists. Some will praise him enthusiastically but seldom read his books. Other Catholics, largely of the "wish-bone" type, will greet the mention of his name with a scornful sniff and bury themselves in a best-seller that "everybody is reading." Larger numbers still, because they have never learned to feel interest in any "literature" but the newspapers and the cheap magazines, are not even aware that Catholic novels exist. An excellent Lenten "devotion" for these three classes of Catholics to adopt would be the cultivation of a first-hand acquaintance with the works of our standard Catholic novelists.

Soldiers at Attention

FROM Camp Johnston, in Jacksonville, Florida, comes a letter which doubtless is but one of many that could be written in a similar vein. It tells of the wonderful success of a mission just given to our soldier boys by four Dominican Fathers. So great were the throngs in attendance that it was necessary to hold four services each day. At the earliest Mass two of the priests were daily occupied for more than half an hour in giving Communion to the men. Yet to attend this Mass the Catholic soldiers were obliged to rise an hour before reveille. On the closing day of the mission two priests continued for over an hour and a half to distribute the Holy Eucharist to the rows of eager soldiers that succeeded each other without intermission at the Holy Table. Some 2,000 listened in the open air to Father Cahill's closing peal of eloquence, impassioned with patriotic fire.

> A great deal of apostolic work is done by the men, writes the Knights of Columbus chaplain apropos of the Massachusetts soldiers gathered in this camp. They bring in delinquents, and those out of the fold who seek for instruction. Their religion is as open as a book. They do not parade it; they simply live it with great simplicity. Thus a number of them, on the way from the North, did not hesitate to recite their beads in public. "How many Catholics here?" asked one of them as he looked about in the car. Twenty or more gave the sign. "Come on up to the front and say the beads." There they gathered, knelt down, and said their rosary aloud. I tell them, adds the chaplain with enthusiasm, they put the "Mass" in Massachusetts.

In this spirit of religious devotion our country possesses the most unfailing assurance of success that can be given her. These men will be loyal to their Flag as to their Faith. They will be an honor to their nation as to their Church. They will preserve their hearts pure and their thoughts chaste, so that the strength of each will be as the strength of ten. They will not flinch before the foe as they do not flinch before those who might fail to respect the sacredness of their religious devotion. They will, in fine, respect the dignity of womanhood, whether at home or abroad, as they honor in the sight of men the Virgin Motherhood of her who brought to us the world's salvation, Christ her Son, the Model of every militant Catholic.

Literature

"MY FAVORITE AUTHOR"

IF you have ever made the experiment you have perhaps already noticed that few of your friends have favorite books or authors; and that of those few fewer still honestly enjoy a real favorite. Real favorites, I say, because it is so easy to deceive one's self in selecting or declaring a favorite author; and even if one has selected and declared, having is not using, nor is saying doing.

Where we are most apt to deceive ourselves in a "favorite" is with the vogue authors. Here that most elusive elf, vanity, will change mud to gold before our very eyes. What a pity it is to hear a high-school innocent proclaiming her infatuation with Browning when we know that not even the dons have cracked the Browning nut! The story of the society belle who had sounded the depths of Scott is not exaggerated. She was expressing her love of Sir Walter to a Southern colonel in terms like "adorable Ivanhoe," "enthralling Kenilworth," "sublime Guy Mannering" and so on, until at last the colonel coughed knowingly and asked for an appreciation of "Scott's Emulsion." "More wonderful than Ivanhoe!" was the exclamation. Such a blind friendship with vogue authors is not rare. We are too prone to read an author because other people do so, to be up to date. We profess to enjoy his company because fashion says he is a remarkable writer. If this is the way we reckon our favorite author, then those charming personalities who attract us on an initial meeting when all we know of their characters or sympathies has come by hearsay, may be said to be our favorite friends. How many air-baskets would not Aristophanes have for vogue authors if he lived today, that their coterie of gullibles might clasp hands in rapture, affecting to love what they do not in the least understand and to understand what they have never thought about at all!

Sometimes it happens that the vogue author is our favorite because he satisfies our passion for excitement rather than our thirst for friendship. O. Henry or Rudyard Kipling may become our favorites merely because they are full of the little surprises of life, require little of our attention, and are easy reading. True, most readers will have these "delightful writers" for friends and find in them much to love and admire, but these friendships are not based on sympathies that elevate and inspire.

Closely allied to the vogue favorite is the authorized favorite. Here instead of fashion or love of ease being the tyrant over our predilections it is literary authority. Of course, there is nothing like favoring the very best, but it is not necessary, and often not discreet. When we choose our friends we favor those whom, according to principle, we like best as most suitable for us. Shakespeare and Milton, Scott and Dickens, Burke and Newman are not the best authors for every spirit, much less favorites. Nine out of ten times those who boast of them as favorites must get in the rear and push themselves to read them. They are then favorites of the will, not of the heart. Because Olympus thunders "Shakespeare," we tie ourselves down to that book and suffer the embarrassment of misplaced sympathies instead of turning to more simple and congenial authors until the time is ripe for making a more hearty and hopeful trial.

The making of true friends can seldom be forced. Kindred spirits meet, smile, shake hands and fuse together unconsciously. If you find a best author your best friend, very well. Richard Grant White says something about reaching from his rocking horse—or was it his high-chair?—for his Shakespeare. A happy predilection! We can surely learn to love the best authors, and every encouragement should be given to the person who says "I will"; but only when we have learned to give them the first place in our hearts, and not during the days of formalities, can we honestly call them our favorites. Our first meeting with books is generally vicarious. And the grown-up who introduces us may become a good or a bad angel for us. A youth of twenty once startled a friend by declaring that he was four books deep in his third reading of Dickens. His explanation was that when fourteen, while reading Conan Doyle, his father had suggested that he was old enough to be trying Dickens or Scott, and he had done so with blessed results, now finding in Dickens his best of friends.

There is generally something wrong, too, with the man who has too many favorites, or is constantly changing them. Newman could wander from Addison to Johnson and Gibbon, but always with Cicero at his side. Stevenson could make out a list of "books that have influenced me," but must lead off with Shakespeare, and suggest a special mark of affection for his favorite, Hamlet. Most people will give a whole list of "favorites" with the appendix "I liked them all." But it is often this indefiniteness or fluctuation that hinders their making true particular book-friends. They are like the religious novice who was accused of having "particular" friends. The accuser kept giving names until over half the community had been mentioned; then the novice-master interposed with: "Well, if everyone is his particular friend, he has no favorite."

In the cases mentioned it is clear how one may be deceived in avowing a favorite author. A real favorite is rarer than a particular friend. Your best friend is not likely to be one imposed by fashion or authority, nor a mere popular good-fellow, nor a puppet of self-indulgence, nor one of a dozen equals amidst whom you vacillate. Favorite authors of these stamps are to be suspected. It is better to start all over and to cultivate a true favorite than to be deceived in the possession of a false one.

After all it is a matter of taste whether we favor this or that author. But in any case he must be a friend we like particularly well and preferred before all others, with nothing small or forced in our affections. One we can turn to at any time to feed our minds and console our spirits. In hours of silence he takes us along the paths of happiness, teaching us how to rejoice with simplicity and heartiness, and to act with sincerity and effectiveness, drawing always a smile for mean ambitions and unworthy aims. And when the hours are dark and all seems against us he opens his arms and speaks of courage and love, of the wise and beautiful things of life, or suffering and kindness and God. His old familiar thoughts, his noble feelings, his warm sympathies, studied time and time again, feed our hearts rather than our minds, and give a meaning to life and its nobler things that grows on us with each reading. This friend that knows so much of life, that speaks so well and sympathizes so perfectly with us—this is our favorite author.

A writer once asked what author besides the spiritual writers his readers would take to the death-chamber if given a month to live. Have you one to take? Which one? That is your favorite author.

PAUL J. SWEENEY, S.J.

REVIEWS

Epistemology, or the Theory of Knowledge, An Introduction to General Metaphysics. By P. COFFEY, Ph.D. 2 Vols. New York: Longmans, Green & Co. $7.50.

The thinking Catholic who is familiar with Dr. Coffey's excellent volumes on logic and ontology will welcome any philosophical treatise written for our schools of philosophy by this

distinguished master. His preceding books combine clear treatment and an attractive style with a thoroughness unequaled in English text-books on scholastic doctrines. Nor in this respect do they surpass the two volumes under review, which treat of human knowledge itself and the truth-value of that knowledge. Since many a system of false philosophy has gained vogue in schools because of the smooth insinuating style of its author, it is gratifying to find the true doctrine presented as attractively as Dr. Coffey presents it. Outlines of Catholic philosophy we have in abundance, and jejune text-books are multiplied to excess, but their frail frame needs the vivifying spirit of the professor's exposition.

The introduction of the work gives in historical outline the rise and development of theories of knowledge, and calls attention to the fact that the forerunners of the Cartesian and Kantian systems of epistemology lived some centuries before the Christian era; relativism and subjectivism received merely a popular recrudescence at the hands of Descartes and the seer of Jena, Greek sophists and Platonic academies having been long since ready-made prototypes. It is a pleasure to note that the author gives well-merited credit to the lately published manual of philosophy of Père Jeannière, S.J. While the present volumes are designed by their author as "primarily a text-book for the use of university students in philosophy," they are invaluable to the critical inquirer who would have in transparent English a clear and safe solution of those knotty problems which ever cling to the knowing of knowledge. The difficult question of evidence, the supreme criterion of truth and the ultimate motive of certitude, is elaborated *per longum et latum,* though there is necessarily presupposed a full knowledge of the author's volumes on the science of truth. Pragmatism and humanism, popularized by James and Dewey in this country, by Bergson in France and Schiller in England, and still holding sway as our latest philosophical fashion, are treated with conciseness and precision, the dilemmatic syllogism serving as the weapon of attack. Three main arguments are marshaled against the pragmatic school: its logical demolishment of all intellectualism, its self-contraction in the relativity of truth and its disastrous moral consequences. The popularity of pragmatism in this country is easily explained by our business tendency, which would put all things, even objective truth, on a strictly practical basis. A splendid refutation of this doctrine is found in the latter half of the second volume. W. C. N.

The Riddles of Hamlet and the Newest Answers. By SIMON A. BLACKMORE, S.J., A.M., Litt.D. Boston: The Stratford Company. $2.00.

So much has been written about the plays of Shakespeare in general and about Hamlet in particular that it seems as if nothing remained to be said, or at least nothing worth saying. And yet the volume before us proves that Father Blackmore found something new to say, and has said it well. He is intimately acquainted with the principal commentators of Hamlet, but his book is not a mere compilation. Where commentators disagree he ventures to decide, after summing up and weighing the arguments pro and con. He supplies a vast amount of erudition in a comparatively small space, and for that reason his book will be a great saving of time and a valuable aid to Shakespearean scholars, whether professors or students. The most original feature of the book is that it furnishes a new answer to old riddles by viewing controverted points in the light of Hamlet's religion. He shows that the hero was a Catholic by birth and education, that his faith was a living, abiding influence within him, and that his conduct throughout the play must be interpreted according to the principles of Catholicism. This point of view constitutes the chief merit of the book.

The 500-page volume is divided into two parts. The first part treats of general topics and collateral matter. The second is a detailed commentary. The first chapter examines how far the principal characters can be identified with the contemporaries of Shakespeare. In melancholy and weariness of the world, Hamlet resembles the dramatist himself; in other respects he bears a striking resemblance to Sir Philip Sidney, who was a favorite at the court of Queen Elizabeth. The next four chapters discuss the religion of Denmark in Hamlet's day, his education in Germany, and show that he was not a Positivist, a Pantheist or a Protestant, but a Catholic born and bred. The following chapters expose the nullity of the Queen's marriage, Hamlet's claim to the throne, his supposed madness, his apparent vacillation and other alleged defects of character. The writer holds that to admit the real madness of the Prince is to strip the tragedy of a tragic motive. The hero's hesitation is not due to excessive thinking or to weakness of will, but to real conscientious scruples. He wanted to be quite sure of his uncle's guilt before striking the avenging blow. On this and other important questions it is interesting and instructive to note how the author in his new and well-sustained views controverts the opinions of many famous critics of the past three centuries. The book is an invaluable contribution to Shakespearean literature. The writer lectured on the great dramatist for many years, and the maturity of his scholarship is reflected in his book. G. N.

Locomotor Ataxia (Tabes Dorsalis). An Introduction to the Study and Treatment of Nervous Diseases, for Students and Practitioners. By WILLIAM J. M. A. MALONEY, M.D. (Edin). New York: D. Appleton & Co., $3.50.

Locomotor ataxia, or tabes, is a severe disease of the spinal cord which always interferes seriously with locomotion, sometimes makes the patient absolutely bedridden and occasionally adds blindness to its other symptoms. It is probably the most studied of nervous affections, for there is scarcely a distinguished neurologist for the past two generations since the discovery of the disease who has not paid special attention to it. To make a fresh contribution to the subject of locomotor ataxia therefore is a difficult matter. Yet undoubtedly this is what Dr. Maloney has succeeded in doing, for he has invented a mode of treatment not by using drugs, but by so teaching locomotion that bedridden patients have been enabled to walk and those who could get along only with a pair of crutches or a pair of canes have been able to dispense altogether with such aids. The incapacity to walk is due to the loss or the serious disturbance of sensory nerves and the consequent distrust of self which comes as the result of the obscure messages that reach the brain from the affected limbs.

It had long been noted that in the cases where the disease attacked the eyes and blindness resulted, patients suffered much less from ataxia, that is from loss of their power of co-ordination of muscles. Usually the tabetic patient helps out his defective sensations from his limbs by the help of vision and this had always been encouraged by those who have previously treated the disease. Recalling the better co-ordination of blind tabetics, Dr. Maloney blindfolded some of these patients and found that they could be retaught to walk better when they were not disturbed by having to pay so much attention to themselves through their eyes. His observations have thrown so much new light on the whole subject of locomotor ataxia, and have cleared up so many obscure points that his system of treatment will undoubtedly serve to enable a great many who have felt quite incapacitated for ordinary locomotion not only to get out of bed and out of their houses, but even to take up work which they had abandoned before. The book, however, contains much more than the story of Dr. Maloney's discovery, its application and its development, for there is probably no study of locomotor ataxia issued in recent years—and there are many—that is so valuable and suggestive as this. Most of the work was done while the

author was Professor of Neurology at the Fordham University School of Medicine. J. J. W.

Fabulae Tusculanae. Fasc. I-V. **Palaestra.** Part I. By ARCADIUS AVELLANUS. New York, 61 West Fifty-second Street.

The series of pamphlets issued by Mr. Arcadius Avellanus, under the general title of the "Tusculan System," is a demonstration of the direct method of teaching Latin for actual use in the classroom. It consists of two parts. The first, "*Palaestra,*" is the primer of the system, which, when completed, will consist of thirty brochures of about sixteen pages each. The second, "*Fabulae Tuscalanae,*" a reader made up of fables, old and new, is supplementary to "*Palaestra,*" and designed for use in connection with a Latin grammar. The entire course is calculated to occupy the four years of high-school Latin, and professes to put the student in ready command of an enormous vocabulary and to furnish him with a working knowledge of the principles of syntax, prosody and versification.

This is rather an audacious program, but, at all events, the system has a great deal to commend it. As a manual of the direct method, "*Palaestra*" is easier to handle than anything of the kind we have seen. For instance, the first lesson, teacher at the blackboard, begins with such obvious pronouncements as "*Hoc est punctum,*" and "*Haec est linea,*" and by ringing the changes on similar phrases throughout some twelve lessons, teacher and pupil find themselves after a week or two running into such adventurous excursions as "*Sunt aliquae litterae quae sunt lineae curvae, tales sunt B, C et etiam aliae; sed litterae A et Z, quae sunt prima et ultima, nequaquam sunt litterae curvae, sed rectae, obliquae et planae.*"

To the system as a whole one practical objection presents itself: to adopt it would involve a radical change in the Latin curriculum sanctioned by long usage and by present authority. Cæsar, Cicero and Vergil would be banished from the high school and consigned to the college class exclusively, and hence a large number of students who end their studies with the high school would bid good-bye to Latin before achieving the very end for which—possibly—Latin is set before them. I say possibly; for indeed this is the very *crux* of the Latin question. We can never decide on the merits of this system or of any other, until we make up our minds what precisely our purpose is in teaching Latin at all. Do we teach Latin primarily that our pupils may be able to speak Latin? Is it in order to acquaint them with the Latin masterpieces of expression? Is it to bring them into contact with Roman life and thought? Is it to cultivate their thinking powers by guiding them through the nice exactitudes of Latin syntax? Here are four distinct ends that would naturally be reached by four distinct methods of teaching. Which one do our Latin teachers set before them as their prime motive? To an observer they would seem to be groping after all four ends promiscuously; and who can be surprised if there is indecision in adopting and adhering steadily to any fixed program?

F. M. C.

A Glory of Maryland. Poem by M. S. PINE, Philadelphia; The Salesian Press, $1.00.

Despite much talking about a renaissance in poetry, rarely does one see a biography done in verse. Yet this is what Sister Mary Paulina of the Georgetown Visitation Convent has successfully accomplished. The subject, whose life-story is the central theme of the poem, is the Most Rev. Leonard Neale, D.D., missionary and apostle of Maryland during our great Republic's period of construction. The chief events of the zealous Archbishop's life, as priest of the Society of Jesus, missionary in British Guiana, Vicar-General, President of Georgetown College, and Archbishop of Baltimore, are related in such a way as to win the reader's admiration. The author has a gift of expression peculiar to poets who deal in the heroic, as is evidenced by the following apostrophe to the Papacy:

O glorious and undying Papacy!
Since Christ from His exultant tomb hath risen
Thou speakest! Thy great Creation hath the race
Endued with virtue, might, divinest love—
Fruit of thy Heaven-made Democracy.
Thy years are ages; lo! the people move
In multitudinous review
Before thy throne, firm-set as earth,
And sink with kings and dynasties into
Oblivion's arms; while thou shalt boast new birth
Successive, of thy spirit sovereignty
O'er the wide emerald globe and watery main. . . .

The poem contains an admirable encomium of the religious state, tributes to the great pioneers of Catholicism in the United States, together with a resumé of the Church's progress during a century or more of its American existence. Notes on the chief characters and the historical events referred to will be found interesting and instructive. J. H. C.

The Cruise of the Corwin. Journal of the Arctic Expedition of 1881 in Search of De Long and the Jeannette. By JOHN MUIR. Edited by WILLIAM FREDERIC BADÈ. Boston: Houghton Mifflin Co. $2.75.

In July, 1879, Lieutenant George De Long, an American naval officer, set sail from San Francisco in the steam yacht Jeannette in search of the North Pole. Two years later, as it subsequently transpired, the vessel was crushed in the ice and De Long, with ten of his crew of thirty-four, died of exposure and starvation. "The Cruise of the Corwin" is the log of the ship that made an unsuccessful attempt to save Lieutenant De Long and his party. Early in the volume there is a good account of the Aleutian Islands, and their Indian inhabitants, who numbered in 1881 about 2,000, and whose chief occupation was to kill and flay the 100,000 seals taken annually by the Alaskan Commercial Co. Another interesting portion of the volume is the author's description of the Siberian Chukchirs, a hardy Mongolian race, who can sleep peacefully in the open air, with heads uncovered, while an icy wind sweeps by. The author jots down the observations he made of the flora, the fauna and the glaciation of the regions visited during the cruise, gives gruesome pictures of the villages filled with the corpses of Eskimos, who had starved to death, and he has a particularly interesting chapter on "Tragedies of the Whaling Fleet." Mr. Muir writes that in 1871 thirty-three vessels were destroyed at once by a huge ice pack, but their crews escaped. In several places in the book the Arctic hunter is roundly berated for his harsh "treatment of his brother beasts," whose "rights" he refuses to recognize. But the moment the Siberian walruses, reindeer and polar bears begin to be conscious of their "duties," a society will no doubt be formed to protect their "rights." W. D.

BOOKS AND AUTHORS

The February 22 number of the *Catholic Mind* contains Professor Alfred J. Rahilly's lecture on "Faith and Facts," which he delivered before the Catholic students of University College, Cork. He examines the testimony which such well-known unbelievers as Gibbon, Renan, Huxley and Darwin have given regarding the way they lost their faith in Christianity, and shows that the unbelief *preceded* the investigation of alleged facts. He remarks:

> When I am told that such and such a one has suddenly lost the faith by reading a book or by dissecting a slug, I do not for a moment believe that this is the full explanation. His faith was for years being slowly undermined by his own carelessness, it was atrophied from mere disuse, and when the shock came it snapped. Mind, I do not say

> that every unbeliever is leading a bad life; that would be a grossly unfair accusation. But I do say that faith is generally lost by disuse or neglect. If you were to lose your eye or your hand, it might be through some disease or cancer. But it is also quite possible to lose it through mere atrophy and want of functioning, in a word, through sheer local starvation. Now faith is sight. You may lose your spiritual sight by acquiring some moral disease, or you may lose it simply by living always in the dark. Men lose their faith because they become blind.

The second paper in the number is the address Edward P. Kilgalen made to the soldiers of Camp Meade, Maryland, on "The Seminarian and the Soldier."

It is to be regretted that the brave and light-hearted soldier who writes such an interesting account of his war-experiences from the day of his enlistment in the First Canadian Contingent until a German bullet put him out of the fight at Ypres, has not a better developed sense of religious and spiritual values. The presence of such an element would round off the book and fill up the gap which everyone who reads the story of "Private Peat" (Bobbs-Merrill, $1.50) will regretfully observe. The gallant soldier's notions of religion are quite primitive, some of them very unsound. Few war books are so racy, lifelike and full of incident as this. It is not at all of the bookish kind, but records the thoughts and views of a thorough-going soldier set down without gloss or varnish and in right soldierly fashion. It is a vivid picture of all the horrors and, if there be such a thing, the humors of war.

The average reader will probably be unable to make much out of F. Matthias Alexander's "Man's Supreme Inheritance" (Dutton, $2.00). The book seems to be a jumble of New Thought, Christian Science, evolution, "free expression" and what not. It would appear that the war can be brought to a speedy end, and success and happiness placed within the grasp of everybody if children are only taught to keep an "open mind" and to stand, sit and breathe correctly. There are some good pages on children's play.——Another book which aims to keep the body a perfect instrument of the soul by doing "fifteen minutes work a day for health's sake," is J. P. Müller's "My System" (G. E. Stechert & Co., New York, $1.00). Forty-four illustrations accompany the detailed description in the text of how to do the various physical exercises prescribed.——"The Theory and Practice of Educational Gymnastics, for Boys' and Girls' High Schools" (John Joseph McVey, Philadelphia, $1.25), by William A. Stretcher, B.S.G., a useful book for gymnasium directors, contains a variety of exercises for boys and girls who range between the ages of eight and twenty.

In "George Edward Woodberry" (Poetry Review Co., Cambridge, Mass.), Louis V. Ledoux studies the philosophy and the art of the bard of Beverly. The tribute paid to him by his highly eulogistic but evidently sincere admirer, is in many ways deserved. The sketch is concerned only with the poetry of Mr. Woodberry and leaves out of the question the prose writings by which he is perhaps little known. Mr. Woodberry, as his admirer admits, is a poet's poet. Perhaps he will never have a very wide appeal, but thanks to his idealism, his broad sympathy with his fellows and the spiritual note so clearly uttered in his verse he deserves a high place among our American singers.——"Growth in Silence" (Putnam, $1.50) by Susanna Cocroft, is a collection of essays with a hazy sort of social uplift for their theme and a false philosophy and theology for their foundation. An altruism that relies in a pantheistic view of life for its cogency and which must be bolstered up by a denial of hell, rejection of all dogma by fiducial faith and private interpretation of the Bible is foredoomed. Vague generalities, inaccurate definitions and half-truths abound and they are stated with an air of finality and oracular assurance quite inconsistent in a book which relegates all dogma to the rubbish heap. Of course, some good things are said, and said well, but this is in spite of the false principles on which the essays are based.

"The Prison and the Prisoner" (Little, Brown, $2.50) is a symposium of fourteen essays outlining the principles and spirit of modern penology. Among the contributors are noted the names of Judge Wadhams, Earl Kirchwey, George Gordon Battle, Dr. Salmon and Thomas Mott Osborne; among the topics treated are the "Indeterminate Sentence," "Mutual Welfare League," "Industrial Training," "Community Centers" and "The Delinquent." The collection is announced by the editor, Julia K. Jaffray, as containing the result of seven years of study and investigation by the National Committee on Prisons and Prison Labor and as constituting a broad, scientific background of fact upon which can be based in future years the training of prison workers, the reform of our institutions and the individual study of their inmates. The unstinted praise accorded the indeterminate sentence is at variance with the recent condemnation of the same made by Justice Cropsey while imposing a light sentence on a politician convicted of primary frauds. The new Sing Sing calls for a receiving station and clearing house for all New York State prisoners. Here they will undergo a probationary period of three months during which will be given medical and mental treatment and a record of their life-history, ancestry, character and aptitudes carefully drawn up. Then will follow a distribution to other institutions. Affiliation to some other university is suggested to enable prisoners to follow extension courses. In view of all the improvements planned for the new Sing Sing, the Ossining prison would appear to be a very attractive home.

"The Historical Development of Religion in China" (Dutton, $2.00), by W. J. Clennell, has for its purpose to show the influence that various stages of Chinese history have had on the progress of religious belief in that country. The method of treatment is popular, not technical, and withal so plausible that heresy and false philosophy lurk almost unperceived. For instance, in seeking to explain the acceptance of Buddhism, Taoism, Confucianism and Christianity the author must fall back on Modernism and define religion as "those universal and eternal experiences which uplift the heart." "As experience expands, institutions and doctrines must adapt themselves to these various stages of growth and knowledge." Mere human cults may have appealed to Chinamen in proportion to their power to satisfy some natural craving, but Catholicism is God-given and no evolution of man can outgrow the obligation to live up to its teachings, once they have been freely embraced. Indeed all such evolution as the author holds must be rejected for it is based on the principle that moral values are shifting and not eternally measured by God's eternal decrees. He speaks flippantly of saints and sacred things, has a horror for ritual and dogma and ceremony, and of course glorifies the Reformation. Though the author expresses admiration for the Catholic missionaries that labored for souls in China, he does not always appreciate the purity of their motives.

In the revised edition of their "Laboratory Exercises to Accompany 'First Principles of Chemistry'" (Allyn & Bacon), Messrs. Brownlee, Fuller, Hancock, Sohon and Whitsit have produced practically a new work, both in substance and form. Many fresh experiments have been added, offering a great range of material, and those that also appeared in the original manual have been remodeled and improved. The laboratory directions are well detailed, especially in the first experiments where the student has need of extra help, and a number of new drawings

and half-tones have been added. The characteristic feature of the new manual, however, appears in the helpful questions asked in each experiment. A few of the experiments seem to be beyond the range of the ordinary high-school student, but many of them are required by certain State departments of education.——"*Espana Pintoresca,* the Life and Customs of Spain in Story and Legend" (Ginn), by Carolina Marcial Dorado, deserves a hearty welcome from teachers of elementary Spanish. The editor, realizing that sympathy with the manners of and customs of a people is necessary for a right understanding of a country's literature, has succeeded in presenting a faithful picture of heroic Catholic Spain, almost every phase of Spanish life and character seem to be represented. The selections in prose and verse being intended for beginners are simple and the imitation exercises and the questions based on the text should prove helpful and suggestive.

In Louise Collier Willcox's "A Manual of Mystic Verse" (Dutton, $1.25), a new edition of an anthology which first appeared seven years ago under the title, "A Manual of Spiritual Fortification," there are good selections from such Catholic poets as Coventry Patmore, Father Hopkins, Alice Meynell, Louise Imogen Guiney, Francis Thompson, etc. These stanzas called "The Happiest Heart," by John Vance Cheney, are less familiar than most of the compiler's selections:

Who drives the horses of the sun
  Shall lord it but a day;
Better the lowly deed were done,
  And kept the humble way.

The rust shall find the sword of fame,
  The dust will hide the crown;
Ay, none shall nail so high his name
  Time will not tear it down.

The happiest heart that ever beat
  Was in some quiet breast
That found the common daylight sweet,
  And left to Heaven the rest.

BOOKS RECEIVED

Gabriel Beauchesne, Paris:
L'Oeuvre de Paul Claudel, Par Joseph De Tonquédec. 2 fr; Les Témoins du Renouveau Catholique, Par Th. Mainage. 3 fr.; De l'Art à la Foi, Jean Thorel, Par Albert Bessières, S.J. 1 fr. 50.

Boni Leveright, New York:
The Bolsheviki and World Peace. By Leon Trotzky. Introduction by Lincoln Steffens. $1.50.

Dodd, Mead & Co., New York:
Carolyn of the Corners. By Ruth Belmore Endicott. With Illustrations by Edward C. Caswell. $1.35; A Roumanian Diary, 1915, 1916, 1917. By Lady Kennard. With Illustrations. $1.25.

George H. Doran Co., New York:
The Dreamers and Other Poems. By Theodosia Garrison. $1.25.

E. P. Dutton Co., New York:
Man's Supreme Inheritance. By F. Matthias Alexander. $2.00; On the Threshold of the Unseen. By Sir William F. Barrett, F.R.S. $2.50; Memoirs of Cardinal De Retz. With an Introduction by David Ogg. Two Volumes. $2.00; The Lost Naval Papers. By Bennet Copplestone. $1.50.

The Four Seas Co., Boston:
Nocturne of Remembered Spring and Other Poems. By Conrad Aiken. $1.50.

Henry Holt & Co., New York:
On Contemporary Literature. By Stuart P. Sherman. $1.50.

Houghton Mifflin Co., Boston:
The Finding of Norah. By Eugenia Brooks Frothingham. $0.75; The Door of Dreams. By Jessie B. Rittenhouse. $1.00.

The International Catholic Truth Society, Brooklyn:
The Lenten Gospels (Exclusive of Holy Week); Meditations on the Cross and Passion. By St. Francis de Sales; A Simple Prayer Book. $0.05 each.

J. B. Lippincott Co., Philadelphia:
Religions of the Past and Present. A Series of Lectures Delivered by Members of the Faculty of the University of Pennsylvania. Edited by James A. Montgomery, Ph.D., S.T.D. $2.50.

Longmans, Green & Co., New York:
A Russian Gentleman. By Serge Aksakoff. Translated from the Russian by J. D. Duff, Fellow of Trinity College, Cambridge. Second Impression. $2.25.

The Parents Association, New York:
Practical Child Training: I, Obedience; II, Self-Control; III, Body and Mind; IV, Morality. By Ray C. Beery. With Development Chart. $12.00.

The Torch Press, New York:
Collected Poems. By Charles V. H. Roberts. $1.25.

SOCIOLOGY

American Social Legislation.

FOR a number of years our country lagged behind the rest of the civilized world in matters of social legislation. The mental attitude of our people favored a policy of extreme individualism, and saw little need of concern about the welfare of the working masses. They were complacently supposed to be in far better circumstances and to enjoy greater opportunities than their unfortunate European brethren. When unpleasant murmurs of discontent began to disillusion us and to disquiet our smug self-satisfaction, the peculiarities of our Constitution rendered futile for a while our first legislative attempts to remedy a situation whose crying evils were fast becoming obvious to even the least discerning.

As we grew to be an intensely industrial nation, industrial accidents became more numerous. They generally incapacitated the worker for some time, and often were followed by total disability or death, leaving his dependents in want. The claim agent at times settled with the latter for a small monetary consideration and a waiver. Workmen had no other means of redress except through long and costly litigation against rich and powerful employers, who were often determined to evade responsibility and the payment of compensation by all the means which the law put at their disposal. The outcome, always uncertain, was frequently disappointing. This patent and exasperating injustice became a most prolific source of discontent, the more so when set over against the ever-increasing dividends of the large corporations, responsible for the greatest number of accidents.

Social Legislation in Germany

IN Europe this same problem had become acute long before we began to realize how pregnant it is with consequences fateful in their import, unless dealt with in a spirit of justice and fair play. Having to face the mounting tide of Socialism and its strident but sometimes equitable demands, Germany was compelled very early to turn her attention to the solution of this and related questions deeply affecting the welfare of the working masses and ultimately of the whole State. In 1876 the Sickness Insurance bill received the sanction of the imperial parliament. The Accident Insurance law, passed in 1884, became operative in 1885. The Act for Insurance Against Old Age and Invalidity was approved in 1889 and completed the trio of the laws which constitute the component parts of the German social insurance system. These laws were consolidated and codified by the Insurance Consolidation Act of 1911. While at first limited in scope, they were eventually extended to all classes of workers, and made practically universal in their application. Though insurance is made compulsory by law, it would be erroneous to suppose that it is a State insurance system; for, with the exception of the old age and invalidity pensions, the Government makes no contributions to the insurance funds. Thus the Sickness Insurance bill prescribes that the employers shall contribute one-third and the employees two-thirds of the funds necessary for the support of the system.

Social Legislation in England

THE adoption of the workmen's compensation principle in England and its enactment into law were very gradual and of more recent date than the German system. The latter was formulated and adopted in its entirety as a well-defined social program, in an extension of the recognized function of the State to further the welfare of all its citizens. The English Workmen's Compensation Act, on the contrary, was the forerunner of a more complete program of social insurance. Its adoption was slow because it involved the repudiation of the individualistic principles which had long been dear to the ruling British theoretical economists of the Manchester school. It was brought into being gradually as the result of constant agitation

against various specific evils of which the workman was the frequent and helpless victim.

The first Workmen's Compensation Act in England was passed in 1897. It applied only to undertakings that might be classified as hazardous. But it was amended in 1900 and again in 1906 so as to make its application practically universal, covering all occupations. This law was the cornerstone of the English social insurance system. There were added an old age pension scheme adopted in 1908 and extended in 1909; a system of sickness insurance through the National Insurance Act of 1911, and an experimental scheme of insurance against unemployment limited in its scope to the building and engineering trades, also established by the National Insurance Act. State paternalism was developed on a larger scale than in Germany. Thus the old age pension scheme is supported wholly by the Government. So is the system of unemployment insurance. The sickness insurance system is supported by contributions from the employer, the employee and the State. The German system was for a number of years the subject of sharp criticism in England, and hence the country's thorough conversion to the principle of social insurance, largely through the efforts of Lloyd George, is all the more significant.

Beginnings of American Labor Legislation

WITH the more complete industrial development of the United States and the endless litigation resulting from accidental injuries, an agitation for the enactment of laws similar to those of Germany and England, but suited to American conditions, was gradually brought about. No determined program was followed. The first steps toward the adoption of the workmen's compensation principle were taken by the enactment of many laws to ameliorate labor conditions. Such were the laws relating to the hours of labor; the laws relating to safety and health in industry, in transportation by land or water, in mining and other underground work; and still other laws relating to the employment of women and children. The number of these laws became truly bewildering, and may be appreciated by the statement that the labor laws in force at the end of 1913, as published by the Bureau of Labor Statistics, Department of Labor, Washington, fill two volumes of nearly 2,500 printed pages.

The State labor departments, acting through factory inspectors, were charged with the duty of enforcing these laws. But their very number and variety precluded adequate enforcement. Moreover the inspectors in many cases were political appointees, without due qualifications for their work, which consequently was done in a perfunctory manner. The laws on the statute books made for better conditions. Accidents, however, kept increasing in frequency and severity, because the administration of the law and the enforcement of rights remained subject to the older forms of procedure necessitating litigation in many cases where the employer refused to recognize his liability towards an employee.

Legislative Difficulties

IT became increasingly clear that any amendment of the common law, however well-intentioned, would fall short of the needs to be met. The problem could be solved only by a system under which industry would be compelled to compensate for the injuries which it caused, thus eliminating all uncertainty as to the amount an injured employee was entitled to receive, as well as all delay in enforcing through the courts the right to compensation. Two difficulties were to be overcome. Labor legislation of necessity favors a certain class as against other classes, and the cry of unconstitutional "class legislation" would not down. Moreover, labor legislation should be national in its scope in justice to the employer as well as to the employee. But our Constitution provides that the Federal Government possesses only those powers which have been specifically delegated to it by the several States. The States, however, have retained control of practically all matters of domestic concern such as the regulation of industry. Besides it was contended with good reason that the passing of stringent liability laws, such as those contemplated by the English Employers' Liability Act, would work greatly to the disadvantage of the manufacturers in those States which adopted them, if other States refused to enact them. The added outlay of providing for industrial accidents must necessarily mean an increased cost of manufacture, thus making the cost of the finished product higher to the manufacturers in those States which had strict liability laws than in the States having no such laws. This inconvenience was serious enough; yet it was a minor objection when compared with the constitutional difficulty. It was generally felt that if the latter could be overcome, the road would soon be cleared of all other obstacles.

Elective Compensation

WHILE attempts at compensation laws, for the most part ineffective because of the constitutional handicap, were being made in various states—Maryland, Massachusetts, Illinois, Montana, New York—a principle was found on which to base laws that would stand the test of constitutionality: it was the principle of elective or optional compensation, leaving both employers and employees free in their acceptance of the provisions of the law.

> If an employer does not elect to pay compensation according to the terms of the law, the defenses of assumption of risk, contributory negligence and the fellow-servant defense are removed and are not available in bar of any claim which an employee may bring against him for an occupational injury. If in turn an employee rejects the benefits of the law after an employer has accepted it, the employer has the right to establish any of the common law defenses in bar of a claim which may be made by the employee for injuries received during the course of his employment.—(J. E. Rhodes.)

This was to some extent a piece of legislative trickery where compulsion is disguised under an appearance of voluntary insurance, but it was recognized as a practical and feasible method of relief, and it passed the test of constitutionality in the Supreme Court of the United States in March, 1917.

Our Present Status

COMPENSATION laws began to be put on the statute books in 1911, and are now in force in two-thirds of the States of the Union, while Congress has passed a law establishing a compensation system for Government employees. As our system now stands, it is an adoption of the English and German systems. Its form and substantial provisions are based on the English law, whilst those provisions that make insurance compulsory and provide special administrative machinery are adapted from the German system.

As this brief survey shows, we have come to realize that we have a social question to solve, and we have made noticeable progress towards its solution. However, we are still far from the more comprehensive systems of England and Germany, providing old age pensions, sickness insurance and insurance against unemployment. But the principle of the State's responsibility towards the workers now being firmly established, there is little doubt that the force of circumstances and continued agitation will also bring these eminently just measures into being. The Government has entered the life insurance field for the benefit of our soldiers and sailors. By executive enactments of almost revolutionary extent it has reached deep into the fabric of the social body. It is safe to say that the intense individualism of pre-war times has gone never to return. While we have not lived up to our reputation of being in the vanguard of progress where matters of social justice were concerned, we are on the eve of great changes, that promise to put us on an equal footing with the best European legislation in the field of social endeavor.

J. B. Culemans.

EDUCATION

Crass Evolution in the School

MOST naturalists have by this time abandoned the Darwinian theory in its exclusive form. More than twenty years ago, Dr. Hans Driesch arraigned Darwinism in the rather plain words: "It is a matter of history, like that other curiosity of our century, Hegel's philosophy. Both are variations on the theme, 'How to take in a whole generation,' and neither is very likely to give ages to come a high opinion of the latter part of our century." Six years later, in 1902, the same eminent zoologist said: "For men of clear intellect, Darwinism has long been dead, and the last argument brought forward in support of it (by L. Plate) is scarcely more than a funeral oration in accordance with the principle *De mortuis nihil nisi bonum*, and with an underlying conviction of the real weakness of the subject chosen for defense."

Evolutionary Humanism

NEVERTHELESS this antiquated vagary is still worshiped as a fetish in some educational circles where the enlightened educators make it "function" in educational theory and method. An instance in point is an article entitled "Evolutionary Humanism in Education," printed in recent issues of the *American Schoolmaster*, a magazine devoted to the professional aspects of teaching, and published by the Michigan State Normal College, Ypsilanti, Mich. The author of the article is Dr. Orland O. Norris, Assistant Professor of Latin in that institution. Frankly, and plainly, and most insistently this writer advocates a new ideal in education which must be translated, first of all, into the elementary school, and it is the evolutionary ideal. The article embodies one of the crassest pleas for "crude evolution" ever made. Mr. Norris appeals to the small voice of "the species consciousness within him" (man) and holds that "any view that does not take into account, the doctrine and the process of evolution is a miserably foreshortened one, wholly lacking the perspective afforded by modern science."

> For the greater portion of this incomprehensively long progression, man has been directed over his hazardous course by gross sense and instinct, being for long nonexistent as the differentiated species that we know as man. An average of the guesses made by those best qualified for such guessing, would make the age of man as a distinct species 500,000 years, his entire age as a mammal 5,000,000 years, and the gross extent of organic history 100,000,000 years. Increased evidence and study tend to increase rather than diminish these figures. The real humanism . . . may be made to function in the underlying struggle of the species after biological immortality.

No other quotations are necessary to prove that Mr. Norris offers a real plea for crass and unscientific evolution. In fact, he not only out-Darwins Darwin, but almost succeeds in out-Haeckeling Haeckel.

Terms Not Ideas

THE favorite expressions "species ideal," "species continuity," "species consciousness," "racial immortality," "biological immortality of the race," are repeated as if repetition might be counted on to stand for proof. In one sentence on page 249, these expressions occur four times. To leave no doubt about his final aim, the writer says distinctly, "My purpose is definitely to bring the evolutionary doctrine within the domain of educational philosophy and to declare, in view of its manifest meaning for us, that any subject to justify a position in our public school curriculum must make a claim to tangible species value." It is extremely difficult to find in Mr. Norris' treatise any explanation as to how this species value is "tangible." It is readily granted that there is this much of truth in the species value, namely, that every human being is a member of the human family, that every individual should be interested, not only in his family, his State, his nation, but in the human family at large. We should have an interest in, and love for all members of the human family, because all are children of God. This interest is not abstract and impersonal, but must extend to the individual, and in the first place to those who are near to us. But the individual has his own individual and specific value, that is, expressed in Christian terms, every human being has his own immortal soul to save. It may be fairly questioned whether this "species value" would induce anyone to make a sacrifice of property or life for our country. Men do not die for a biological phrase.

In arguing his case, Mr. Norris stops not even at allusions to quotations from Scripture. The attempt reminds one of Shakespeare's line that the devil can quote Scripture to suit his purpose. A mere fling is ever a poor argument, and certainly Mr. Norris' sneer at the narration in Scripture of our first parents does not make a "myth" of a stubborn and undeniable fact.

Educational Jargon

IT is something of a mystery how this crude and incorrect article found its way into the pages of the *American Schoolmaster*, an exponent, usually of sound views in education. It is refreshing, for instance, to read Mr. John E. Winter's paper, "The Moral Ideal in Education," an article highly creditable both to the writer and to the magazine. Further, whilst Flexner's "Modern School" is heartily indorsed by Mr. Norris, this indorsement is not shared by the *American Schoolmaster*, as is evident from the note on the Princeton Classical Conference.

It may be irony, and it may be fate that the September issue of the *American Schoolmaster* contains an excellent paper, "Educational Jargon," in which E. A. Strong offers a severe criticism of the unintelligible pedagogical language affected by so many modern writers. As an instance he quotes a lecturer, who to inform his audience that "children like play" could do no better than to repeat as many as five times the formula, "Play functions largely as a factor in the psychology of the child." A lecturer on pedagogy used the expression "group motivation" twenty-two times during a single discourse. It would be interesting to know, but tiresome to ascertain, how many times Mr. Morris uses the expression "species value" in his paper. As a sample of pedagogical language the following may serve: "A proper motivation of life and its activities from infancy must certainly result in great conservation of energy through properly integrated and spontaneously controlled conduct, and also in more certain, dynamic effort" (p. 245).

It is confidently hoped that the unscientific and harmful statements set forth in the paper under stricture are not taken seriously by the readers of the *American Schoolmaster*. For these vague and incorrect ideas are subversive both of American and Christian aims in education.

F. HEIERMANN, S.J.

NOTE AND COMMENT

The Censor's Perplexity

LAST November, reports the *Chicago Tribune*, the friends of a former student of St. Louis University, who is now a lieutenant in France, cabled to him the result of the Thanksgiving football game in the words: "St. Louis, 13; Washington, 0." For days and days the French censor, puzzled over the cryptic message which seemed on its face to be both un-American and anti-French, for the great St. Louis had after his name the ill-omened number 13, and the immortal Washington actually appeared to be appraised at zero. Could it be that some German spy was scornfully using such honored names to cover a treasonable code-message to his confederate in France? Of that the censor could not satisfy himself for a long time. After nearly a

month's delay, however, the cablegram was delivered. Our soldiers "over there" should teach our French Allies the mysteries of score keeping.

War Resolutions of Catholic Alumnae

THE latest bulletin of the International Federation of Catholic Alumnae contains the following war resolutions adopted at the executive meeting and reflecting the loyalty and devotion of our Catholic alumnae to their country's cause:

> Therefore, resolved, That this organization reiterate the pledge of 50,000 federated women in every State in the Union, in the provinces of Canada and as far north as Alaska, and offer its service whenever and wherever the Government calls. It urges cooperation in food conservation, purchase of Liberty Bonds, Red Cross work, relief work for soldiers both in Canada and the United States, the education of child victims of the war, support of moral zones surrounding the army cantonments and systematic aid in providing proper homes for girls flocking into cities to succeed to the work of soldiers. This work will be facilitated by cooperation with the women's committee of the Council of National Defense, the National Catholic War Council and the Knights of Columbus.

Catholic women are bearing a proportionate share in the heroic sacrifices which this war exacts from the nation.

Report of New York Children's Court

WAR conditions are reacting disastrously upon American children. The increase in juvenile delinquency noted in European countries is already manifesting itself in a pronounced way in the United States. The annual report of the children's court of New York City shows that 14,519 children came before the court last year. This truly terrifying number represents an increase of 2,094 over the previous year. It is stated that such cases multiplied most perceptibly toward the end of 1917. The immediate causes assigned are the scarcity of food and fuel, and the difficulty of making proper provision for some of these children. It is obvious that both economic and religious remedies must be applied to stay this avalanche.

How He Came Back

THE little incident narrated below, as told by a Knights of Columbus field secretary, admirably illustrates the good accomplished in our camps by the Knights:

> He was rather an attractive boy, weak-willed perhaps, a little overindulgent, but he was subject to good influences just as he had been to bad. He came to the building first to write a letter, and then he became interested in a basket-ball game which was being organized. He made few friends, but for several evenings during the week he came, not participating to any great extent in the activities, but looking on with the attitude of one who felt he was not entirely entitled to participate in the joys of others.
>
> I stood near him and we conversed about the ordinary things of camp life. Naturally, I did not ask him whether he was a Catholic, but the next morning, Sunday, I saw him in the rear of the building during the celebration of Mass. He had neither beads nor a prayer-book, although he stood and knelt with the rest of the men. That evening he came to the building again and asked me if I could give him a prayer-book. This I did, and he seemed greatly pleased. The next night he came to me and told me that he wanted to come back. I misunderstood him, and asked whether he wanted to go back home. "No," he replied, "I want to come back to the Church. You see I should be a Catholic, but my mother died when I was young, and I have not paid much attention to religion. But I'm a Catholic all right, and when I see these other fellows at Mass and Communion, I want to be a real Catholic. Tell me how to go about it." I called the chaplain and they had a conference. The next morning he assisted at the chaplain's Mass and received Holy Communion.

The field secretary who tells this story declares that dozens of similar instances came under his own observation.

Amos Pinchot and the Protestant Churches

ASKED to express his opinion of the help to be expected from religion after the war, Amos Pinchot made the following reflections upon the Protestant churches:

> From religion as expressed in our churches, I fear we cannot expect very much. I am familiar with Protestant churches only, but I have seen very few of these that do not preach a Christianity that is worldly, essentially un-Christian in its philosophy, and generally used as a kind of offset or apology for the anti-social activities of the congregation. Of course, we cannot blame the clergy for this. Our churches are unfortunately maintained by our rich people, and it is as natural that the pastor of a church supported by privilege should be anti-Christian and the buttress of privilege, as it is that the editor of a newspaper owned by members of the privileged class should be anti-democratic and the protector of that class. The only chance that I can see of having Christian churches is to have people's churches, supported by the people themselves, or by individuals who represent in their own lives the aspirations of real Christianity.

Should the good fortune, or rather the Divine grace, of a close and thorough acquaintance with the Catholic Church, of which he admits his ignorance, be accorded to Amos Pinchot, he will not be obliged to seek further for a Church that is truly the people's Church, supported by their hard-earned daily wages, and whose just pride it is, today as ever, that by it the poor have the Gospel preached to them.

Limits to Academic Freedom

THAT limits should be set to "academic freedom" is one of the lessons that our secular universities have learned from the war. Thus in a joint report to the trustees of Columbia University, made by the Committee on Education and the Special Committee on the State of Teaching, the principle is laid down that the relation of confidence between an officer and the university necessarily terminates "when the conduct or utterances of any academic officer, either within or without the university, imperil its influence or reputation or are inconsistent with his implied pledge in accepting appointment." The Joint Committee furthermore concurs with the opinion expressed in President Butler's annual report for 1910, that freedom implies responsibility, and that academic freedom is naturally subject to "the limitations imposed by common morality, common sense, common loyalty and a decent respect for the opinions of mankind." It may be stated without fear of contradiction that all these conditions have in the past been freely violated in our secular universities. There is little hope that morality and religion will not continue to be outraged in these seats of learning where rationalism and atheism sit entrenched, and where, consequently, common sense and historic veracity are equally ignored when Christianity, and in particular the Catholic Church, enter into question. Though open disloyalty to the flag was certainly no greater evil than the attacks upon religion, and only a natural consequence following upon them, yet in the present crisis of the nation such disloyalty could not fail to bring home the truth of the principle, acknowledged in theory at least, by the Joint Committee, that limits must be set to academic freedom. It is not to be imagined, however, that hereafter, any more than before, secular universities will become a fit place for the education of sons and daughters whose parents are concerned for the spiritual welfare of the souls entrusted to their care.

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Chronicle

The War.—Only minor operations have been reported from the western and Italian fronts this week. In Champagne, after heavy artillery preparation, the enemy delivered an attack on the positions captured a few days ago by the French southwest of Butte du Mesnil. After a spirited engagement the French drove the Germans from the trenches in which they had managed at the first rush to gain a footing. In Lorraine, north of Bures and east of Moncel, northeast of Nancy, French detachments penetrated the German lines deeply on a large front and, according to the official Paris bulletin, made more than 400 prisoners and won back a considerable extent of territory. In their sector the American troops were exposed to heavy artillery fire. Their positions were the object of close scrutiny and continuous raids by enemy airplanes. From the Roman headquarters it is officially announced that between the Posina and Astico the Italian batteries greatly hampered the movements of the enemy in the Laghi Basin, while on the Asiago Plateau the Italian artillery shelled enemy troops marching along Galmara Valley and concentrated a heavy fire on the sector of Val Frenzella and Val Brenta. Near the Monte Solarolo salient there were protracted artillery duels. The British War Office reports the capture, on February 21, by General Allenby's troops, of Jericho in Palestine. The Australian troops which entered the town encountered little opposition. Subsequently the Australians established themselves on the line of the Jordan and the Wadi Auja. In the capture of the town General Allenby made another stride forward in his task of clearing Palestine of the Turks. Possession of Jericho means in addition, control of the roads leading northward to the Turkish base at Nablus and of the roads to the coast and the direct mountain highway from Jerusalem.

Bulletin, Feb. 18, p.m.-Feb. 25, a.m.

Berlin announced officially on February 18 and 19, that German troops had advanced into Russia and occupied in the north the fortress of Dvinsk and in Volhynia that of Lutsk. An official Bolshevist statement signed by Premier Lenine and Foreign Minister Trotzky was almost immediately after received at London saying that Russia was forced to declare its readiness to sign a peace as dictated by the delegations of the Quadruple Alliance at Brest-Litovsk. The statement, which was also transmitted to the German Government, reads as follows:

Russian Peace and War

> The Council of People's Commissaries protests against the fact that the German Government has directed its troops against the Russian Councils' republic which has declared the war was at an end and which is demobilizing its army on all fronts. The Workmen's and Peasants' Government of Russia could not anticipate such a step because neither directly nor indirectly has any one of the parties which concluded the armistice given the seven days' notice required in accordance with the treaty of December 15 for terminating it. The Council of People's Commissaries in the present circumstances regards itself as forced formally to declare its willingness to sign a peace upon the condition which had been dictated by the delegations of the Quadruple Alliance at Brest-Litovsk. The Council of People's Commissaries further declares that a detailed reply will be given without delay to the conditions of peace as proposed by the German Government.

A dispatch to the London *Times* from Petrograd quoted Trotzky as declaring in his report that the German peace-terms included the retention by them of Poland, Lithuania, Riga and Moon Island and an indemnity of $4,000,000,000, presumably in gold. A little later, the following order signed by Krylenko was addressed to Russian headquarters and all the fronts:

> The Council of People's Commissaries has offered to the Germans to sign peace immediately in order that in all cases where Germans are encountered massed pourparlers with the German soldiers should be organized and the proposal to refrain from fighting made to them. If Germans refuse, then you must offer to them every possible resistance.

Meanwhile rumors were again rife that Russian peace-terms had been forwarded by wireless to Berlin. General Hoffmann, the German Military representative at the Brest-Litovsk conference telegraphed to the Bolshevist Government for a written authentication of the dispatch and stipulated that the authentication must be sent to the German command at Dvinsk. The demand was complied with. During these pourparlers the German advance continued. German troops entered Esthonia, and Werder was occupied. On both sides of the Riga-Petrograd railway the Russian positions were crossed and German troops penetrated about sixteen or seven-

teen miles beyond their former front. Between Dvinsk and Lutsk they advanced on wide sectors, pressed forward beyond Lutsk and marched on Rovno, taking more than 2,000 prisoners. By February 22, while forty-five German warships were approaching Reval, the Germans entered Minsk, passed through Wenden and were drawn up before Wolmar. Regiments from Moon Island crossed the frozen Moon Sound, marched into Esthonia and occupied Leal. Other forces advancing along the shores of the Gulf of Riga reached Pernigal and Lemzal. At that time the additional captures made by the advancing German troops included the Russian General in command of the army, several divisional commanders, 425 officers and 8,700 men, 1,353 guns, 120 machine guns, 4,000 to 5,000 motor cars and a vast amount of other war material. But little resistance was offered to the invader by the Russian troops. Later dispatches stated that the Germans had reached Walk, ninety miles northeast of Riga. At the present time Russian wireless Government dispatches received in London quoted a new offer of peace from Germany which, it said, was signed by Von Kühlmann, the German Foreign Secretary, and the Lieutenant General, Commander-in-Chief of the Army. The following are the main conditions of the new treaty:

Both to declare the war ended.

All regions west of the line indicated at Brest-Litovsk to the Russian delegation, which formerly belonged to Russia, to be no longer under the territorial protection of Russia. In the region of Dvinsk this line must be advanced to the eastern frontier of Courland.

The former attachment of these regions to the Russian State must in no case involve for them obligations toward Russia. Russia renounces every claim to intervene in the internal affairs of those regions. Germany and Austria-Hungary have the intention to define further the fate of these regions, in agreement with their populations.

Germany is ready, after the completion of Russian demobilization, to evacuate the regions which are east of the above line. So far as it is not stated otherwise, Livonia and Esthonia must immediately be cleared of Russian troops and Red Guards.

Livonia and Esthonia will be occupied by German police until the date when the Constitution of the respective countries shall guarantee their social security and political order. All inhabitants who were arrested for political reasons must be released immediately.

Russia will conclude peace with the Ukrainian people's republic. Ukraine and Finland will be immediately evacuated by Russian troops and Red Guards.

Russia will do all in its power to secure for Turkey the orderly return of its Anatolian frontiers. Russia recognizes the annullation of the Turkish capitulation.

The complete demobilization of the Russian Army, inclusive of the detachments newly formed by the present Government, must be carried out immediately.

Russian warships in the Black Sea, the Baltic Sea, and the Arctic Ocean must immediately either be sent to Russian harbors and kept there until the conclusion of peace or be disarmed. Warships of the Entente which are in the sphere of Russian authority must be regarded as Russian ships.

Merchant navigation of the Black Sea and Baltic Sea must be renewed, as stated in the armistice treaty. The clearing away of mines is to begin immediately. The blockade of the Arctic Ocean is to remain in force until the conclusion of a gener peace.

The Russo-German commercial treaty of 1914 must be en forced again.

Official Russian dispatches of February 24 announc that Lenine and Trotzky, acting for the Central Execu tive of the Soviets accepted these terms. This surrende gives Germany some of Russia's richest provinces and a the western extension of the former Empire.

Lloyd George Wins Again

For the second time within a week, Mr. Lloyd George the Prime Minister, rallied to his support his most de cided opponents in the House of Commons. His Ver sailles policy in accordance wit which it had been decided to set u a central authority to co-ordinate th strategy of the Allies, was the subject under discussion With regard to Sir William Robertson, who lately re signed as Chief of the General Staff, the Premier state that the Government had been anxious to retain the serv ices of that distinguished soldier, so long as it was pos sible in accordance with the policy determined upon i common with Great Britain's allies. This policy he con tinued, was based upon the assumption that the Allie had suffered in the past through lack of concerted and co ordinated efforts. The Premier explained that he wa hampered in discussing the decision taken at Versaille by a resolution passed at the conference by the militar and civil representatives, and that it was not desirabl to give any information about the general plan arrived at He thought, however, that he could make clear where th controversy had arisen, and asked for the judgment o the House on the action of the Government. On thi point he said:

The general principle laid down at Versailles was agreed t whole-heartedly by everybody. There was no conflict as re garded the policy, but only as to the method of giving effect t it. There was agreement as to the policy; there was agreemen that there must be central authority to exercise supreme direc tion of that policy; there was agreement that authority must b inter-allied authority, and there was complete agreement tha that authority should have executive power. The only questio that arose was as to how that central authority should be con stituted. That was the only difference. It was the whole issue and, in my judgment, an agreement was reached at the con ference even in regard to that.

After exposing the various plans submitted to the con ference the Premier made the startling statement that th recent changes in the British army leadership resulting from the Versailles conference were due to the repre sentatives of other governments, notably that of th United States. "The argument presented by America i favor of unity of war control," said Mr. Lloyd George "is one of the ablest documents ever submitted to a wa council." Asserting that the Allies were face to face with "terrible realities," the Premier demanded an imme diate decision for support or non-support. The House gave him its approval. It later became known that Gen eral Bliss, American Chief of Staff, drafted the plan so highly praised by the Prime Minister.

Ireland.—During the week, Dr. Patrick McCartan, Envoy to America of the Provisional Government of Ireland, gave to the press a memorandum he had sent to Mr. Lansing, on the Anglo-American treaty, "whereby residents in the United States who are claimed as nationals by Great Britain may become available for military purposes." The document reads in part as follows:

The United States and Conscription

The Irish-born who reside in this country are separated by the American Government into three categories: (1) American citizens by naturalization; (2) declarants, "or such as have taken out their first naturalization papers and thereby declare their intention and desire to become full citizens of the United States," and (3) aliens, those whose status as Irish nationals is beyond question. Over the members of the first of these categories, the United States, alone, exerts authority, an authority which the contemplated treaty cannot influence, and which the Provisional Government of Ireland fully recognizes. The formal declaration of intention to become a citizen of the United States is accompanied by an explicit statement of purpose to renounce allegiance to the sovereignty to which the declarant is subject. Basing its action upon this purpose of renunciation, Congress ordained, by the selective Draft Act of 1917, that cobelligerent-declarants were liable to military duty in the United States, on the same terms as citizens by birth or by adoption. In other words, citizens and declarants were placed upon an equality of sacrifice in defense of the United States. The ratio of cobelligerent declarants called, to those accepted for service, was higher than that among citizens naturalized by prewar legal forms, and only slightly lower than that among citizens by birth (Provost Marshal-General's report, p. 55).

Civic sacrifice carries with it an inalienable right to privileges. This principle is well recognized by your Government, and already modifies the process of naturalization for enlisted aliens in the army and navy. No State can in equity require the sacrifice of life to civic duty from any but a citizen. The enforcement by the State, and the acceptance by the cobelligerent declarants, of the supreme duty inherent to citizenship constituted a contract between the State and cobelligerent declarants. That contract implicitly extended to cobelligerent-declarants the right to the privileges of citizenship of the United States. The Selective Service Act of 1917 in equity naturalized cobelligerent-declarants, and was in accord with the established policy of the United States as laid down in Section 1999 of the Revised Statutes of the United States.

As the Provisional Government of Ireland is maintaining on a front where allied unity is not at present possible, the principle of self-determination; and as the United States Government entered the war to champion that principle, our respective countries are de facto cobelligerents, associates in a common struggle for this common cause.

The inclusion of the Irish-born, who are declarant-citizens, in the scope of the pending Anglo-American treaty would be contrary to justice and equity; would be a reversal by treaty of the action of Congress in the expatriation law of 1868, and in the Selective Service Act of 1917; would be an unconstitutional exercise of treaty-making authority, and would be a repudiation of the traditional American principles and policy. Hence, the Provisional Government of Ireland refuses to believe that the Government of the United States has in contemplation any treaty with Great Britain which would discriminate against a group of coöpted American citizens, the Irish declarants, who in this war have shown themselves the most devotedly loyal of all American citizens.

A treaty with Great Britain may properly concern only American residents of British origin, who have made no legal expression of intent to become a citizen. The term British is correctly applied only to the English, Scotch, and Welsh. The Government of Great Britain, *i.e.*, of England, Scotland, and Wales, has the right to enter into agreements with the United States regarding only the British resident here, and the resident who was formerly an inhabitant of a British Crown colony, such as Jamaica, which is governed from the British Colonial Office. But Great Britain cannot enter into agreements on behalf of the self-governing Dominions, such as Canada. Hence, I am informed, Canadian aliens are included in this treaty by a separate convention with the Government of Canada. Canada could enter into such an arrangement, for the draft is legal in Canada. But citizens of a self-governing colony, which, like South Africa, has refused to consider conscription; or which, like Australia, has specifically rejected conscription, cannot be made subjects of draft conventions between the United States and Great Britain, without impugning their jealously cherished rights of sovereignty. To conscript Boers or Australians here would be not only to deny the right of self-determination which these peoples claim, and now enjoy, but would be also tantamount to American recognition of the right of England to conscript Boers and Australians as the Romans conscripted the barbarians, without the sanction of the conscripted, and for the benefit of the Empire that is England.

Last summer, the British Premier in the name of, and by the authority of, the British Government, declared that a convention of Irishmen should meet to determine a plan for the government of Ireland within the Empire. He thus conceded that Ireland is a small nationality, entitled to government by Irishmen; and in somewhat "Teutonic" form, he applied the principle of self-determination to Ireland by creating the Irish Convention. Even the British thus pretend to recognize Ireland's right to be self-governing. Even the British do not attempt to apply conscription in Ireland. And the Provisional Government of Ireland wholly denies the authority of Great Britain, or of any other State, to conscript such Irish nationals as circumstance has for the moment removed from the protection of the Provisional Government of Ireland. It has not been the habit of the Government of your great, liberty-loving Republic to exploit the defenseless; and I am confident our Government need be under no apprehensions now on this score. Hence, in submitting this memorandum against the inclusion of Irish nationals in the scope of the pending treaty, I wish clearly to disavow all intention to impute to your Government the motive which might be supposed to require this protest.

The memorandum proceeds to say that in the American Army about twenty-five per cent of the draft are of the Irish race and that "among the cobelligerent aliens here who were called in the draft, and who, waiving the exemption to which they were entitled as aliens, were accepted for service, the Irish ranked easily first in devotion to the country which was giving them sanctuary." The following percentages are added:

Alien Cobelligerents	Percentage of the total called who waived exemption and were accepted
Ireland	30.4
Belgium	24.4
Scotland	24.2
England	22.5
Wales	22.0
Servia	21.7
Canada	21.0
France	19.4
Italy	16.8

Dr. McCartan justifies the publication of this document on the ground that "To the principle of 'open covenants openly arrived at' the Government which I have the honor to represent, gave whole-hearted adherence."

Rome.—The *Corriere d'Italia* in a recent issue made the following announcement, saying: "We learn that the Republic of Cuba has answered in its turn the Pontifical note on peace. The answer was made some weeks ago and was transmitted to his Eminence the Cardinal Secretary of State by Count de Salis, Minister of Great Britain to the Holy See. The point of view of the American Republic is the same as that exposed in similar documents sent by the Entente."

The Pontifical Note

The note was not published because it seemed that, taken by itself, it had not the importance which it acquires today in the group of the other answers. Nevertheless it should be remarked that following the replies of the United States, Brazil, and Belgium, all the European and American Powers which belonged last August to the group of the Entente have answered the Pontifical note, with the exception of the four Powers, England, France, Russia and Italy, that signed the secret treaty of April 25, 1915, which was drawn up with the view to Italy's participation in the war and in which, we can make the statement in spite of all denials, is comprised an article which excludes the intervention of the Holy See in relation to the war.

The denials to which the *Corriere d'Italia* refers are those of Italy and Great Britain. Lord Cecil subsequently explained his denial in the sense that although the fact of the agreement as to the exclusion of the Pope was true, the form of Clause XV as given to the world by the Maximalists in Russia was merely the résumé of a project and not the article itself. Baron Sonnino at first denied the existence of Clause XV of the secret agreement. He too has now seen fit to admit, in answer to a question put to him in the Chamber of Deputies, that he spoke falsely. According to a dispatch sent from Rome to the Catholic Press Association, Baron Sonnino maintained that the version of the clause was "incorrectly quoted by the Bolshevist Minister Trotsky for the purpose of creating dissensions among Italians." The dispatch continues:

That incorrect version, he said, was calculated to offend the Catholic sentiment of devotion to the Holy See; and it was for this reason that he had a month ago denied the existence of the clause. The object of that clause, he now explained, was solely to prevent any participation by the Pope in the Peace Congress. He went on to state the attitude of the Italian Government on the "Roman Question"; the Pope's position is established by the Law of Guarantees and is a matter which concerns Italy alone. It is evident that the Government's objection to the participation by the Pope in the Peace Congress is founded on its refusal to consider efforts to "internationalize" the "Roman Question," to which that participation might lead. Baron Sonnino then paid a just tribute to the loyalty of Italian Catholics to their country. His speech is regarded by some as the holding out, personally, of an olive branch to Italian Catholics, and it will tend to mollify their ruffled feelings.

The Vatican, of course, refuses to allow any interference, even in the interpretation given by Baron Sonnino to Clause XV, with its sovereign rights or with the Pope's position or action in reference to the question of peace or war; and Italian Catholics join in this refusal. This speech of the Foreign Minister, however, has served to clear the air somewhat and no disturbance of the present good relations between the Italian Government and the Holy See is expected. The *Osservatore Romano* accepts the speech with reserve, promising to discuss it in detail later on.

The Holy Father's all-embracing charity is well exemplified in the following letters, reproduced from the *Revista Católica*. The first was directed to the Pope by the Military Chaplain from a prison camp in Ingolstadt. It reads:

The Pope's Benevolence

Holy Father:

The officers and soldiers of the Italian, French, Belgian, English and Russian nations, who are detained as prisoners in Camp No. 9, extend to your Holiness, together with their gratitude, the expression of their filial affection. During their long exile and separation from their families, they have heard no words of affection. For this reason they have been given much joy by the words of paternal solicitude, conveyed to them from your Holiness by the lips of your Envoy. They have long known that your Holiness was concerned to lighten their lot; but in the future it will be their great consolation to be able to say that the Holy Father is constantly thinking of them. They are very grateful to your Holiness for the message you have sent them, and for your benediction, which they have received in the spirit of piety. Please accept, Holy Father, from your prisoner-sons the sincere expression of their profound respect. For the officers and soldiers of Camp No. 9.

THE MILITARY CHAPLAIN.

The second letter is addressed to the Papal Nuncio of the Holy See, Mgr. Pacelli, by Colonel Chautts:

On behalf of the Russian officers and soldiers, prisoners of war detained in the Camp of Orff, we beg you to convey our thanks to his Holiness, Benedict XV, and to assure him that we, the Russians, have been much moved by the attentions of which he has made us the object. Since your visit, for which we now express our gratitude, we have received, and with much pleasure, the packages which your kindness has had prepared for us and for which we are profoundly grateful. For the officers and soldiers.

COLONEL CHAUTTS.

The Roman correspondent of *La Croix* quotes the following item from the *Osservatore Romano:*

We see reproduced by the press a statement which was published a few days ago by the official *Norddeutsche Allgemeine Zeitung* concerning the exchange of interned German and Belgian civilians. In this statement, contrary to an announcement made in a dispatch of the *Agence Stefani,* emanating from Havre last December, and copied by ourselves, the happy conclusion of the agreement in favor of these innocent victims of the war is attributed principally to the action of the Holy See.

In this statement we see another proof of the beneficent action of an absolutely impartial neutral who is concerned for the spiritual and temporal welfare of his children of all nations.

Catholics and the War

JOHN CARDINAL FARLEY

THE law of sacrifice binds nations as well as individuals. When the individual neglects that law, he becomes self-centered and cold-hearted. If a nation forgets its lessons it foregoes its highest destinies. Hard as that law is, the individual and the nation that practise it generously ever rise to the highest pinnacle of personal and national dignity.

In times of peace the lessons of sacrifice may be for a time forgotten. For it is natural, when wealth and power are easily attained, to listen to the voice of the temptations which follow in their train. Nature too readily yields to the flatterers who appeals to its love of pleasure and comfort. It can easily then be turned from the path of personal and civic duty. But in a day of a just and honorable war, when the call to arms reminds a nation of the duties that face it, the law of sacrifice reasserts itself and summons men from their apathy. And undoubtedly the law has reasserted itself in full vigor in America.

We are a peace-loving people but history has shown that we are good fighters. We proved it when a mere handful, we fought against the greatest empire in the world for our national independence. The men who followed Jackson and Lee and those who fought with Sheridan and Grant showed that Americans know how to fight for their ideals and principles, that in the field they are resourceful and fearless, just as after the contest they are generous and kindly to the vanquished. But we do not like war. No one can ever say that we have gone about rattling the saber or seeking a cause for quarrel. We did not want to enter the conflict now threatening the very existence of civilization. We were forced into it. We are not in it for any selfish aims. The millions of our countrymen who have listened to the words of the President of the United States when he defined our purposes and our aims in the war, know well that we want no territory, no annexations, no money or indemnities. We are fighting for a principle. We want justice for all peoples. We are fighting that a great wrong may be righted, that the world may be safe for all nations, safe for democracy.

The ideal has made a wonderful appeal to the inborn generosity and chivalry of the American people, to its sense of fair play and honor. Americans have been called commercial, materialistic, selfish. I have not found them so. They are kind, fair-minded, just. Speak to them of any noble cause, their hearts and their purse-strings are opened immediately. They are idealists in the best sense of the word. They want the triumph of justice and truth.

When the war threatened the foundations of our civic and national life, the American people did not hesitate. With an order and promptness rarely equaled, and in obedience to constituted authority, tens of thousands of our young men went into the cantonments prepared for them, there to undergo the training necessary for the soldier. The patriotism of the American people admirably asserted itself and gave undeniable proof that it was thoroughly sound. Every section of the country, every portion of the population did its share.

I do not wish to minimize what others have done. I would be the first to do justice to their loyalty. But, as too often the patriotism of my Catholic fellow-countrymen has been called in question, I should like briefly to call attention to some of the ways in which they have shown that they are thoroughly loyal to the country's cause.

The great test of patriotism is the willingness of the citizen to serve under his country's colors. Entrance into such service is an open profession that he is willing to lay down his life for the flag and all that it represents. Judged by that test the Catholics of the United States have every reason to be proud. Every branch of the service is filled with Catholics and it is the testimony of all who are qualified to judge that their patriotism, their efficiency, their orderly and soldierly conduct are of the highest type. There is not a division, there is scarcely a regiment that has not a large percentage of Catholic troops. The figures are eloquent. According to the Secretary of War, Mr. Baker, thirty-four or thirty-five per cent of the army are Catholics. The better Catholics they are, the better soldiers they are going to be. If there is one principle that must be the guiding star of the soldier it is the principle of authority. Obedience is the soldier's duty. The necessity of that duty has been deeply impressed upon Catholics. By inculcating that principle upon her children the Catholic Church has conferred a lasting benefit upon the State, a benefit the results of which are beginning now to be apparent. Submission to authority is the backbone of an army. The Catholic soldier is already predisposed by his training to respect that fundamental law.

In the navy also the percentage of Catholics is exceedingly high. Well-informed authorities have stated that Catholics number fifty per cent of the men, while in the marine-corps they number sixty or more per cent. One of the ranking officials of the navy is Admiral Benson, a man of the highest character, as distinguished for his thoroughgoing patriotism and efficiency as for his genuine piety. Every cruiser and battleship, every submarine

or torpedo-boat that flies the American flag and guards the seas against the attack of the foe, counts Catholic sailors and officers in its crew. In some of the ships more than half the men are Catholics, on the Minnesota over sixty per cent, on the Van Steuben seventy-five per cent. When it comes to deeds of heroism in presence of the dangers or accidents that face the men who go down to the sea in ships, the names inscribed on the records of our brave American navy are the old familiar names that eloquently tell of Catholic faith and Catholic blood. It is the same in the lists which come to us from the front where the American troops are now fighting the battle of freedom. There is scarcely one that does not contain the name of a Catholic soldier. Sad as those lists are and tragic the tale they bring to American families and to the hearts of American fathers and mothers, there is one consolation: the wounded and the dead have suffered for their country. No man could wish for a nobler fate.

Out of evil, God in His mysterious ways always brings good. One result of this terrible scourge now devastating the world will be that here in the United States our countrymen will know each other and love each other better. The call to arms has thrown them together in a great family. The military camps and cantonments where our men are preparing for the contest have become great schools where shoulder to shoulder Catholic, Protestant and Jew, rich and poor, the son of the millionaire father and of the humbler worker will be brought together. Old prejudices and misunderstandings will be swept away. Our countrymen will begin to know each other better and in the light of that knowledge better appreciate the generous fund of noble virtues which exist in their hearts. As an American, as a priest, as an Archbishop and Cardinal I rejoice that Americans will also be drawn to a better knowledge of Catholics and the Catholic Church.

The camps, as I said above, are literally filled with Catholic soldiers. To take some instances:

The following census taken at Camp Logan, Houston, Texas, shows that Catholics are twice as numerous as members of the sect ranking next in number.

Religion.	No.
Catholic	10,578
Methodist Episcopal	5,374
Baptist	3,380
Lutheran	2,689
Presbyterian	2,164
Christian	1,329
Protestant Episcopal	1,051
Jewish	800
Congregational	630
Protestant, no other designation	670
Christian Science	210
United Brethren	122
Greek Orthodox	105
Atheist and Infidel	79
German Lutheran	69

About fifteen other classifications with less than 50 each.

At Camp Gordon, Atlanta, Ga., the record is:

Religion.	No.	P. C.
Catholic	14,159	41.9
Methodist	4,787	14.2
Baptist	3,742	11.1
Jewish	2,477	7.3
Presbyterian	1,857	5.5
Protestant Episcopal	1,579	4.7
Lutheran	1,493	4.4
Congregational	472	1.4
Greek Orthodox	403	1.3
Christian Church	338	1.0

Jewish Reformed, 157; United Brethren, 145; Reformist, 108; Evangelical, 94; Anglican, 78; First Reformist, 68; Jewish Orthodox, 66; Unitarian, 48; Primitive Baptist, 55; Agnostic, 36; Christian Science, 37; Dutch Reformed, 31; Adventist, 27; Atheist, 24; Church of God, 19; Universalist, 18; Dunkard, 17; Holy Roller, 16; Mohammedan, 11; Reformed Protestant, 10; no religion, 698.

At Camp Grant, in Illinois, the census reads:

Religion.	No.
Agnostic	21
Atheist	13
Baptist	1,733
Catholic	7,678
Christian Science	233
Congregational	851
Disciples of Christ	522
Protestant Episcopal	1,096
Evangelical	107
Freethinkers	112
Greek Catholic	270
Lutheran	3,943
Methodist	3,610
Mormon	72
Presbyterian	2,188
Quaker	45
Reformed	53
Unitarian	120
United Brethren	78
Universalist	95

And though Catholics constitute but eighteen per cent of the population, the story of other camps is the same. At Camp Dodge, Des Moines, Ia., Catholics are in excess of members of any other individual denomination; at Camp McClellan, Anniston, Ala., they number 13,000 out of a total of 30,000; at Camp Grant they constitute thirty-two per cent of the soldiers; at Camp Lewis they total 7,390 out of 30,000.

A glance at lists from other camps would yield I believe, very nearly similar results. At Camp Upton, L. I., Catholics number about forty per cent of the men. The distinguished Catholic scholar, Dr. Condé Pallen, makes the following statement: "The Catholic population of the country is something over 18,000,000 out of a total population somewhat over 100,000,000. Out of every hundred sons eighteen are Catholics. We would then expect that out of every hundred in the military service eighteen would be Catholics. But as nearly as can be ascertained by such means as are available, the proportion is as high as thirty-five per cent, and is reckoned by

some as high as forty per cent." Catholics are therefore doing their duty by the flag. And be it noted that thousands of these Catholic soldiers did not wait to be drafted. They voluntarily enlisted under the colors. Among the sons of our Catholic families there were no slackers or shirkers, or so few that they are forgotten in the splendid devotion and loyalty of their companions.

In every field of war activity Catholics have taken a prominent part. To the liberty loans they have largely subscribed. Bishops and priests, whole communities of religious men and women have generously given out of their small pittance to the needs of the country. Catholic artisans and laboring men, the poor toilers, whom, thank God, the Catholic Church can boast of by the tens of thousands and who are proverbially generous, have gladly given up their small earnings to help the American cause and the cause of justice and of liberty. A Catholic War Council, with a committee of Catholic Bishops, has been organized, with the Right Rev. Peter J. Muldoon as chairman, with four other Bishops to assist him, whose purpose, heartily approved by the Catholic Hierarchy, is to represent the Catholic Church in all war activities. The work of the Knights of Columbus for the welfare of the soldier, not only of their own Faith, but for every man that wears the uniform of the United States, no matter what may be his creed or his color, has deserved the recognition of the President of the United States, of the Secretary of War, of our highest military authorities and of the country at large. The splendid work of the Red Cross, so dear to the heart of the American people and to the Catholic Church in whose bosom its aims were first fostered, has been splendidly supported by our Catholic brethren. Thousands of our Catholic women, from every rank of society, are laboring side by side with noble women of other creeds for the relief of the wounded hero, for our fighting men no matter who they be, who are facing danger, sickness, the perils of the sea and the air and the horrors of the trenches.

Surely our patriotism has stood the acid test of trial. Is there a single thing that Catholics could do for their country which they have not done? Can a single field be named where their work does not testify to their loyalty? Can any sincere and upright man say, in the face of all that we have accomplished, of the money we have given to our country's cause, of the devotion of Bishops, priests, laymen, of our noble-hearted women, in presence of the hundreds of thousands of bright, clean, morally fit and physically sound soldiers, whom Catholic fathers and Catholic mothers are offering as a sacrifice on the altar of freedom, that Catholics are not loyal, are not true to their country and that they have deserted her in her hour of need?

The great heart of the American people will, I know, do us justice. But I know, too, from sad experience that in the hearts of some misguided men bigotry and prejudice are endowed with an incomprehensible vitality. In spite of our patriotism at every crisis in our natural life, we have been branded by the unfair and the unthinking as traitors, and described as men who had no sympathy with our country's cause and ideals. It may be that in the future the same cry will be raised. It will be painful to have to refute it once more, as we have so often done in the past. We shall then give the same answer to the slander which we are giving in the present war. Our deeds will speak as they are speaking now. Those deeds have answered for us in no uncertain voice. It could not be otherwise. For the Catholic recognizes that loyalty to country is next to fidelity and obedience to God.

The Philosophical Blues

DANIEL A. LORD, S.J.

THE interest of unbelievers in St. Francis of Assisi is to my mind one of the most encouraging signs of the present day. For if any man stood for a life different in every least detail from modern paganism that man was the dear St. Francis. He loved the simple, the unaffected, the natural. The sun and the rain, the north wind, and birds, flowers and little children he drew close to his heart in a passion of simple love. In all things he saw God, their maker, so that his heart sang all the day long. To him our artificial, intricate, hectic life with its preference of electric lights to the sun, of violet water to fresh rain, of ventilation systems to the north wind, of jazz bands to larks would have seemed unreal, hideous. And the frank conspiracy to keep little children out of God's world would have stricken the song from his lips.

In spite of his utter dissimilarity to neo-paganism, men cannot but admire the troubadour who, with an unconquerable optimism, saw beauty everywhere, who loved creatures with a Christ-like love, and whose soul throbbed with a long, sweet canticle to his God. They admire St. Francis even though he is the embodiment of Christian optimism.

But it is not a matter of ancient history since the optimism of St. Francis was preceded in popular favor by the pessimism of a very different stamp of man. Schopenhauer was read and discussed and admired; and Schopenhauer taught that "the only positive feeling is that of pain," "that the world is a hell which surpasses that of Dante," "that life is a path of red-hot coals with a few cool places here and there." Delightful philosophy for armchair consumption, is it not?

Yet of the modern pagans those, namely, who affect to

admire St. Francis and those who follow Schopenhauer, the latter are by all odds the more logical. A pagan has not the least right to be an optimist, and anyone with the slightest acquaintance with the ancient classics knows the drab melancholy which formed the background of pagan life. A follower of almost any of the modern un-Christian schools of philosophy is by his own choice logically doomed to pessimism. The philosopher who adopts the optimism of St. Francis without accepting his beliefs in God and Our Lady and the brotherhood of all men in Christ is simply a parrot who has mimicked human laughter without understanding why he laughs.

There is no conviction more chilling, more destructive of joy than the one by which a man is persuaded that he is being consistently deceived. Deception on the part of those we trust, even though we only suspect it, is enough to ruin our lives. It throws about us a mordant distrust which affects our attitude toward everything. It breeds suspicion, takes the firmness from the handclasp, deadens the love-light in the eye. A generous man can forgive an honest blow struck him in the face far sooner than he can a deception practised upon him by those he trusts. If all the misanthropes of the world were mustered in one grisly army, it would be found that those who had not been soured by the deceit of some trusted friend would scarcely number a corporal's guard.

And certainly there is no friend on whom we are forced to rely half so much as we are upon our own senses. We are obliged to depend upon them for at least the beginnings of all our knowledge. What, then, should be the logical effect of a philosophy which teaches that our senses are constantly deceiving us, that we really have no bodies, and that whatever information we acquire through sight and hearing and touch is false and chimerical? For here we are confronted by a deception as constant as our waking lives, a deception which no effort on our part can ever hope to overcome.

If such a philosophy does not breed the blackest pessimism, a distrust of everything, it is because the philosopher who holds it lives a life quite independent of his beliefs. Though from a professor's chair he may preach that all matter is illusion and that only soul exists, he does not neglect to bandage a cut finger or to take his daily exercise in the university gymnasium. He may write learnedly about the untruthfulness of the senses, but for all that, he dodges when he sees a steel girder falling from a skyscraper. Living as he claims to do in the midst of constant deception, supplied with faculties that continually play him false, he should logically believe in nothing, trust no one, plunge himself into the utter depths of pessimism and despair. But because he lives quite independently of his philosophical creed, he can smile trustingly into the eyes of his friends and speak glowingly of St. Francis of Assisi.

If our democratic world has one overpowering hatred, it is the hatred of slavery. We cannot bear the thought of it even where the yoke presses on another; and the rattle of chains, binding soul or body, will drown the most entrancing music. Unless, then, a man's philosophy teaches that his will is free, it is impossible to see how he can logically escape the misery which is the birthright of every slave. Bound hand and foot, driven forward under the lash of a blind chance or an irresponsible fate, he can no more lift his voice in song than could the galley slave chained to his oar. Difficulties impend over his terrified head, and he knows he is powerless to ward them off; temptations sweep down upon him, threatening his dearest happiness and the happiness of his loved ones, yet he has been convinced by his philosophy that no effort of his can stem the overwhelming tide.

For the philosopher of the slave-will there can be happiness only in so far as he uses his God-given freedom to ignore his own creed; for happiness is the companion of freedom alone. There at least, the dour old disciples of Calvin in England and in colonial America were brutally consistent. Their philosophy of life taught them that men are not free; so, with relentless logic, they trampled out the lights of the theaters, plucked the Maypole from the green turf, and banned from their vicinity the music of organ and of voice, and human laughter.

Readers of current philosophy will have noted the recurrence of phrases like " Passing on the torch of life to future generations," " The immortality of the life-spark." When these expressions mean anything more than a vague sentimentality, they are a poor sop thrown to a world hungry for immortality. Instead of a genuine immortality, these philosophers dole out a diluted substitute in the assurance that we live again in our children and that immortality is found in the memory of our friends. There is no doubting the longing of man for an immortality not only for himself but even more, at times, for the loved ones he sees passing into the silence beyond. No man, even at the end of the longest life, feels that he has lived long enough, that he has exhausted the possibilities of knowledge, or sounded the depths of love. No man can bear the thought that his wife or his mother has ceased to be, that death is a barrier which means irrevocable separation. Without immortality or the hope of it, the longest life must end in pessimism, in the conviction that all is lost and lost forever.

But for the philosopher who denies a personal soul, immortality in any true sense is beyond the possibility of question. If he believes that we have nothing but our bodies, he bounds human life with a meager span of hurried years. If, as a substitute for immortality, he talks of absorption in the great all-spirit, he offers a solution positively repulsive to men who cling passionately to their own individuality and who devotedly love precisely the individuality of other persons. And in this absorption into a Pantheistic god, all individuality is lost.

Only a philosophy which, like ours, gives man the positive assurance that he has an immortal soul can take the horror from death. For most other philosophies, death is a breaking with all we cling to most ardently; for

the rest it is at least the sacrifice of the individuality which is dearer to us than any other possession. That way lies pessimism, drear and unrelieved.

No man can be happy in mere denials; no mind can be satisfied with negations. For that reason modern philosophy is so largely a dreary waste, repulsive to the man whose life is in touch with the beautiful and the real. It has denied or questioned the certainty of our commonest knowledge, doubted the very faculties on which all our activities depend, shackled our free-will with bonds of steel, torn God from His Heaven to substitute there a blind chance or a machine-like evolution, stripped man of almost all his glorious prerogatives, and offered the grave or oblivion as our ultimate bourne. No wonder that such a series of pitiful denials should have been climaxed with Schopenhauer and his systematic pessimism.

On the contrary, it was the philosophy which rests firmly on positive affirmations, which upholds man's faculties in their quest of an attainable truth, which points out the glory and the responsibility of his free-will, which lifts the finger of hope to a directing Deity who is the source of our life and the guardian of our destinies, which marks man as the chosen son of the Most High with a life unlimited by range of years or ages, that woke the song on the lips of St. Francis and has made Christian philosophy the only source of consistent, systematic optimism.

Personal Recollections of Newman

REDFERN MASON

CARDINAL NEWMAN'S presence in Birmingham during the closing years of his life was spiritually discerned rather than sensibly felt. Everyone knew that in the red brick building at Edgbaston there lived an old, old man who, in his slight frame, embodied a chapter of the spiritual life of England; but few of the seething thousands of the Midlands had seen him and fewer still had heard him speak.

To the Faithful of the Oratory he was a familiar figure; but to the world outside he was an abstraction, a tradition. He was a force which, long quiescent, might spring into activity under the impulsion of some national emergency.

I was a reporter on one of the Birmingham newspapers in those days and it fell to my duty from time to time to inquire of the Fathers concerning the Cardinal's health. Telephone the Oratorians had none; so every day someone had to make a visit to the Oratory. It was not a pleasant duty. Father Neville would wrinkle his brows anxiously, disturbed to be reminded that his friend was flesh and blood; Father Ignatius Ryder would do his best to be urbane; the Irish janitor waxed irascible.

Leading their life of recollection, the Fathers disliked the intrusion of the world. To them the Cardinal was a visible link with God and our visits were so many reminders of the frail tenure on which that link was maintained.

On the rare occasions when the Cardinal preached, a stenographer would be present to take notes of what he said. But he had to be secreted behind a pillar where the speaker could not see him. But, hidden or visible, the press did its work and the Oratorians tacitly recognized that, though the accomplishment of that work might disturb their quiet of mind, its neglect would be of much graver consequence.

For to the world at large Birmingham existed mainly as the home of the author of the "Apologia." Its steel and its jewelry would become dust; but men knew that the words of John Henry Newman would affect generations yet unborn. The Cardinal was the city's one vital source of interest. Joseph Chamberlain might symbolize the activities of life; but Newman typified the things of life beyond life.

When the boys of the Oratory School gave a Latin play, people would go there, regardless of the slimness of their Latinity, hoping against hope that the Cardinal, as the arranger of the text of "*Aulularia*" or "*Phormio*," whatever the play might be, would be in his place. The papers were never long without reference to him. Now the *Times* would print a rumor that he was troubled in mind and contemplated a return to Anglicanism; now the statement would go forth that his sole joy in life lay in the Mass. One editor, Henry J. Jennings, since famous in financial journalism, wrote a popular life of the Cardinal, bound in a cheap red cover like the "Dolly Dialogues." Someone showed it to Newman and, glancing it through, he said it was clever, but the work of a "literary scavenger." The *Athenaeum* dismissed the book as "platitudinous twaddle" and Jennings' young scribes vied with one another in trying to get the phrase into their own sheet. One rash youth, named Hands, afterwards wounded at Mafeking, succeeded and we waited trembling for the editorial axe to fall. But it did not. Jennings was not the man to show that the words had stung him. Besides that, Hands was valuable.

Happy were those of us who had a copy of the precious first edition of "The Present Position of Catholics," for it contained the great Oratorian's vivisection of the apostate, Achilli. "Yes, Father Achilli," said Newman, in answer to one of the ex-priest's taunts, "the Church of Rome does stand ashamed; she stands ashamed that she should have brought forth a son like you." And then came the damning list of Achilli's seductions and ravishings. The English courts ordered the paragraph excised from the work; but the *Times* declared that, if that was English justice, then trial by jury itself stood condemned. If you wish to add the Achilli paragraph to your Newman, you will find it in Wilfrid Ward's biography.

I well remember the famous visit which Mr. Gladstone made to Birmingham at the time of the first Home

Rule bill. Between the engagements of his political progress, the great premier seized the opportunity to visit his old friend and, in my mind's eye, I can still see Hagley Road black with people, watching him on his way and wondering what manner of conversation the two friends would have together. There were no dictaphones in those days, else some Oratorian might have stretched punctilio to the breaking point.

The Cardinal was a great lover of music and I sometimes went to the meetings of the Little Oratory in the hope he would be present. But I was not fated to see him. I did see him, however, one morning at the Birmingham Festival. Richter was conducting Beethoven's Fifth Symphony and, for Newman, Beethoven and Mozart were the apostles of tone. He sat in the front of the great gallery and I recall the thrill that went through the assemblage when the word went round that Newman was present. English decorum is against demonstrations of personal regard. They leave that to Latins and Slavs. But, in their restrained English way, the people showed how profoundly the genius of this leader of thought had entered into their lives. You divined it by whispers and eager glances, by a psychic tremor that ran through the whole audience.

"He seemed lost in the mystery which is music," a friend said to me afterwards. Indeed, the Cardinal's love for music was as perplexing to the Cardinal's clerical brethren as his fine taste in wine was to teetotalers. "You see he fiddles," said Archbishop Ullathorne half apologetically, when Newman had praised a Mass by Mozart which had proved too hard for the archiepiscopal comprehension.

As in a spirit of saintly irony, Newman chose for the music to be sung at Dr. Ullathorne's obsequies the C minor Requiem of Cherubini, a noble work, sculptured and architectural. I remember him as he appeared in the Mass, a figure almost unbelievably fragile, supported by a priest on either hand. Then it was that he spoke the only words I ever heard from his lips, the Divine formula, *Requiescat in pace.*

When next I saw the Cardinal he lay between two rows of tapers, his hands folded on his breast, his face fixed in the expression of eternity. The Oratory was in darkness save for the glimmer of the funeral lights; the church was full of praying people. The silence was unbroken save for an occasional sob and the footfalls of men and women as they stole in to look on their dead friend, or sadly turned away to see him in this life no more.

Newman's face has often been compared to that of Caesar. But in no portrait that I have ever seen was the resemblance so strong as it was when he lay in his last sleep. The envelope of flesh was not emaciated. Fair as the face of a child, it seemed the chrysalis from which the soul had just emerged. The jaw was firm, but not heavy; the receding of the flesh gave the nose a boldness that suggested an eagle surveying the infinite.

I knelt in that atmosphere of prayer and the beauty of it sank into my soul. I was not a Catholic in those days, though the *"Divina Commedia"* had begun to undermine my youthful Voltaireanism. The Cardinal's face, stamped with the seal of final faith, seemed the silent proclamation of things unseen. The fingers that had penned the words of "stern anger" against Kingsley were still; the eyes that had looked affectionately on the towers of Oxford were closed; but "The death of His saints is precious in the sight of the Lord" and that preciousness seemed imprinted on the august visage before me.

Now he lies in the little cemetery at Rednall, a place of pilgrimage for the Faithful of many lands. The place is quiet and recollected; peace has spread her wings there. Far from the fret and fever of the world the great Cardinal proclaims from his last earthly tenement the reality of the things of the spirit and the transiency of the illusions of the flesh.

War Mothers

F. J. McNiff, S.J.

THERE is an old saying among philosophers to the effect that use and custom throttle surprise: *Assuetis non fit passio.* The man who first ventured into the streets of London under the protecting shade of an umbrella, found his novel contrivance more useful in warding off improvised missiles than in shielding him from the sun or the rain. But who takes note of an umbrella now, except it be his neighbor's? So has it been with the telephone, the automobile, the airplane, and a host of other inventions that set the world agog for a brief day's astonishment, but are now accepted as the ordinary, and even necessary, instruments of convenience. Use and custom have indeed throttled surprise, so far forth indeed, that we seem to have dropped the wonder point from our code of punctuation, and taken *nil admirari* for a hall-mark.

Some years ago, one of the smaller towns of New York State had a lady coachman, the owner and driver of a public conveyance. The story was that her husband fell ill, whereupon the wife, who doubtless had always held the reins of the household, took up also the ribbons that guided the family steed. She succeeded, she won out over mere male rivals; and, to make her supremacy the surer, she laid about her, at times, with her trusty horsewhip. One man, rasher than his fellows, dared in a whisper to christen her Madamazon, a contraction for

Madam Amazon; and, by accounts, she merited the name. But the most casual observer could see that the townsfolk were not accustomed to the usurpation. Surprise was everywhere, even indignation. Had the *cocherette* appeared in New York, there would have been surprise, too.

For a long time both tradition and instinct forbade a woman to take up what was reckoned as distinctively a man's work. At first, women acting as office help caused no small stir, but not for long. It was soon recognized that women are good typists. Besides, they cost less, and are often more painstaking than men. Women doctors and women agents may be said to have habilitated themselves, and women lawyers and managers are in the way of doing so. Naturally males prefer to buy such commodities as shaving tools from men clerks. Beyond this we bargain with a woman behind the counter as a matter in ordinary, and without compunction. Use and custom have been stopping the mouth of surprise progressively.

Then came the war. Men volunteered or were drafted. Under the wand of skilled industry, great cantonments were reared almost over night. Marvelously, armies assembled, scouts were mustered, policing extended, civilians organized, products commandeered, various economies introduced, till the country became a vast military camp. But an army needs food, and clothing, and firearms, and ammunition, and ships, and airplanes. Meanwhile, thousands of men, erstwhile producers, have gone to the front, or are on the seas, or in training camps. Whence came these recruits? Physically and mentally, from the best in the land. They trooped in legions from the rich and the poor, from the factories, from the farms, from the colleges and the universities, from the offices and studios, from the professions. They have left homes that must be kept together, work that must be done, somehow or other. And now who are to fill up the gaps, who are to turn producers, keep the factories going, homes together, and our industries abreast of our needs? Why, the women, of course. It was the women themselves who first said "of course." They said it in a very matter-of-fact way, without bluster or bragging. Employers, seeing the straits they were in, said "of course" in turn, but doubtfully, as men will who are forced by necessity to make a quick choice. The doubt was short-lived, as it always is when choice brings immediate success. Go to the munition plants. There you will find women operating machines which call for accurate and delicate handling. The work is efficiently done, just as efficiently as it ever was. The parts turned out come up to standard. Women overseers and superintendents look to that. So up and down the line of employments to the latest innovation on the elevated and surface-car lines, the conductorette. We had been looking for the conductorettes as a natural development; and if they had not given a decidedly military cut to their uniform, they would have caused no comment of surprise. The element of surprise came not from the fact that they were acting as "ringers-up" of fares. Not at all; but solely because they made change and turned the crank of the coin box, while garbed in a serviceable and jaunty costume.

Here, then, is an anomaly, or apparent anomaly that will bear examination. The country has been made over, in great part, yet no one shows surprise. Things have been turned topsy-turvy, yet there is no confusion that we do not recognize, none that is past our power of remedy, none that we are not steadily proceeding to set to rights. Everywhere women are doing effectively what no one thought the "weaker sex" could ever accomplish Again, no one is surprised. One would think that the present order is the slow development of years, not the sudden outgrowth of the moment. Two explanations, or better, a two-fold explanation comes offhand. First, in a crisis, a person either takes in the situation directly, sees what is to be done, acts quickly, then mentally and physically adapts himself to conditions suddenly reversed: or, upset and confused by "the sudden element that changes things," collapses helplessly. A vigorous people, like a vigorous man, naturally and even easily takes to the first method. Instant action being the requisite, there is no temptation for a versatile nation to dally with surprise. Hard situations are great educators just because they compel quick and timely thinking, with action suited to the thought. So we experience that difficulties often bring about in a short space developments what years of easy success would not have ensured. Anyhow, our people are not wont to make such a juggernaut of hardship, that they cast themselves prone, and let the ugly thing crush them.

The second part of the explanation is hardly less obvious than the first, and is by far more interesting. Once when I was visiting a student who was seriously ill, his mother remarked that during the month or six weeks the young man had been kept abed, no one but herself had given him any medicine, nor so much as a spoonful of water. It was perfectly clear, as anyone who knows mothers will understand, that there was nothing of a brag in the remark. It was just what the ordinary mother would wish to do. There were others in the household who could have helped with the nursing; but medicine administered by mother would have a double efficacy: it would be given betimes, mother would see to that. As to the sick boy, it would come from her who most of all sympathized with his needs and his pains. A stroke of a mother's hand imparts an inexplicable virtue to the doctor's potion. Now, woman is by nature motherly. You recognize that in the little girl with her dolls. You recognize that when you see the keen interest that draws girls around the cradle in the nursery, and the perambulator in the street. You recognize that in the devotion and self-sacrifice of the "little mothers" upon whom so much devolves in the homes of the poor. You recognize it wherever trouble has entered, comfort is needed, and woman is at hand. You recognize it in the hospitals, and in the "huts" near the battle line, as every soldier from

the trenches will testify. Here you see nature unhampered by guile, nature her own proper interpreter, nature as God made it. For you can throttle surprise, and, at one time or other, almost every emotion has been schooled into silence. Never yet has man or woman successfully gagged nature. Given the occasion, nature will cry out, even in the depraved.

Heretofore, following her bent, woman has mothered the individual, now she is mothering the nation. Fundamentally, the instinct that prompts her to care for the family, the needy, the sorrowful, is the same that urges her to aid her country in a crisis. God has made her as a helpmeet; and since God does nothing by halves, he has gifted her with all those high qualities that render aid most acceptable and efficient. Our womanhood is sound. The war will not undo it. She will move hereafter in a larger sphere. That means she will be capable of greater good, and will have assumed graver responsibilities; but she will still move as woman. As occupation does not make the man, so it need not unmake the woman. And no one will see more thoroughly than our women themselves, the vanity of aping what they cannot become; the folly and utter loss to society of failing to become what the wisdom of God plans they ought to be.

Doubtless there will remain the generation of those who have left father, mother, and all things for an improvised pulpit in the public square, and a place in the sun of notoriety. They will continue to recite their pieces about the "slavery" of woman and her "emancipation." Neither will they lack an audience and applause. Free shows seldom do. When all is said, perhaps it is just as well that the hysterical ones should not disappear. At least, they demonstrate that which woman normally is not; that to which we all pray she may not descend. It is no new thing for reformers to set themselves the task of erasing the laws that the Master has engraven on the rock bed of creation; but their travail has only succeeded in moving ant-hills. Let them go on shifting ant-hills, no matter how often, and with what ado. They will never convince us that the tracings they leave in the sand mark the path of a prehistoric glacier.

Faith and a Mountain

MICHAEL WILLIAMS

THIS is the story of Brother—Brother Joseph, I shall call him; though that is not his name. Nor may I tell his name, nor the name of the mountain where he did show forth the faith that was in him, and which now through centuries to come, will upbear the testimony to that faith. For the Fathers of the Order of which this Brother is a most humble member, asked me to keep quiet. Journalist that I am, I should have shouted the wonderful story from the housetops of all the world. But in their prudence and their reserve and their modesty, virtues which journalism does not promote, they reminded me of the fact that Brother Joseph—which, remember, is not his name—is still living, and that one who is himself so truly humble, so self-resistant, should not be too hastily made a subject for publicity, even the publicity of the Faith. So I merely sketch the marvelous tale, and show forth its wonder under veils.

I shall begin by giving you its moral. All good stories have morals, of course. And one moral of this true story is that it is not necessary to dig dusty books from the upper shelves of monastery of seminary libraries if you would know about great deeds of faith, and the high romance of the love of God; nor is it essential to go on pilgrimages to far lands for that purpose. Here, today, in the year of Our Lord, 1918, in this America of ours, Almighty God shows forth His power, and His marvels even as He did in the dawn of Christianity, or in those splendid centuries of vital, well-nigh universal faith when saints were in every city, and the paths were traced to places of pilgrimage that remain through all the ages.

It was at St. Anne de Beaupré, in Quebec—another great story which I must write, if no better pen appears: but that story must be a whole book—where I heard about Brother Joseph. A day or two before my arrival at St. Anne's, a prominent citizen from a great city in the United States had come to the little village on the bank of the mighty St. Lawrence, where, since 1650, millions of pilgrims have visited the miraculous shrine of the Good St. Anne, mother of Our Lady. He had called upon one of the Redemptorist Fathers who have charge of the famous basilica, and told him how one year before, on that very day, being in the city of Quebec, and hearing for the first time about St. Anne's, he had visited it, drawn by the casual curiosity of a non-Catholic tourist. He was, he said, a man who found it hard to amuse or interest himself outside of his work, because for years he had been almost stone deaf.

Accordingly he entered the far-famed church, wherein the power of centuries of ardent prayer and potent faith may be felt most tangibly, and saw the people at prayers, and saw the mountain of crutches left by cripples miraculously cured, and read the tablets commemorating other cures. And he said to himself, so he told the priest, "This is very wonderful. Oh, that I could have faith like these poor people, and that this good St. Anne would be good to me." Then, because his time was limited, he turned to go. He thought, he remembered, that the church, though so beautiful and impressive, must be a singularly poor place in which to preach—non-Catholics usually think of churches in terms of preaching, poor souls deprived of sacramental worship—for even through the muffling veils of his deafness, he said, he heard the roaring sound of the voices praying. So he went to Quebec. Packing his bag that night to go away, he also wound up his watch, and suddenly he became aware that he could hear its ticking. And when he reached his home city, and his specialist, he knew and was assured, that his hearing was fully and to all appearances permanently restored. So this year he had come back to St. Anne's, for the express purpose of telling the priests what had happened, and to show that he was grateful. Will this event, in the end, give this man a full measure of that flash of faith which caused his prayer of power to the good St. Anne? We do not know. But, anyhow, we may pray that it will be so.

This event, naturally, set us all talking, at St. Anne's, about similar wonders, there and elsewhere. Then it was that somebody told me about Brother Joseph, "a living saint." He lived in a great city through which I would be passing on my journey to New York. Why not make a pilgrimage there? I did so. Unfortunately, only having an hour or two to spare, I missed Brother Joseph, who was attending the funeral of a life-long friend, that day—Ah, Catholic friendship goes on beyond the grave that is the end of so much for so many unhappy souls!—and I was obliged to go away before he returned. But from a Father of the Order, I heard the wonderful story, and saw its evidence crowning the hill of faith; and, now, with only a little space to spare, I may only indicate

barely the outlines of the tale. This humble Brother is attached to the service of a teaching Order which has many colleges in the United States and Canada and elsewhere. The college buildings stand at the foot of a mountain. This humble Brother began, some thirty or forty years ago, to climb this mountain-side, when his duties permitted him an opportunity, for duty came even before prayer with Brother Joseph, or, rather, duty with him was prayer itself. By and by, the Fathers began to notice that Brother Joseph was being visited by an ever-increasing throng from the nearby city, begging him to pray for them. Numerous stories came to the ears of the Fathers about people cured, conversions, spiritual benefits, attributed to Brother Joseph's helping prayers which were offered by him through that paragon of prayer, that pattern of perfect duty, that truest friend of the Divine, St. Joseph. Yet, as I was told, Brother Joseph differed in no wise from numerous other good Brothers in the Order; he was neither more pious, and certainly not more loyal. But for all that apparently, his faith appeared to be deeper than with most; it seemed to be of that type which Our Lord said could move mountains. At any rate, it was the occasion of an oratory being built on this particular mountain, where once or twice a year a Father would offer up the Holy Sacrifice, and where at other times Brother Joseph could offer up his prayers. And ever the visiting crowds grew more constant and more dense; and now, on the crown of that mountain, there is arising a mighty basilica, built by the gifts of the Faithful, stirred by the faith of Brother Joseph.

I would that I could have met that dear Brother, and begged him to pray for me. It is written in one of the books of St. Teresa, that above all saints she trusted in the good St. Joseph. Therefore, I longed to complete my pilgrimage to this mountain of faith by meeting one who had not merely read that it is wise to pray through Joseph; but who had prayed, who had prayed with faith; and so, in the end, had crowned a mighty mountain with a towering basilica which shall be a sacramental of that faith. But it was not to be; so I went upon my way, leaving Brother Joseph, undisturbed by the journalist, to sweep his floors, and to work in his garden, and to smile upon his thousands of friends, and in all simplicity to pray for them to God, through the good Joseph, who guarded Mary, who served Our Lord.

COMMUNICATIONS

Letters as a rule should not exceed six hundred words

The Lay Apostolate

To the Editor of AMERICA:

Just what are the Catholic laity doing to spread the knowledge of Catholicism and bring people to the Faith? This is an interesting inquiry and never more interesting than now when America is about to experience the sufferings of war, and great numbers will turn to religion as they have done already under the stress of sorrow in other countries. For the most part lay efforts are confined to the teaching of the members of the Church. There are settlement workers, Sunday-school tutors and associations of lay catechists. Also there are the public-school teachers who give from their free time after hours to instruct Catholic children in their religion. Surely this is noble work and it is pleasing to note evidences that it is growing.

But the lay apostolate has more to do if it is to answer the call of the Master. A vast multitude, in our country well over half the population, own no religion at all. One may say that in the mass these people are too hard, too worldly, to bother about spiritual matters. The average Catholic is afraid to approach them for fear that his pride will be hurt by a rebuff. Is this a mistaken attitude? Some of us converts think it is and we base our opinion on what we have seen done by the few who have taken the other course, who never lose a chance to talk Catholicism, who do not fear to be aggressive in proclaiming their faith and letting others know its riches of truth and of happiness.

Of course it is not by any means the convert alone who answers the description of the layman militant. The proportion among reared-in-the-Faith Catholics no doubt is quite as high. But a convert, fresh from the inquiry class and the baptismal font is more often the type that insists on being heard. His enthusiasm makes him bold. Moreover, he is a constant challenge to people on the outside who cannot understand why, when he was born and brought up a Protestant, he should turn and become a Catholic.

The convert then by the nature of things has more opportunities for discussing his religion with non-Catholics than the Catholic-born. And having greater opportunities his responsibility is the greater. It is here that the convert leagues come in. They recognize both opportunity and responsibility and they also perceive that as an organization of laymen they are practically alone in the field. The clergy give their splendid missions to non-Catholics but the leagues are the only associations, managed by laymen, which seek to organize the lay apostolate and direct its energies, and to impress upon its members the militant missionary idea.

At one of the recent meetings of the Convert's League of New York something interesting happened. A man, bitterly anti-Catholic, had finally been induced more from curiosity than anything else, to attend. The speaker chanced to be an ecclesiastic of prominence, of eminent culture, a convert to the Church. The visitor who had the familiar Protestant notion that Catholics on the whole were socially and intellectually inferior, found himself awakened with a start. To make a long story short he sought an introduction to the speaker when the meeting was over and the conversation ended with a resolution, which it appears is now being carried out, to become a Catholic.

The main point is that this man could never have been induced to enter a Catholic church on any general invitation to non-Catholics. He is of the many whom the non-Catholic mission would not get because of the fear of the church edifice or the distaste for a religious service. In the Rose Room of the Hotel Plaza he would not be at this fancied disadvantage. Hence he came.

Convert leagues should aim to be instructive, for their members who include "born-Catholics" as well as converts. They should aim to inspire the zeal and spirit of the missionary in spreading the Faith by personal example and by personal conversation. If they do not do these things they will not succeed or accomplish any broad results. If they do perfect their organization with these motives to the fore, they can become a great power in the growth of Catholicism in America.

New York. STUART P. WEST,
Former President New York Converts' League.

The "Saturday Evening Post"

To the Editor of AMERICA:

"Be good if you can, but if you can't be good, be careful," is a counsel of worldly wisdom which occurs to me as I read Dr. Austin O'Malley's letter in your current issue, relating how the *Saturday Evening Post,* with a circulation of 2,000,000 copies a week, printed a story which vulgarly and falsely cast odium upon a priest. I am reminded of the counsel I quote by what Dr. O'Malley says in closing his delightfully mordant epistle, namely: "The *Post* has always been decent, and it is difficult to understand how this vulgarity slipped in." For I must point out to Dr. O'Malley, but more particularly, to the *Post,* that this instance of carelessness is not the only one of the kind, and that the *Post* needs to be taught the lesson that if it can't be good, it had better be careful. For in the issue for February 9 it printed the article by Elizabeth Frazer, dealing with the work of the Red Cross in Italy, to which AMERICA took ex-

ception in its issue of February 16. This article, in a number of places, repeats the poison-gas innuendoes which would attach to Pope Benedict XV part of the blame for the recent Italian defeats; vague, yet evil gossip which would class the Holy Father with pro-Germans and unpatriotic pacifists. I wrote to the editor of the *Post* and complained. I offered to supply an article which would place before the readers of that widely read journal the truth about the Holy Father's absolutely disinterested and lofty position in this matter of the war. The *Post* cavalierly retorted that there was nothing to justify my complaints in Miss Frazer's article, and impolitely ignored my offer to write a paper which would have been an act of justice on the part of the *Post* to publish. I do not wish to become a public scold; but the attitude of many of the periodicals is far too unfair to the Faith to be tolerated by Catholics, at least by those Catholics who feel some little sense of gratitude to God for the gift of faith, and of loyalty to His Church. But what can a few, unorganized writers accomplish? We do a little; but such a little, in comparison with the work that cries aloud to be done. However, this issue of AMERICA is most encouraging, with its many letters from zealous, wide-awake Catholics bearing upon this great problem of publicity for, and defense of the work of the Church. Spring is coming, after a grim, dark winter. Easter will close the terrible Lent that is now upon us. Let AMERICA, our champion of the apostolate of the press, keep up the good work. The day will come when suggestions such as that offered by Father Durward and by W. A. P., of St. Louis, will be acted upon, and made tangible. We shall have a national press apostolate. We shall have our national daily paper. We shall obey the wishes of the Holy Father; who only repeats, with an urgency required by the times we live in, the exhortations of his holy predecessors, Leo XIII and Pius X. God speed the day!

New York. MICHAEL WILLIAMS.

Some Irish, Old and New

To the Editor of AMERICA:

With some interest I have been following the discussion of "Some Irish, Old and New," and have felt both ashamed and grieved at the charges brought forward on each side of the question. It ill befits a newcomer in your circle of critics to question the views of men who are perhaps in a better position to know the truth than I, and whose experience confers upon them the privilege of expressing their views. However, a certain loathness to accept their statements as being of very wide application compels me to doubt the general or even considerable extent of such reprehensible practices as Messrs. Libby and O'Brien enumerate. If, however, their charges be well founded, the state of affairs is unfortunate indeed, for now, perhaps as never before, the welfare of the land over the seas, toward which both "the old" and "the new" must, unless their blood be wholly polluted, entertain both loyalty and regard, demands unity of thought, word and act, on the part of Irishmen and Irish-Americans.

Cincinnati. J. A. W.

The St. Vincent de Paul Society

To the Editor of AMERICA:

I have followed with much interest the correspondence in AMERICA about the St. Vincent de Paul Society, and while I am in substantial agreement with your correspondent, T. V. A., in the issue of February 9, where he says the society in the city of New York, including Brooklyn, "is chiefly a relief-giving organization," I wish to offer a word in explanation, or if you prefer, in defense.

The public machinery in this city for relief of the poor does not include assistance to poor families in their own homes, except in the case of a very limited group of widows. Yet in a population running into millions there must always be families who owing to misfortunes arising from one cause or another need temporary, pecuniary aid, which their friends or relatives cannot supply. Amongst this group are many Catholic families, and we cannot deny that, as Catholics, they have some claim on our charity. How shall such families be relieved? There is no public fund from which they can obtain aid, and we naturally do not care to refer them to private charitable organizations under non-Catholic management. Nevertheless something must be done.

The Society of St. Vincent de Paul in this city endeavors as far as possible to give temporary aid in such cases, although the rules of the society, as laid down in the "Manual," are occasionally somewhat strained. I fear that your correspondents, R. S. and K. B., in their haste to prove that the St. Vincent de Paul Society is a modern up-to-date relief organization have, unwittingly no doubt, given the impression that it is merely a relief-giving society. I assure the readers that in spite of our material atmosphere we do not forget that the Society of St. Vincent de Paul is a strictly religious organization, although the members, with a shyness which is easily understood, do not say much about the religious side of their work.

Brooklyn. J. M.

To the Editor of AMERICA:

In his letter on the spirit and the methods of the St. Vincent de Paul Society, T. V. A. has correctly pointed out that the primary object of this society is a spiritual one. This spiritual object is, however, often misunderstood. Some seem to think that thereby is understood the spiritual aid that is given to the poor, when ministering to them bodily aid. A close perusal of the "Manual," for whose rules T. V. A. asks a closer observance, and with much reason, shows that the spiritual advancement of the Vincentians themselves, who go about their works of mercy, is the primary object of the society; all else, spiritual and corporal works of mercy, are but a means thereto. The "Manual" says vrey plainly: "It is also to be remarked that the primary object which the society proposes to its members is their own edification." And again: "Still if charitable works are not the primary object of the society, they are the principal means made use of to attain that object" (edification).

This, it is true, puts Vincentian work on a basis of self-love, but it is a self-love acting under the purest of motives. Such self-love will be an incentive to conscientious and thorough work. What we do for ourselves we generally do well. It will put spirit, personal interest, kindness, generosity into the ministrations to the poor. Such self-love is the best guaranty for neighborly love: "Love thy neighbor as thyself," the Master said. Self-love must be the measure of neighborly love. The more pure and perfect self-love, so much more pure and perfect will neighborly love be.

Self-interest has always been considered one of the greatest motive-powers for development. By recognizing this and by spiritualizing self-love so as to lift it from the plane of worldly self-interest with consequent dangers of a destructive selfishness, the organizers of the St. Vincent de Paul Society have put an undying spirit into Vincentian work. With such a spirit Vincentians need not fear to make their work "scientific." This simply denotes order and method in charity work. St. Vincent de Paul was a friend of such a "science" of charity; he had a scientific temper. Arthur Todd, professor of sociology at the University of Minnesota, gives him this splendid tribute in a recent article to the *Survey:* "Not a little of the best in so-called organized philanthropy (both spirit and methods) is traceable to the work of St. Vincent de Paul." This great Saint recognized the need of scientific principles.

St. Vincent de Paul's great work may be said to have begun by a recognition of this principle. You remember his first case: a benevolent lady had asked him to recommend to his parishioners a certain needy family. He did so at

the morning service. In the afternoon he visited the family only to find them already almost overwhelmed with gifts of food and money. "Behold noble but ill-regulated charity," said the saint, and set to work at once to make the benevolent impulse effective through vision and organization. That was the scientific spirit.

The spirit of this great Saint must live in all Vincentian work; the aim of this work must be well defined; the rest will then take care of itself.

Madison, Wis. JULES FENTON.

The Lepers of Dutch Guiana

To the Editor of AMERICA:

The American Leper Society, on which falls the task of providing for over 100 lepers located at Surian, in Dutch Guiana, is dependent on the generosity of American men and women. A heart-rending appeal has recently been sent by the director of the colony in Guiana, begging that the assistance which has been so promptly and generously given in the past may be continued in the present, for if the revenue hitherto contributed by this country fails he knows not where to turn for aid. The world-war and the suffering entailed by it have seemingly diverted into other channels the funds which were formerly spontaneously contributed to the needs of the hopelessly afflicted lepers; but the director earnestly implores former benefactors not to forget the claims on their charity of his poor charges. Mrs. Frank Avery, whose address is 108 Lincoln Place, Brooklyn, N. Y., is the financial secretary of the American Leper Society, and she will be happy to acknowledge the receipt of the annual dues, of one dollar, from all lapsed members, and also to enrol new names on the list of the society's benefactors.

Brooklyn, N. Y. J. A.

Heresy in the Established Church

To the Editor of AMERICA:

A remarkable and significant controversy is taking place in England at the present time in the *Church Times, London Nation* and *Spectator* over the appointment of the Dean of Durham, Dr. Hensley Henson, to the see of Hereford. An exact counterpart of the present controversy now centering around the appointment of a clergyman as bishop to this same see, because of heresy, was the appointment of Dr. Hampden just seventy years ago this year. Dr. Hampden, in 1836, delivered the Bampton course of lectures at Oxford University. In them he broached "heretical" views, and was bitterly denounced by both the "high" and the "moderate" parties in the "Establishment." Twelve years after, however, he was appointed to the see of Hereford.

The Jerusalem bishopric affair, along with other vital considerations shook Newman's faith in the Establishment, and the appointment of Dr. Hampden, in 1848, and the Gorham Judgment brought Manning into the true fold in 1851. With him came many who shared his convictions, but nothing like as many as those who opposed the appointment of Dr. Hampden to the see of Hereford.

Now, after seventy years, there is raging in England the same trouble over another "heretic" and that very see, but when the Prime Minister confirms the appointment and Convocation says Amen, no doubt all will run as smoothly as before. Well did one of the Oxford movement converts, T. H. Marshall, style the action of the Protestant bishops, "The Comedy of Convocation."

Another striking instance of appeasement by compromise was the furor created by Dr. Weston, Protestant Bishop of Zanzibar, over the Kikuyu affair, because two other bishops admitted dissenters to the "sacrament." A tremendous row was stirred up in England by this well-intentioned man, but when "Convocation" met and the inevitable compromise was arrived at, Dr. Weston subsided, like Keble and Pusey of old, and remains in the Protestant Establishment.

One of the saddest and puzzling thoughts, bearing on those apparently sincere people, who rebel against Protestantism as dominating the beliefs and practices of their church, is that they can be satisfied to remain in it and believe themselves Catholics, with no infallible authority to guide and direct it.

Oakland, Calif. THOMAS F. MARSHALL.

Prohibition and the Mass

To the Editor of AMERICA:

By the shade of good Jeff Davis! S. L. B. of Covington, Ky., in AMERICA for February 16, seems so fond of "State rights" that he can think of no other useful divisions of government except States. On the question of "Prohibition and the Mass," he counsels: "Let the people assume power to themselves in their State Governments, rather than give away power to a centralized Government at Washington." Why this warning against a "centralized Government at Washington," when our difficulty is the tyranny of the State Government's prohibiting the mere possession of wine for Mass? Why not advocate a decentralizing of the State Government's power in respect of prohibition?

But what interested me most in the letter of S. L. B. was his statement that the Constitution of the United States "is simply and finally a written instrument, wherein the States have conferred certain powers upon the Federal Government and have defined their exercise." Does he really mean all of that? What does he mean?

New York. ROBERT E. SHORTALL.

To the Editor of AMERICA:

If K. R. of St. Mary's, Kansas, with many others, wishes to know why the inferences he has deducted from the First and Fourteenth Amendments of the Constitution do not commend themselves to the law, it is because these inferences are not warranted by the premises.

The First Amendment provides that: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Hence, as long as Congress does not prohibit the free exercise of the Catholic religion, or of any other religion, this Amendment is held not to have been violated. It does not concern the legislative power of a sovereign State.

The Fourteenth Amendment reads in part: "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property, without due process of law;" etc. This amendment does not guarantee directly liberty of conscience, or the free exercise of religion. Privileges and immunities are not to be taken for granted; they should be specified and defined. The legislators of Oklahoma did not make the importation, transportation, etc., of wine for sacramental purposes an exception to the prohibition law; they did not grant the desired privilege or immunity, and the Court held that they did not violate or abridge any privilege or immunity. There is no decision of any Court declaring wine for sacramental purposes a privilege or immunity. But there is a very recent decision of the U. S. Supreme Court rendered on December 17, 1917, the day before my petition for mandamus against the Santa Fe Railway was argued in the District Court of Oklahoma, according to which, in the opinion of Justice McReynolds in the case of Crane appealed from the State of Idaho, there was nothing in the Fourteenth Amendment of the Constitution to prevent the legislature of the State of Idaho from making alcohol in any form by its enactment absolutely prohibitive.

Hence, neither the First nor the Fourteenth Amendment of the Constitution prevents State legislatures from passing strict prohibition laws preventing the sale, transportation, etc., of wine, even for sacramental purposes.

Oklahoma City. URBAN DE HASQUE, D.D.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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A Brigadier General and the Pope

BRIGADIER General Charles Dyer Norton of the Red Cross was recently sent to Europe by President Wilson to investigate war conditions. In view of the work that was to be done, perhaps no better selection could have been made, for the General is a man of open mind and large experience. He was secretary to President Taft, is a member of the Red Cross War Council, is president of the National Security Company and vice-president of the First National Bank, offices whose duties demand intellect, honesty and courage. It is just these qualities that make the General's recent words on the Italian defeat most important. In an address recently delivered at the Hotel Astor, New York, before the New York Life Underwriters he said:

> My visit along the Italian front occurred during the week just preceding the great November retreat, and at the front-line trenches above Gorizia and Monte Santo I saw the very spot where later the line broke and the Germans burst through. Fighting almost everywhere on enemy soil, the Italian armies had captured positions nearly impregnable. . . .
>
> Yet it was possible even for a civilian to then and there record a premonition of impending disaster. And why? The answer is to be found in that hard-worked word "morale." There was trouble behind the lines and the men knew it. Every day along that front noticeably large numbers of soldiers were sitting outside their tents at midday writing letters home. It was explained that the few north and south railway systems through the long, narrow country were heavily overtaxed. South Italian soldiers had been on that mountain front for twelve to eighteen months without once revisiting their homes. . . .
>
> The Italian soldiers are hardy fellows, but, as the third winter's campaign came on, homesickness became acute, and the news from home was disconcerting. The frugal Italian woman is accustomed to fill her jars with wheat and macaroni somewhat in advance of daily needs. I saw in Rome a double line of police with arms interlocked surrounding a mob of women who were waiting for a pasta shop to open its doors. In the eager confusion a woman and her child were trampled to death by those women. In another city we saw the broken park railings in a square where one week earlier, during bread riots, five hundred civilians had been killed by machine guns. So that the Italian army, which had won a greater measure of tangible success than any of its allies, which had been held up in its August rush toward Vienna only by failure of its supply of heavy ammunition and guns, became aware, as winter drew nearer, that their allies who have the coal and the wheat had failed them; that there was a shortage of coal and wheat at home.
>
> The chlorine gas-shell of the early days of the war was devised for use in the level plains of Flanders. It did not prove so effective or dangerous in the north Italian mountains, but when that sudden November storm of the new invisible, deadly mustard gas came down upon the Italians, it fell upon regiments whose morale at that moment had been impaired, and they broke. Comfortable, well-fed war critics in America have said too much of treachery, of hostile propaganda; there was something of both, and a few officers and men were shot for it; but a grossly unjust aspersion has been cast upon one of the bravest, the most successful, and the most devoted of our allies.
>
> There is the whole sad story, and in it there is not a word or an insinuation against the finely patriotic Pope, another proof that the heroic conduct of the Holy Father not only frees him from suspicion of disloyalty, but places him among the heroes of the war, in the estimation of everybody except irresponsible "penny-a-liners" who vent their spleen in the *Saturday Evening Post* and in one or two obscure frowzy evangelical papers that smell of lies and bitterness.

The Laborer's Wage

THE labor difficulties which for a time promised to hamper seriously the vigorous prosecution of the war, have again disappeared from public view. Perhaps it is too much to say that the main points at issue have been settled, or even that a definite program has been reached. The simple truth seems to be, that, in answer to a legitimate appeal to patriotism, the workers have agreed not to urge their claims in any field where pressure might mean embarrassment to the Government. That they will keep the faith they have pledged is certain. But the questions put aside for the moment cannot be forgotten by labor, and should not be forgotten by the general public. They are not the exclusive concern of the millions who earn a precarious living in the sweat of their brows. They affect the welfare of the whole people. For no nation can proceed far along the path of genuine prosperity against the drag of a body of citizens, unable to obtain social justice.

War has disclosed with startling clearness the disagreeable fact that we have too long been willing to look upon the important relations of employer and employee, of capital and labor, as little more than subjects for debate among college sophomores, street-corner agitators, and Socialists. For our unwillingness to face disagreeable questions, long clamoring for solution, we may soon, certainly after the war, be asked to pay a heavy price. The years following the Civil War were a period of tremendous commercial expansion. They mark a time in which, under the stress of domestic and foreign competition, capital grew to regard the worker not as a man, precisely, but as part of a productive machine. "Systems" grew up, and reached a stage of fixity against which, even today, the wisest efforts of organized labor strive in vain. To the economist as to the laborer, these

facts and their implication are plain. To regard man, whose dignity God Himself respects, merely as an economic factor, is the apotheosis of the most stupid and crass materialistic philosophy. Not only does it destroy his worth as a rational being, made in the image of God and destined for immortality, but it makes him, ultimately, a productive factor of dubious value.

It is, therefore, disheartening to know that many Catholics, presumably men of education and certainly leaders in their communities, are utterly unaware of the danger to society in any social program which fails to guarantee justice to the worker, and, primarily, his right, founded on the natural law, of entering into a free contract in disposing of his labor. Nearly a generation has passed since the great Leo XIII gave to the world his incisive Encyclical on the Condition of Labor, yet even today it is not uncommon that the Catholic editor or publicist, who insists upon the principles laid down in that immortal document, is looked upon by ultra-conservative brethren as a fire brand or a Socialist. In our anxiety to vindicate the right to property we have minimized the fact that man's right to live, in a manner befitting human dignity, comes first. The ultimate solution of our social problems lies in the adoption by the State and its citizens of the principles of Jesus Christ, and vain and hurtful is the remedy which rejects or disregards those principles. But surely, we shall not reach a solution by insisting upon the rights of the capitalist and forgetting the equally pressing rights of the laborer.

A Lesson from Russian Anarchy

RUSSIA in the throes of death is a spectacle to angels and men. Beset by domestic and foreign foes the great country is in process of painful dissolution. By ill fate, too great to calculate, the crafty offscourings of the people have destroyed even the semblance of decent government, and the basest passions of anarchists have assumed the form of untamed beasts which delight to lap up human blood. Murder is a diversion; theft, a pastime, and, worst of all, a furious and systematic war is waged against religion and morality. The church, which had degenerated sadly since its sinful break with Rome, has been torn to pieces: its temples have been outraged, its sacristies looted, its priesthood reviled. Not content with this, the Bolsheviki, under the leadership of the mad Jew, Trotzky, have popularized divorce to such an extent that 38,000 applications for severance of the nuptial bond have been made in Petrograd alone. Thus the dance of death proceeds; and murder, lust and robbery are partners therein.

It is a significant circumstance that as Russia, so Mexico. Similar forces have been at work, and similar crimes have been committed in both of these unfortunate countries; the International has finished two masterpieces, two ruined nations, which are as valleys of dried bones where the abomination of desolation reigns supreme. In this event is found a double lesson. One of these is for the capitalist, to wit: that the people in trying to come into their heritage only too often fall under the leadership of savages whose passion for destruction is unlimited. From this the captain of industry should learn to stoop to the overworked and the underpaid laborers that he may stave off the day of reckoning.

The second lesson is for the workmen. All honest men rejoice that the collective voice of the sons of toil is gaining in force and influence: no one with any sense of justice or charity would deny the laborer one jot or tittle of his rights and privileges, but pity for him leads every upstanding man to warn the laborer that the road to emancipation from economic and social ills does not lie through anarchy. Belial was never a sure guide or a generous sympathizer. Anarchy is an abyss in which civilization rots: Christian democracy is a mountain top where the flowers of virtue and prosperity bloom before the face of God.

A Dangerous Bill

THE Congress and State legislatures are very often made the depositaries of amusing bills which seldom find their way out of the committee room. Once in a while too a really dangerous measure, apparently prompted by sinister motives, is proposed for the consideration of law makers. Among the latter class of contemplated enactments is a bill which was recently introduced into the House of Representatives and referred to the Committee on the Post Office and Post Roads. It reads as follows:

A BILL

To make unlawful depositing in the mails of the United States advertisements of alleged exposures of the secret work of fraternal orders.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That, without authority from the governing body of such order, no letter, postal card, circular, newspaper, pamphlet, or publication of any kind containing any advertisement or offer to sell purported or ostensible exposures, copies or extracts of the ceremonies, instructions, or work of a fraternal order, such as Masons, Odd Fellows, or Knights of Pythias, which, by the laws or rules of such order, members thereof are forbidden to disclose to persons who are not members thereof, shall be deposited in or carried by the mails of the United States.

SECTION 2. That any person, firm or corporation violating this Act shall be fined not more than $1,000 or imprisoned not more than six months, or both: *Provided,* That upon the trial of any person, firm, or corporation charged with violating this Act no witness shall be required to disclose the ceremonies, instructions, or work of any such fraternal order of which he may be a member, nor to establish said offense shall proof be required as to the true nature of such ceremonies, instructions, or work.

At first sight this bill appears bad enough; on second thought it is seen to exceed all bounds of safety, and hence of propriety. Should it emerge a law any group of rascals can have themselves set up as a "fraternal Order" and then proceed to carry out nefarious plans in a dark and inscrutable atmosphere, generated and protected by the Congress. Nothing could be more favorable than

this to lawless elements which, with all our watchfulness and publicity, embarrass the Government to an exasperating degree, especially in time of crises. Does the Congress really intend to abet propaganda subversive of legitimate authority? If not, it should either discountenance this bill altogether or else draw all its fangs. Moreover, by what right, human or Divine, may fraternal Orders guard secrets from the legitimate scrutiny of the State? Yet, in effect, this will be the outcome of the bill. For in one section it sets up a criminal and in the next it protects him from punishment, for fear that secrets of the Order may be revealed in court. This is a perilous process, one more step towards the constitution of a state within the State, an event which always contributes to the destruction of the latter. And we would have the Congress promote the consummation of this infamy!

When Senator Johnson was Governor of California he vetoed a similar bill for these very wise reasons:

> First, it contravenes Section 9 of Article 1 of the Constitution [of the United States], that every citizen may freely speak, write and publish his sentiments on all subjects, being responsible for abuse of that right, and no law shall be passed to restrain or abridge the liberty of speech or of the press. . . . Thirdly, there may be secret societies whose work ought to be exposed, and, of course, the bill, to be general in character, makes no discrimination between good and bad secret societies. There have, in the past, been many secret societies whose rituals, oaths and the like were inimical to the government and subversive to society. I would not make it a crime to expose the secrets of such organizations.

What can be the reason for the present anxiety of the Masons, Odd Fellows and Knights of Pythias? If their policy is good, knowledge of it would benefit the world, if bad, exposure would benefit the State which the fraternal Orders profess to serve with unexcelled devotion. And why be so exclusive? Sisters have been calumniated viciously of late years, so have Brothers, and though neither group has secrets to guard, yet each has rules and ceremonies quite as real as those of the fraternal Orders. This whole affair is indeed quite mysterious.

Belief and Action

IT is somewhat less than fifty years ago that, on the reception of the Red Hat, Cardinal Newman delivered his famous "*Biglietto* Speech" on liberalism in religion. For fifty years, this venerable champion of the Christian Faith had resisted liberalism, only to find in his old age that "never did Holy Church need champions against it more than now." As the great Cardinal foresaw, this false liberalism, "the doctrine that there is no positive truth in religion," has become "an error overspreading, as a snare, the whole earth." Today a great part of the world proclaims itself religious, but, unfortunately, many who profess to be Christians can be allowed the name only by courtesy. For they really do not believe that God has revealed a body of truth to His people, or that He can do this; or, granting the fact of revelation, that He has entrusted it in a special manner to the keeping of a visible Church, founded by His Son.

Almighty God may have spoken, or He may not. The modern world has no time for such questions. Hence it takes refuge in the easy solution that "what one believes makes little difference; what is important is what one does," and the parrot-phrase is repeated, as though it were a whole *Summa Apologetica*, in parrot-fashion, and with all a parrot's inability to grasp the psychological truth that, in reference to action, the belief of the individual is of supreme importance. I act or refrain from acting, not blindly, but because my intellect, after examining the facts in the case, presents its conclusions to the will; and in a normal human being, the will does not act, except in conformity with facts apprehended by the intellect. Hence the vital importance of arriving, or of striving to arrive, at the truth, and of refusing to act under the influence of emotion or sentiment.

Except in questions of religion, no man cares so to expose his intelligence to question, as to urge this utterly silly maxim that "it makes no difference what one believes." It would not be well to advise the mathematician, engaged in plotting a path across the seas for our transports, to throw off the shackles of dogmatism, at least to the extent of admitting that it makes no difference whether or not the sum of two plus two is four or five. Disaster would inevitably follow the calculations of so liberal a mathematician. Similarly mankind has always been persuaded that the whole is greater than any single part, stubbornly refusing to admit any liberalism in the matter, and even the most dry-as-dust scientist holds most dogmatically to a number of principles, as well as to some axioms, which in the very nature of things, can not be proved. Only when the all-important question arises, "Has Almighty God revealed certain truths which I can know and which I must accept on peril of my soul?" do men bring up the preposterous assertion that "it makes very little difference what one believes." In no other field is it so absurd, so fraught with danger. It is of first importance that I satisfy myself on the fact and the content of God's revelation of Himself to this world. In comparison with that, nothing else matters.

Catholic Street-Preaching

THE sea shore, the mountain side, the private home or crowded street and highway served equally well for the promulgation of Christ's glad tidings in the Gospel days. Two by two the disciples were sent forth through the towns and villages to make known their Master's message. It was all a question of convert-making, of preaching a new doctrine to people who perhaps had never heard of it before. In the open and before all the world the Apostles proclaimed their teachings to the multitudes who came to listen, whether attracted by curiosity or urged by motives of religious zeal. In the same manner Christianity was of necessity brought to the pagan nations, while even at home, in the centers of

Catholicism, we find men like St. Francis gathering their audiences about them in the public streets and city squares to announce to them the need of penance and reformation of life.

In modern days we have, with some laudable exceptions, discontinued these methods in our towns and cities and have confined them to the distant missions. Yet there can be no other way of satisfactorily reaching the broad masses of the people except by going out to meet them and by speaking to them in our city squares and public halls.

There has been in the past a hesitancy and a fear that such methods might detract from the dignity of the Gospel. Whatever we may think of the prudence of such conduct at the time, the reason for it no longer exists. This has been proved to demonstration by the success which everywhere has attended the open-air lectures upon the Catholic Church delivered by Mr. Goldstein before non-Catholic audiences, and in public places, from his touring autovan. Thus at Oakland, California, a city thought to be very hostile to things Catholic, an audience of 2,000 gathered about the street corner to listen with intense interest for two entire hours to his exposition of the claims of Mother Church. Not only did they listen with courtesy to the truths which they had never heard before, but many were induced to purchase copies of Father Martin's "Catholic Religion." Thus the study begun in the open street could be continued by them in their own homes. The same story has been repeated in every city, without a single exception. There has been universal courtesy and good-will. At the opening lecture in San Francisco 7,000 gathered about the speaker in the civic center of the city.

It has been Mr. Goldstein's plan to avoid controversy, to make no attacks and give no offense, but in a spirit of Christian charity to place the attacking party at once upon the defensive. He has contented himself with making known the beauty and truth of the Catholic Church, and this in itself is a novelty sufficient to hold and attract a non-Catholic audience, while the grace of God will not be wanting to stir hearts. Such a speaker, it is evident, should be duly authorized. Mr. Goldstein has gone forth only after receiving the blessing of his ecclesiastical superiors, and has entered the various dioceses, with the consent and the warm welcome of the local ordinaries. In his arrangements there are no charges for services and no hall rents. All that is asked is the necessary publicity, the selection of a park, square, street or church-ground for the autovan, and the appointment of a committee to aid in disposing of Catholic literature, an item of the highest importance.

But aside from all other considerations, Mr. Goldstein's work has accomplished its greatest service to the Church in convincing Catholics that the time has come when Americans are willing and even anxious to listen to the claims of our holy religion. We can fearlessly go forth in public and with true American liberty and full reliance on the respect and interest of our fellow-citizens propose and explain the great truths of the Faith. We could hope for nothing better than that our century should witness a revival of Catholic public preaching in the streets and public places of our cities.

Literature

THE POETRY OF THOMAS WALSH

ONE cannot say of Mr. Walsh that

> "Our feelings lose poetic flow
> Soon after twenty-seven or so."

First we had "The Prison Ships" some nine years ago, and then, six or seven years later, "The Pilgrim Kings"; and now, most heavily laden and richest of all, "Gardens Overseas and Other Poems." (Lane.) The poet has passed from strength to strength; his impulse has developed in force and depth and variety, and his craftsmanship has mastered new excellences of ease and perfection. It would be prophecy to go on to say that this latest volume represents the art of Mr. Walsh at its highest and best,—very arbitrary prophecy. But it is such solid and brilliant achievement that it bears the character of fulfilment rather than of promise; of a journey done rather than of a pause, though the road is to be taken again on the morrow. This victorious air of finality is sure to challenge serious critical attention and to demand careful appraisement.

The thoughtful and disciplined quality of its culture is the first characteristic of Mr. Walsh's verse to recommend it to the reader. It has the mellowness of tone, the eager sympathy with humanity in every age, the nice precision of epithet which we associate with the best literary traditions. You move in subdued lights among antique hangings and rose-colored damasks where casements open out unexpectedly on busy pavements and quiet country lanes. There is golden plunder here from Greece and Rome and Celtic twilights and, above all, from where Spain lies dreaming of the past.

It is interesting to observe how Spain links the poet with the semi-barbaric sensuousness of the Orient. It is a curious commentary on the survival of Moorish influences in a Christian land, and recalls the lesson—as old as Roman civilization—that of the two powerful weapons of the East, its studied and picturesque indolence is far more effective in the long run than its furious and fanatical militarism. Mr. Walsh has affinities with Edward Fitzgerald. His philosophy saves him from following the music of Omar into Persian wilderness and sand-encircled Paradises of the flesh; but he has followed it eagerly where the spirit of Teresa robs it of its deadly secrecies. The "Alhambra Songs," published in "The Pilgrim Kings" and continued in the latest volume, are exquisite attempts to revive the wild romance and perfumed languors of the Spanish Moor.

If Mr. Walsh can catch the gleams of beauty from afar, he is also swift to note their immediate presence—and here he differs to his credit from Edward Fitzgerald. His title poem is a short sequence of Villon lyrics—of gossamery lightness and distinction—full of sad brooding on the great war. The same theme inspires "The Great Adventure," with perhaps a more poignant and more personal note of tenderness and yearning. "The Harbour Fog" and "Moonrise on Manhattan" are airy shapes that rise from the tumultuous life beating outside the poet's

door-post. And the little commonplace things are not without their persuasive power to draw a song from him. Few people will fail to feel the delight of recognition in the experience of which "In the Mushroom Meadows" is a record:

Sun on the dewy grasslands, where late the frost hath shone,
And lo, what elfin cities are these we come upon!
What pigmy domes and thatches, what Arab caravan,
What downy-roofed pagodas that have known no touch of man!
Are these the oldtime meadows? Yes, the wild grape scents the air:
The breath of ripened orchards still is incense everywhere;
Yet do these dawn-encampments bring the lurking memories
Of Egypt and of Burma and the shores of China seas.

There are memorable phrases and happy descriptive touches in abundance, as when in "Chrysanthemums" he calls them "shaggy-headed urchins from the gardens of Japan"; and in "One Night" he says:

"The ancient spiders with a flutter spread
Their misty marvels through the withered flowers."

This latter poem, with others, is "after" a Spanish original; but they are often so fresh and spontaneous in their English guise that we have our suspicions. Like some of James Clarence Mangan's translations they may have started "after" and forged ahead, rejoicing in their own strength.

After a man has proved himself a poet the most interesting point to be determined about him is his philosophy of life, his interpretation of the universe, and human existence. The vocation of poet is perilous because it is so high. The pursuit of beauty is an affair of dizzy altitudes and slender causeways, and needs careful regard for the Angel who has been given charge over us lest we stumble. The making of poems is a harassing business for all its rare delights; and the vice, "which is the mere reaction of unhealthy toil," leaves more pitiful and more far-reaching marks of its infamy upon them than upon those who ply more remunerative and less glorious trades.

Mr. Walsh is on the side of the Angels and belongs heart and soul to the modern school of Catholic poets, whose white flame is one of the Catholic consolations in a literature devoid of hope or faith. Mr. Walsh has never yielded to the cheap temptation of shocking prosodists and theologians. The restraint, too, may have been practised at the cost of a wider popularity. In "With the Air-Fleets" the poet glances at the deeper spiritual issues of the times:

We swing to the ultimate offing,—
But our anchor is dug in a star;
The while the black squads of the scoffing
Go battling afar
To the Infinite,—such is their boasting—
His riddle to read,—
As urchins the precipice coasting—
To face Him indeed.

See them pass!—like the flocking of ravens!
Do they reach unto Godhead?—Who knows?
From out of their spaces or havens
No signals disclose!
But the star pulls hard at our cable,—
Shall we loose on their track?
Or leave them to madness and fable,
And homeward draw back?

In this very remarkable poem a practical triumph of modern science is pressed very imaginatively and effectively into the service of a great moral truth. As all flying—in the sense of directed and controlled motion through space—is impossible, except for the very thing which makes flying difficult at all, namely, the physical law of gravity, so in the quests and adventures of the moral world; whoever would destroy a law because it hampers him, destroys the very conditions of rational movement and ultimate attainment. Law is the jumping-off point of all progress: without it we have mad and grotesque kickings in the empty air.

It is not the least of Mr. Walsh's merits that he has kept his anchor dug in a star. In this respect he is on the side, not only of the Angels, but of the greatest poets as well. Lover of light, color and sunshine, and the magic of old names though he be, he is not deaf or indifferent to spiritual rumors of high import. He is a poet of virile choice. The asceticism of commanding minds, which preserves the joy of life from becoming trivial and corrupt—the "dry light" of Plato's beauty, which keeps the vision whole and perfect is to him an inheritance of Faith and an artistic possession.

JAMES J. DALY, S.J.

THE SOLDIER DEAD

There is a field where poppies blow,
And Angels walking to and fro,
Sing sweetly high and sweetly low
For soldiers sleeping there.
They chant their orisons at eve;
At night when waking mothers grieve;
And in the morn when sad hearts weave
New hopes to conquer care.

Within the poppies' crimson sweep,
Like weary sentinels at sleep,
The little crosses bend to keep,
Their tryst with those below.
Softly the Angel Matins fall,
The far sky leans above them all.
God keep them till the last long call—
At rest, where poppies blow.

HELEN MORIARTY.

REVIEWS

Luther and Lutherdom From Original Sources by Heinrich Denifle. Translated from the second revised edition of the German by Raymund Volz. Vol. I., Part I. Somerset, O.: Torch Press, $3.50.

Protestantism in Germany. By KERR D. MACMILLAN, President of Wells College. Princeton, N. J.: Princeton University Press, $1.50.

Denifle's work on Luther calls for no introduction. Like the monumental psychological study of Grisar it is a classic to which all impartial Luther students must have recourse. Its appearance in an English version is therefore to be welcomed. Father Grisar, in his determination to set aside even the most remote possibility of any accusation of unfairness, appears at times almost to assume the rôle of a Luther apologist. The most favorable interpretation is given to every action and intention of the apostate friar, thus rendering the case against him only the more hopeless in the eyes of the discerning reader.

Denifle is no less fair and just; but his methods are very different. He enters the arena as a champion armed for battle in a righteous cause, and strikes hard and doughty blows. There is no escape from his facts and his logic, and the Luther myth is demolished with relentless power and a spirit of complete unconcern as to what men may think or may say. He has but one purpose in view and that is to reveal the bare and undisguised truth. This he does with incontrovertible success. "I had no intention," he writes, "of sending forth an 'incendiary work' among the people, but rather of writing, in plain and unadorned sincerity, a book for the learned." What then was his surprise when the first edition of the German work was exhausted within the first month after its appearance. It is to be hoped that in issuing the second edition of the present translation the English will be revised.

The volume upon "Protestantism in Germany," by the President of Wells College, is based upon the same unfortunate misconceptions regarding all things Catholic which we have recently observed in so much of the Luther literature of our day. Writers seem to consider it sufficient to gather their views of the Catholic Church and her history from her professed enemies. They are like a jury that will listen to but one side of a case that is supposed to be tried in court. Yet they render their verdict with the utmost assurance of dispensing impartial justice. The present book is only another instance in point. The object of the author is to show that the present German Protestantism is in no way representative of Luther's teaching, but that it is on the contrary a degeneration into medieval Catholic conceptions of the relations between Church and State. This is unjust and calumnious in the highest degree. It was Luther who insisted upon making his Lutheran prince the sole spiritual authorities in the land, a doctrine utterly abhorred by the Catholic Church and condemned by her in the strongest terms. No power in matters of purely temporal concern is ever given by her to ecclesiastical authorities, nor has the secular prince any rights in matters purely spiritual. It was merely accidental that a prince bishop or abbot happened at times to be likewise a secular ruler, and so too the temporal power of the Pope within his narrow domain, was merely intended to secure his safety from interference on the part of secular potentates. His spiritual dominion may not be subjected to intermeddling from any temporal ruler, but must extend with impartial sway over the entire Christian world. All Catholics of every nation are alike his children.

J. H.

On Contemporary Literature. By STUART P. SHERMAN. New York: Henry Holt & Co., $1.50.

Those who, during the past few years, have grown tired of reading the immoderate encomiums which our facile reviewers have heaped upon each succeeding volume of such naturalistic writers as H. G. Wells, Theodore Dreiser, George Moore or Anatole France, will find Professor Sherman's sane and wholesome volume of critical essays as refreshing and invigorating as could be desired. The author has been accused of being a "besotted Victorian," incapable of appraising correctly the literary work of his contemporaries. But he is a clear-headed humanist who sees in the usurpations of the naturalistic philosophy, particularly in the field of fiction and of literary criticism, so grave a menace to Christian civilization that unless the servants of "the law for man" can conquer the masters of "the law for things," unless the true humanists can continue "to work out in the world that ideal pattern which lies in the instructed and disciplined heart," the future of our race is dark indeed.

In his opening essay entitled "The Democracy of Mark Twain," Professor Sherman finds that that author's "humor not infrequently depends upon a disregard of proprieties, and occasionally it consists of little but a disregard of proprieties." Catholics, however, will hardly agree that Mr. Clemens' blasphemous book, "The Mysterious Stranger," is harmless reading for children. The paper on "The Utopian Naturalism of H. G. Wells," is an admirable demonstration of how that writer in each new "message" he delivers completely cancels his previous messages. The author shows how in "fumbling for God" Wells has invented indeed a deity of a kind "but has not yet invented his righteousness; and that singular omission leaves his deity out of all characteristic employment."

For the novels of Theodore Dreiser, who protests that he only records what he has "seen," Professor Sherman, unlike so many palliating reviewers of the day, feels nothing but disgust. He shows that Dreiser "cannot observe without a theory nor compose and record his observations without betraying his theory to any critical eye," for the Dreiserian philosophy makes man, and particularly woman, merely an "unstable chemical compound." Professor Sherman does not undertake to make a critical analysis of Arnold Bennett's philosophy, but he finds that author supporting at least a "decent theory of human conduct." In the excellent chapter on "The Esthetic Naturalism of George Moore," Professor Sherman well brings out the despicable character of the man who has boasted of his "original hatred" of his native country and his "brutal loathing" of Catholicism. He proves him to be only a talented *posuer* and a belated imitator of the French decadents. M. France's skepticism too is largely a literary pose. He pretends to be a passionate seeker of all truth but selects only the melancholy ones. The rest of Professor Sherman's volume is made up of literary appreciations of John Synge, Alfred Austin, Henry James, and George Meredith, and ends with a good paper on "Shakespeare, Our Contemporary." James's distinction was that he refused to exploit *la bête humaine* as so many of his contemporaries exploited it, Meredith's mission was "to instruct men in the proper uses of the comic spirit," and Shakespeare by making carnality either ridiculous or abhorrent, shows in that as in other respects, how far above the post-Victorians he stands. The student of contemporary literature cannot afford to miss reading Professor Sherman's book.

W. D

Encyclopaedia of Religion and Ethics. Edited by JAMES HASTINGS. Vol. VIII, Life-Mulla. Vol. IX, Mundas-Phrygians. New York: Charles Scribner's Sons. $7.00 each.

These two instalments of the Hastings encyclopaedia maintain the same general scope and character as the previous volumes already reviewed in AMERICA. The interest is very largely historical and ethnological, and the purpose is rather a clear exposition of the content of various religious and ethical beliefs than a critical appreciation of their rectitude. From this point of view it has a value for specialists and may serve a useful purpose in the case of those who have need of such a book of handy reference. It is not, however, to be recommended to the general reader. Too often its viewpoint is strongly colored by rationalistic tendencies, and except in the few instances where Catholics have written articles is not a trustworthy guide in the matter of philosophy or Catholic doctrine.

The most remarkable thing about the volumes, perhaps, is the utter disregard they display for Catholic literature. In spite of the fact that many volumes have been written by Catholics on many of the points of philosophy and religion treated, these works are either unknown or deliberately passed over in silence. There are some exceptions, but this is the rule. Even where a point is elaborated which is peculiarly Catholic, the source of information and the writer chosen to treat it are frequently non-Catholic. The scant references to Catholic works are practically never to the standard treatises on the subject treated. Catholic ethicists seldom get a hearing and Catholic theologians are apparently not considered worth mentioning.

The article on Mary is very unsatisfactory and has been written with marked anti-Catholic bias; the only Catholic treatise on the Blessed Virgin of which the writer makes use, and this with disparagement, is St. Alphonsus Liguori's "Glories of Mary": the theological classics on the subject are not even noticed. The article on the Papacy apart from the fact that it is prejudiced and polemic, is disfigured by contempt for the Popes in general and the later Popes in particular, and is devoted to depreciating them in the estimation of the reader. Original Sin is tested by modern anthropology, biology and genetic psychology and rejected. The treatment of marriage leaves much to be desired. The discussion on moral obligation, on which the scholastic schools, medieval and modern, have expended such critical analysis, leaves it to be implied that no such works exist. Instances such as these could be multiplied, but these are quite

sufficient to indicate very clearly the unscholarly character of the work. One wonders why a Dominican rather than a Jesuit should have been asked to write on Molinism. J. H. F.

New American History. By ALBERT BUSHNELL HART, New York: The American Book Co., $1.72.

It is not often that a new text-book calls for extended notice, but this "New American History," apart from the prominence of the author as one of our foremost American historians, is noteworthy in several respects. For in basing his conclusions on the latest research, he does much to correct the narrow and erroneous impressions on our early history that former sectional and prejudiced text-books tended to foster. Thus for example into its pages has crept the newer and saner view of the Revolution, more evenly apportioning the blame, giving less prominence to the tyrannous tax-measures, and bringing into relief the fact that the colonists were only logically following out the spirit of complete self-government they had inherited from the mother-country itself. That the war of 1812 was about equally divided between humiliation and triumph has long been known to everybody except our school-boys, and due stress is also laid on such varied facts as the folly of the nation's attempting to prosecute a war actively before proper preparation, on the threatened secession of New England in 1814, the growth and expansion of the South American Republics, the real though indirect influence of Canning on the adoption, and of Adams in formulating the Monroe Doctrine. All this is done without departing from a just and uncompromising estimate of American claims and ideals, and the book amply justifies the remark of a recent British historian, Ramsay Muir, in his "Expansion of Europe": "It is to American scholars that we must have recourse for a more scientific and impartial treatment" of the Revolution.

The volume is also remarkable for its arrangement and proportion, for its subordinating facts to the guiding ideas of politicians and statesmen, and for its review sections that ably and succinctly sum up these ideas at the end of each period. Maryland is given due credit for the first complete policy of religious toleration, and it is at least implied that its loss in that colony was due to the influx of Puritans about 1649. The Catholic teacher will have to supplement and correctly interpret the author's assertion of no religious persecution after 1680 in the colonies and give the complete picture of the position of Catholics in general throughout the period and later. The value of the book is enhanced by the references and research topics after each chapter, and the appendices and general bibliography at the end. But mention should have been made of such important works as "The Jesuit Relations," and Dr. J. G. Shea's histories.

J. W. P.

BOOKS AND AUTHORS

"Carolyn of the Corners" (Dodd, Mead & Co., $1.35), by Ruth Belmore Endicott, is a "look-up" book in which a little girl, very materially assisted by a very remarkable dog, brings sunshine into many lives. It is wholesome and interesting.

"The Tree of Knowledge" (Macmillan, $1.50), by May Sinclair, is a war novel, treating of the various mental attitudes towards the struggle, of several members of an English family, the inevitable claims of patriotism, the devastation worked in the home by several deaths in battle, and the laceration of a mother's heart by sacrifices which she makes, not altogether willingly, but bravely, for her country. In spite of its careful style and sharp delineation of character, the book is not pleasant reading and passages of brutal frankness in the matter of illicit sex-relations, not altogether irrelevant, but certainly in no sense essential to the development of the story, disfigure a number of the pages. It is a book setting forth modern conceptions of life, and current aspirations after emancipation from established standards of morality. It serves a purpose in that it fails to create anything but unhappiness out of so unsatisfactory and unattractive a state of affairs. The thread of gloom which runs through the story is its own refutation; but even apart from this, the book's general tone and the absence from it of definite principles will annoy the Catholic reader. The author apparently is wedded to the view that the conventions of good taste in the matter of reticence are not worth considering.

The poor little book entitled "The Church and the Man" (Macmillan, $1.00), by Donald Hankey, is another war-time cry for Christ by a soldier-author who was killed on the Somme. It is the old story of a mind clear enough to see that the Church of England is not as big as England and that Protestantism is too small for man, yet deluded enough to offer Modernism as a solution. His plan is to take advantage of the breadth and freedom of view permitted in the Anglican communion to foist upon that already over-encumbered denomination a creedless Christianity.——In "Militant America and Jesus Christ" (Houghton Mifflin, $1.00), Abraham Mitrie Ribbany who as "one of the Master's Syrian countrymen" claims "an inward realization of His sayings" would prove that "America by taking up arms is not virtually fighting against Jesus Christ." Catholics scarcely need this brief confirmation of what they never doubted. Others will find with each of the quotations gathered from the New Testament a hasty attempt at expressing its "inward realization," but are likely to wonder if that realization would not be more worth while from those who know Christ as more than a Syrian countryman.

Mr. H. G. Dwight's "Persian Miniatures" (Doubleday, Page, $3.00) is a rather disappointing book. The reader is constantly being led up to some alluring surprise, and when he arrives there is chagrined to discover how ordinary it turns out to be. However, the author frankly disarms adverse criticism by his foreword, which he termed "Confidential," wherein he warns his readers not to jump from title to conclusion and then visit their disappointment upon the scribbler's head, as the volume is made up of nothing but a rambling collection of sketches not intended for the serious-minded. The author's readers are repeatedly told that he is of English ancestry, but whether one regards that fact as a cause for boasting or not, the repetition becomes tiresome. ——Our present interest in peace-proposals is appealed to by Theodore Marburg's "League of Nations" (Macmillan, $0.50), which explains recent developments in the problem of establishing and guaranteeing peace by international agreement. Details of the plan and possible operations of "The League to Enforce Peace" are followed by a sketch of its growth in favor here and abroad. Nothing but an authentic outline of the movement is proposed, so its basic principles are not discussed. For the reader the evident recentness of this movement, which in print seems quite ideal, is often emphasized by such statements as "the time has *now* come to devise and create a working union of nations." But that time came centuries ago when its needs were satisfied, not in print, but in fact; namely, by the Papacy.

In the Rev. Dr. Tixeront's little book of "Apologetical Studies" (Herder, $0.75) there is an excellent paper on "The Origin of the Belief in the Trinity," another on "The Origin of the Belief in Our Lord's Divinity," and a third on "The Founding of the Church by Jesus, with the Characters of Catholicism." The second half of the book contains an admirable historical "Essay on the Sacrament of Penance in Chris-

tian Antiquity," in which such writers as Charles Lea and Harnack are effectively answered. The author proves that the Sacrament of Penance from the earliest times comprised confession, satisfaction and absolution, that confession was always *de jure* secret, that satisfaction has been private since the eighth century, that absolution was public till the eighth century, and that during the first seven or eight centuries of the Church the Sacrament of Penance, except in monasteries, was received as a rule, only once a year.——A new and cheaper edition of Canon Sheehan's "Early Essays and Lectures" (Longmans, $1.25) has recently appeared. In a substantial volume of 354 pages are printed a dozen essays, literary in character for the most part, which were contributed to magazines before the author became famous as a novelist, and seven lectures he delivered on such occasions as the foundation of the Mallow Literary Society. "The Fiftieth Anniversary of O'Connell's Death" and at a meeting of the Irish Catholic Truth Society.

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The February *Month* opens with Father Sidney Smith's well-reasoned paper on "Tradition the Test of Doctrine"; Father Cortie reaches the conclusion that "So far as we know from science, whether experimental or theoretical, there is so far no proved connection between gunfire and rainfall"; Father Thurston subjects to a like scrutiny the phenomena of telepathy and finds that it is probably "of much more frequent occurrence than is commonly supposed"; Edith Cowell has a frank paper on some "English National Characteristics" that should be corrected, and Mary Chadwick has written on the religious vows three good sonnets, the third of which, entitled "Obedience (St. Teresa's Day)," runs thus:

Strong winds that sweep the earth, imperial Powers,
The thundering legions, Governors of War,
Horses and reckless riders,—from afar
I watch their glory and their crowded hours,
The siegey-battered cities, desperate towers,
Fierce stricken captives 'neath the swinging sword,
Wild throats that shout the prowess of their lord,
Valor and death—Dear God, this life of ours!

—And I unto Thy service bind me fast,
Man's heart is wild, fretted with hot desire,—
But I a censer filled with sacred Fire
Swing in Thy Hand and have no will at last
But to go burning, pass I low or high,
Teresa, Servant of His Majesty.

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It is not clear for a good number of pages just what Mr. Conrad Aiken "would be at" in his "Nocturne of Remembered Spring and Other Poems" (Four Seas Co., $1.25). But by the time the patient reader has reached "Dust in Starlight" a long string of couplets which bears the highly suitable subtitle, "Earth Triumphant," he will find that adultery seems to be the most tangible of the author's themes.——Dr. Dorothy Scarborough's "The Supernatural in Modern English Fiction" (Putnam, $2.00), is a mediocre book with a misleading title. It is a running commentary of occasional interest and frequent bias, on works of fiction dealing with the uncanny. But the noblest examples of the supernatural in modern English fiction are not mentioned.——"The Breakfast of the Birds and Other Stories" (The Jewish Publication Society, Philadelphia) is the title of some tales for children, which Emily Solis-Cohen, Jr., has translated from the Hebrew of Julius Steinberg, a Russian Jew, who believes in his religion and draws moral lessons for young readers from his stories.

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"The Formation of the State of Oklahoma" (University of California Press, $2.00), by Roy Gittinger, Ph.D., narrates the series of events which, from the Louisiana Purchase in 1803, involved the nation in its perplexed Indian policy, up to 1906 when that policy finally culminated in the union of the last Indian Reservation with the then existing Territory of Oklahoma and the formation of the present enterprising State of Oklahoma. The data of the work are drawn from authentic sources, chiefly from official reports published by the Government. Anyone interested in this phase of our history will find in the volume an exhaustive fund of information written in a clear and pleasing style.——"California: The Name" (University of California Press, $0.75), by Ruth Putnam, is a well-written and interesting discussion of the origin of the name, California, tracing its origin from the earliest sources. The Spanish Romance "*Las Sergas de Esplandian*" or the fifth book of "*Amadis de Gaula*" is cleverly interwoven in the work adding an entertaining flavor to the historical researches.——Under the title "Voices of Our Leaders" (Hinds, Noble & Eldredge, New York), William Mather Lewis has gathered into a small volume five of President Wilson's valuable State-papers, including the message to the Pope, and several of the speeches made by the allied visitors to this country last spring and summer.

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"The Dreamers" (Doran, $1.25), the poem which gives a title to Theodosia Garrison's latest volume of lyrics, runs as follows:

The gypsies passed her little gate—
  She stopped her wheel to see,—
A brown-faced pair who walked the road.
  Free as the wind is free;
And suddenly her tidy room
  A prison seemed to be.

Her shining plates against the walls,
  Her sunlit, sanded floor,
The brass-bound wedding chest that held
  Her linen's snowy store,
The very wheel whose humming died,—
  Seemed only chains she bore.

She watched the foot-free gypsies pass;
  She never knew or guessed
The wistful dream that drew them close
  The longing in each breast
Some day to know a home like hers
  Wherein their hearts might rest.

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One of the finer lyrics in "Dreams and Images" (America Press, $1.60), Mr. Joyce Kilmer's "Anthology of Catholic Poets" is Miss Louise Imogen Guiney's "The Wild Ride," with such ringing lines in it as these:

I hear in my heart, I hear in its ominous pulses
All day, on the road, the hoofs of invisible horses,
All night from their stalls, the importunate pawing and neighing.

Let cowards and laggards fall back! but alert to the saddle,
Weatherworn and abreast, go men of our galloping legion,
With a stirrup-cup each to the lily of women that loves him.

The trail is through dolor and dread, over crags and morasses;
There are shapes by the way, there are things that appal or entice us:
What odds? We are Knights of the Grail, we are vowed to the riding.

Thought's self is a vanishing wing, and joy is a cobweb,
And friendship a flower in the dust, and glory a sunbeam;
Not here is our prize, nor alas! after these our pursuing.

A dipping of plumes, a tear, a shake of the bridle,
A passing salute to this world and her pitiful beauty;
We hurry with never a word in the track of our fathers . . .

We spur to the land of no name, outracing the stormwind;
We leap to the infinite dark like the sparks from the anvil.
Thou leadest, O God, all's well with Thy troopers that follow.

EDUCATION

False Tendencies in Education

A PROFESSOR of English at a famous university, recently expressed his astonishment at the scanty knowledge of the English classics displayed in his class of literature. In a test, quotations from standard authors and allusions to well-known characters, were as Sanskrit to the students. The test may serve to indicate what is becoming a general condition, and the fact that love for the classics can wane, in an age in which education is everywhere held in honor, affords a basis for an interesting inquiry.

It is strange that, in spite of the attention given to classical studies, the intellectual appetites of our youth seem to become dulled. There appears to be no longer any room for Shakespearean plays, because the comparatively few who would appreciate them, do not warrant the financial risks involved in their production. The moving-picture, it is asserted, has usurped the place of Shakespeare, and the strain of modern living is proposed in extenuation for the vast number of frivolous novels that are appearing and disappearing with the rapidity of scenarios. On the other hand, our universities, colleges and high-schools are yearly sending forth thousands. If these graduates have been really "refined" and "educated," their intellectual tastes could hardly disappear so easily. Perhaps, it would be a more logical, if less plausible, explanation, to venture the suggestion that there are tendencies in modern educational systems at variance with the cultivation of refined tastes. Part of the trouble may be discovered in an inclination to impart a varied and expert knowledge *at once,* but the main difficulty is probably rooted in a disposition to overlook some of the essential steps in the path to knowledge, reading, for instance. For the purpose of this inquiry, it is sufficient to indicate how a neglect of reading, as an example, can vitiate the entire plan of education.

The Requirements of Education

AT the outset, it is well to formulate one's views on the requirements of education. Education is not so much concerned with bringing a good name or tone to any particular school or institution, as with individual culture and refinement. The line of its horizon is not graduation-day, but life's close. It does not gauge success by graduation honors, but by the impulse given to the higher things of life. It is, therefore, most solicitous for the years which follow school years. In fact, the ideals of education are better realized in a student whose intellectual appetites have been developed, though he fall far short of graduation standards, than if he had won the highest honors, but continued an intellectual laggard in after years.

An evil akin to the modern unconcern for the classics, is the very general disregard for the art of correct speaking. The evils are hardly the result of direct neglect, because all school systems provide for the study of models, and for the teaching of English grammar and syntax. They are probably traceable to an incidental neglect. In other words, our youth have not been taught the need and beauty of pure English, or else, they have not been led to a habit of appreciation. An appreciation of pure speech is the natural outgrowth of an acquaintanceship with proper models; and while reading with a view to good expression for its own sake, is secondary to a higher ideal, the assimilation of noble thoughts, it is none the less important. In fact, it is an initial step towards the attainment of the higher ideal, for, the world's best thinkers are, ordinarily, the world's best writers. The weak point of the modern system seems to consist in regarding standard models from a wrong angle. The healthy development of the mind, like the growth of a tree, is outward. It can be said of the modern system that it is rather engaged with filling in than with drawing out. It is grafting subsidiary studies on the main stem. Consequently, the real purpose of education is missed. Even giving education its most commercial signification, whatever profession one chooses, he arrives at the knowledge of it, directly or indirectly through reading.

The Art of Reading

THE art of reading, therefore, demands attention. Again, it is common to find students who read much and widely, and yet have no interest in real reading. They come to regard reading as a diversion, not a means of mental nourishment and recreation. They read cursorily to extract the burden or plot of a theme, and leave the moral untouched. "They have eyes and see not." Thus, the more they read, the more inane becomes their reading matter, and the more dissipated their minds. But there is a quality of reading which starts the quest for knowledge in the right direction. Its educational value is limitless. Intelligent reading implies a readiness to grasp a good thought and to express it; it inspires emulation and a taste for study; it quickens the habit of observation; it stimulates the memory; it excites a taste for the good and beautiful; and most important of all, it subserves the truer ideals of education, because it interprets them most faithfully by laying a real foundation for the future. When rules of prosody and the freaks of languages are revived only in occasional nightmares; when our youthful attempts to become poets in foreign tongues give occasion to periodical bitter memories; when the intricacies of science point the moral that little really can be known, the only part of early training that will be sustained to the grave, is the love for browsing on the world's best thoughts, in whatever form or language they happen to be clothed.

Thus, a false direction given to study, frustrates the real purpose of education. The little fence about a sapling is a contributing factor to the strength and beauty of the matured tree. There is a healthy and unhealthy maturity of the mind; the latter state does not argue neglect so much as lack of direction. The mind, like a tree, needs something which, though not a part of itself, helps it to utilize properly those things which are necessary to its development. So equipped, it is ready for the process of assimilation; but unprovided, the more nourishment it receives, the more distorted it becomes.

Multiplied Subjects

ANOTHER failing in the modern system which is closely allied to the tendency discussed above in its results, is the disposition to cramp the youthful mind by a multiplicity of subjects. To state it more accurately, the present-day student career is frequently too busy for exacting studies. In many instances, the newer generation are not merely extending their acquaintance over too many departments of knowledge, but they are dissipating their intellectual energies over too many phases of the same subject. The ordinary school edition of Shakespeare, for instance, is half text and half glossary, notes, and perhaps, critical essays. The very make-up of such a volume arouses the prejudice of the student. He approaches it in somewhat the same attitude with which he takes up a Greek author. As a consequence, the average student consigns Shakespeare, like Greek, to oblivion when school days are past. Shakespeare to him is not Shakespeare. He is merely a study in the evolution of language, a treatise on the use of English, a text-book on essay-writing. This is the natural result of beginning at the wrong end. An author is primarily to be read. Great thoughts and beautiful turns of language unfold themselves to intelligent reading; taste is thereby developed; the desire for further investigation grows accordingly, and analytical study then gets its logical place. In the infancy of the republic a less enlightened generation heard and felt the patriotic addresses which came burning with the emotions of the pioneer statesmen who spoke them, or they drank them in through the medium of the press of the times. Now they are annotated and analysed for modern youth, as if they possessed the vagueness of an utterance of the

oracle at Delphi. A similar tendency is evident in the domain of history. To the young undeveloped mind a close application to the study of ancient history is ordinarily unattractive. The same is true of an exacting study of the history of foreign countries, but when historical studies are linked to momentous dates or great events, a living interest is imparted.

The Teacher

SINCE the purpose of education is largely concerned with the development of a taste and love for knowledge, the need of emphasizing a certain phase of teaching becomes obvious. While too much can be expected in the matter of the mental equipment of a teacher, an exaggerated attention can hardly be given the teaching art itself. Successful teaching, like oratory, presupposes an ability in the teacher to impart his own genuine enthusiasm to the pupil. It requires some latitude for initiative. Tastes are a personal asset, and success in imparting tastes is in a great measure determined by the freedom to retain one's own. Many a good teacher is trammeled by the rigid requirements of rule and school curriculum, and many a mediocre teacher remains mediocre because a cruel fate places him in fields where he cannot give play to his natural bent. Of necessity, certain courses must be prescribed, but they need not be so slavishly followed as to root out every vestige of individuality in teacher and pupil. The trained hand that would initiate tiny fingers into the mysteries of penmanship, sets before itself a model, not its own. The ideal penmanship is, after all, machine-made. It possesses its greatest value in so far as it gives occasion to the judicious communication of a fully-aroused individuality to an individuality that is in process of development. In spite of a common model, there will be as many hand-writings as there are writers, but each writer will be improved by the good direction of a careful instructor. In literature, especially, the most carefully conceived course must be objectively mechanical. Tastes are so manifold that literature cannot serve as a common ideal. The most it can do is to afford opportunity for the intercommunication of tastes between teacher and pupil, to the benefit of the latter. If it accomplishes this little, and nothing more, the nobler aims of education will be safeguarded.

John F. Fogarty.

SOCIOLOGY

Suppressed Catholicism of Labor

"IT seems to me," wrote Father Plater recently, "that the working classes of this country are suffering from suppressed Catholicism. The old pre-Reformation instincts for freedom and security have broken the husk of an un-Christian economic theory and practice." What is said of England is true of the entire world. Suppressed Catholicism is at the heart of the labor movement. Suppressed Catholicism is at the center of the great social unrest. Suppressed Catholicism is the spirit struggling for liberation beneath the crackling, breaking, bursting shell of an unnatural and un-Christian social order. It is the pre-Reformation spirit of social freedom, which the Church alone can prevent from degenerating into lawlessness or injustice once it has achieved its liberation.

The Contrast

THE Church does not make common cause with Socialism in its opposition to private capital, nor would the labor movement do so, if it were not deceived or betrayed by false leaders. But the Church is opposed in the most unqualified way to the selfish spirit of capitalism that sprang into being after the Reformation and continued in its development until the great world war. There is no possible defense of a system which permitted the accumulation of mountainous fortunes by a few clever and probably highly unscruplous financiers who hold in their hands the fate of millions of their fellow-men, and have in their grasp the power of the press by which they form the opinions of the very people who helplessly look to them for their dole of daily bread.

Pass through the fashionable streets of New York during almost any month, from the first pleasant days of spring to the fall of the last leaves in autumn, and you will see the blinds of the houses closed and the doors boarded: no one at home, except perhaps a few servants in care of the forsaken premises on which a fortune was expended. While some members of these households are doubtless engaged in providing for their business interests, others are mere parasites of society, motoring through the land in search of pleasure and excitement or living lavishly in seaside villas and hotels, surrounded, it may be, with a retinue of servants. Then pass through the congested streets, into which a few steps will lead you, and see the poverty, squalor and human misery on every hand.

Dangers of Excessive Wealth

SUCH excess of wealth is dangerous for the possessor, since we have the Divine assurance that it will be as difficult for him to enter into Heaven as for the camel to pass through the eye of the needle. It is possible, Christ tells us; but only by the grace of God and on condition that all seriously inordinate affection for his wealth is cast aside and that the money be used in the true spirit of Christian stewardship. Not such is the doctrine of the capitalism which sprang up after the rejection of the Catholic religion. Its main tenet was that each man might use his wealth as he pleased and its main purpose was to accumulate still greater riches and to acquire more exclusive control of the gigantic modern industries and commercial enterprises.

Such excess of wealth is equally dangerous for the poor who behold the toppling fortunes of the rich growing ever more portentous and eye askance the idle lives of so many of our dames of wealth, whose sole concept of their purpose in life appears to be little more than personal comfort and social pleasure. No matter that the workers themselves may be drawing larger wages, they see the stupendous contrast between themselves and so many of the selfish or idle rich, whose wealth in countless instances has been accumulated by methods socially and religiously unsound and unjustifiable.

The Message of the Church

THE Church does not, like Socialism, cultivate that constantly growing spirit of enmity, jealousy and hatred which threatens to submerge the entire world in the tremendous cataclysm of universal social revolution. It is not in these passions that the suppressed Catholicism consists, which is at the heart of the labor movement. They are only the excesses to which the movement itself will doubtless lead if not controlled by the principles of Christianity as interpreted by the one Church which Christ has founded. She alone comes down from Him through all the centuries to bring His message to the laborer of our day. At the present moment of social reconstruction it is more important than ever before that this message be placed before the world in all its strength and clearness. Capital and labor alike must heed it if they would avert the threatened catastrophe.

Class Struggle Avoidable

THE assumption is not made by the Church, nor does labor itself make it, that all employers and capitalists are in harmony with the spirit of selfish, post-Reformation capitalism which the Church condemns in words as severe as any that have yet been spoken, though they are uttered by her in a spirit of Christian restraint and charity. Sincere Christian employers and capitalists are themselves eager to be freed from a system which they know to be false and unacceptable, but with which they are obliged to compete if they would not be sub-

merged in the stream against which they are struggling. They, too, are suffering from that suppressed Catholicism which is at the heart of the masses who have not as yet been totally perverted by a hopeless atheistic radicalism.

The Church does not join in the Socialistic hue and cry against private capital in itself. The Church strictly condemns the Socialist doctrine of an essential class struggle between capital and labor, but insists upon the possibility as well as the duty of a friendly cooperation. In the last of his regulations on Christian Democracy, Pope Pius X particularly admonishes Catholic writers that, in taking up the cause of the poorer classes, they may not use language that might arouse hostility in the heart of the people, nor speak of claims of justice where there is question of the obligations of charity: "Let them remember that Jesus Christ desires to unite all men in the bond of mutual charity, which is the perfection of justice and binds us all to strive for the good of one another." (*Christian Popular Action*). There is no need of a class war. All that is required is social legislation along Catholic lines, which will secure the welfare, not of a favored few, but of the entire community. Such, too, is the sentiment of the more reasonable labor element.

Excessive Industrial Enterprises

IT is an entirely false notion that the enormous fortunes of our day are an economic necessity, and that social legislation which would curb them in future and give as many as possible a share in productive ownership is detrimental to the large scale industries required in our time. It is now commonly admitted, in the first place, that such enterprises can readily reach a stage of development when, because of their vastness, they cease to be economic, and when smaller competitive enterprises would be more productive and less wasteful. Moreover it is not impossible to conduct extensive undertakings, and at the same time impose such conditions that the greatest number can share in the ownership and control of the industry. The abomination of watered stocks and all similar methods must be abolished. By such abominations a few have been able to skim the cream of the entire wealth produced so as to leave merely the bluish remnant to be divided among the uninitiated holders of shares, who were deceived in common with the general public.

Curbing Large Profiteers

HOWEVER radical labor may seek to pervert the popular mind, and however organized labor may at times fall under the spell of radical principles and allow itself to be deceived into accepting them, yet the great demand at the heart of honest labor is that all privilege should be swept away, which leads to abuse and to inordinate profits, and that the common welfare should be consulted in all things. Here precisely is the suppressed Catholicism of labor. It is this which the Church likewise demands with the utmost insistence. In the days of the Catholic gilds large fortunes by industrial profits were rendered impossible by the restrictions placed upon employers, in regard to the purchase of the raw material, the number of journeymen and apprentices they might engage in their workshops and so on. The object was to prevent any single man or group of men from controlling the labor market or monopolizing a local trade. Every man was enabled to gain an honest livelihood, and no man was permitted to grow enormously rich through the labor of others. No man might ply two trades. Times have changed, but there is no reason why the underlying principles cannot be applied again through legislation that is adapted to our own economic era.

Socialist and Catholic Program

IT is suppressed Catholicism, the newly awakened spirit of pre-Reformation Christianity, and not Socialism that is at the heart of the laboring man. The Catholic principles of the widest diffusion of ownership would be gladly accepted by him rather than the Socialist ideal of the destruction of all economic freedom and the impossibility of ever acquiring a personal title to productive ownership. He has seen enough of political chicanery and should have learned to pause before entrusting his whole future fate and fortune to the tyranny of Socialist politicians in power. Yet the danger of Socialism lies not in its positive constructive program, but in the fact that it appeals to the laborer as the one political party specially designed for him and for his interests, the only party that is wholly devoted to him alone. Under such specious pretexts the Socialist canvasser may gain the laborer's vote.

The lesson is obvious. Catholics must clearly and succinctly propose their own principles, which labor will not fail to welcome. Capital, too, which is not consumed with the one purpose of enriching itself at the expense of workmen, will understand the Christian spirit of our program. As for the radicals of labor and of capital alike, we can hope nothing from them but war to the bitter end. We shall have with us the great body of the workers in our honest fight against these vultures of society with whom we can make no truce and from whom we expect no concessions.

The Supreme Difficulty

FINALLY it is true that false notions upon many vital questions have taken possession of the popular mind. Here is the supreme difficulty we are facing in our work of social reconstruction. If all the world were Catholic we could appeal to it in a language intelligible to all. As things now are there is no power to restrain the passions of men or to overrule their prejudices. There can be no greater social work than that which consists in bringing men back once more into the one true Fold.

Joseph Husslein, S.J.

NOTE AND COMMENT

"War Lunatics"

"WAR industries have created a new class of laborers, a homeless class, one that, at the slightest feeling of dissatisfaction, will become dangerous to the community." Such was the opinion of Professor Carlton H. Parker, of the University of Washington, expressed at the joint conference of the American Economic and the American Sociological Associations. Shiftless as many of these workers are, regardless of religious influences and without the restraint of family ties in their present occupations, living moreover under intensive conditions, there is doubtless danger that some may lose their mental and moral balance. Hence the class which he describes as "industrial lunatics," to whom he claims the war is giviug birth. "These 'industrial lunatics' are joining the I. W. W. and other organizations and they are putting America in a sort of anarchistic state, almost similar to that existing in Russia. Society is in an economic chaos as a result of the war."

Marriage Between Relatives

THE wisdom of the Church's regulations is constantly borne out by facts. One very interesting verification was that contained some time ago in an issue of the *Ladies' Home Journal*. The confirmation came from no less unsuspected a source than the study of eugenics, which we are informed has settled once more that marriages between relatives are always dangerous. The tabulated result of a close study of 833 such marriages gave the following figures regarding the children sprung from these unions: 1,131 were mentally defective, 262 were idiots, 142 were deaf mutes, 83 were blind, 39 were insane, 59 were epileptic, 94 were deformed, 299 were tubercular and 867 passed away very young. Only a very few were normal at

the time of the investigation. The physical explanation offered is that marriage between relatives permits defects, which have been latent in the family blood, to reappear in the children though the parents themselves are not afflicted by them. This, however, is presented as a mere hypothesis.

Delivering Coal to the Poor

A VERY helpful service was undertaken by the Catholic charities of Toledo during the severe cold at the beginning of this month. The statement had been made public that certain dealers had sufficient quantities of coal in store, but were unable to deliver them. Father Karl J. Alter, director of the Toledo Catholic Charities, therefore immediately made an offer of ten free teams to Mayor Schreiber, enabling him to convey the coal to the poor of the city, who stood in greatest need of it. According to the Toledo *Blade,* deliveries were made first to the families of widows with children and next to families in which there was sickness. Other deliveries were made as the necessity seemed most urgent. "Father Alter," wrote the *Blade,* "says the coal should cost the poor only the price at the yards, the Catholic charities paying all delivery expenses. No religious distinction will be made, but the coal will be delivered free to as many families as possible where the need seems greatest."

Catholic Big Brothers

THE erection of a new building, whose cost is estimated at about $350,000, has been decided upon by the Catholic Big Brothers of Bronx County, New York. A centrally located site, valued at $40,000, was recently donated for this purpose. The building is to contain recreation rooms, swimming pool, gymnasium, class rooms, reading rooms, a large auditorium and sleeping quarters for 250 boys. The object of the Big Brothers' League is to give personal attention to youths who stand in need of such guidance and to extend to them a friendly hand, that they may develop into good, moral and religious citizens. No sooner is a case brought to the notice of the League than a Catholic Big Brother devotes to it his special and persevering care, gently correcting the faults of his youthful charge and preserving him from confinement in penal or correctional institutions. Often the boys are paroled by the courts into the custody of a Big Brother, who then from time to time reports the progress made by his ward. Representatives of the Association are in constant attendance at all the criminal courts to look after the welfare of Catholic boys who may be brought before the judges for trial and sentence. They work in harmony with probation officers and mutual welfare policemen. During the course of the past year the Bronx League gave personal supervision to over 1,000 court cases and procured positions for nearly 1,500 boys. This is a true form of practical Christianity. It is to be hoped that the Bronx Catholic Big Brothers' building will give an impetus towards the erection of similar structures in all our cities. A drive for a 25,000 membership is to begin in all the parishes of Bronx county on March 1.

Government Control of Railways

THE following official vindication of the present government control of railways is of considerable interest. It briefly enumerates the economic arguments in favor of such control if efficiently carried out.

> Already a more efficient operation of the railways taken under control by the Government has been effected. Duplication of service, especially of passenger service, has been eliminated, with more freight traffic made possible as a consequence. The common use of terminals has avoided much delay, and shipment by the most direct routes, instead of by longer routes designated by shippers or dictated by the respective railroads' interests or traffic agreements, has saved much time. In short, conflicting corporate interests have all been subordinated to the one national purpose of rapid and efficient moving of traffic, with the result of a distinct speeding up of freight movement. Government operation will be more economical. Much duplication required by competitive operation of the railroads is rendered unnecessary and other expenses, too, will be eliminated.

An order has been issued forbidding the use of railroad revenues for political purposes, to affect legislation or to influence the elections. Free passes are also forbidden, except such as are expressly authorized by the Interstate Commerce act.

Music in Parish Schools

MRS. JUSTINE WARD contributes to the January number of the *Catholic Choirmaster* an excellent paper on "School Music in Its Relation to Church Music," in which she suggests a practical way of carrying out the wish of Pope Pius X, that "The Faithful may again take an active part in the ecclesiastical offices as was the custom in ancient times." According to the plan which Mrs. Ward has found to work successfully when religious teachers really take an interest in the matter,

> . . . not less than twenty minutes a day should be given to music during the first four grades, this time being spent not in the mere singing of rote songs, but in fundamental work, which, incidentally, interests the children far more than an appeal to the purely imitative faculties. In the first year they should master, so as to use them intelligently, the major scale and the tonic and dominant chords. In the second year the subdominant chord, the minor scale, with its two chief chords, and the modulation into the dominant; in the third year, a freer use of previously learned intervals, the direct study of thirds, fourths, fifths and sixths, modulation into the subdominant, and from major to minor and minor to major. In the fourth year chromatics, modulation into all related keys and an introduction to the Gregorian modes (the Gregorian melodies having previously been learned by interval). Meanwhile the voice will have been carefully placed and developed.

The author maintains that the parish-school teachers can easily be taught the principles of voice-training as applied to children and also how to cultivate the pupil's ear. If the boys and girls now in our parochial schools learn to sing the Church's music, Mrs. Ward believes that the liturgical offices will eventually be sung by all the people as "they were in the golden ages of Catholicism."

The So-Called Socialism

AN editorial in the *Saturday Evening Post* may help somewhat to clarify popular notions concerning that extension of the power of the State, which we have recently witnessed in Western Europe and America. Whatever we may call it, and however we may be mentally disposed towards it, we should not confuse it with the Socialism which Socialists have preached:

> What has happened is an enormous concentration of power in few hands. Our trusts look like toddling infants in comparison with the vast powers over industry now exercised by a few men at Washington, London and Paris. This new control is no more Socialistic in the Marxian sense than the old control was. Its one object is to quicken the pace, to increase production.
>
> Essentially it is the capitalistic system seeking dividends in military efficiency. The workers no more elect its managers and fix its conditions than they did before, not so much, in fact.
>
> American railroads illustrate the situation. They are operated in the same way, by the same persons and in the same spirit as before; but the operators are armed with new powers. The roads had gotten into an almost impos-

sible situation. Government neither directed them itself nor permitted private management to direct them efficiently. It takes them over, guaranteeing private owners the same returns as before and paying labor the same wages. If it raises wages it must raise rates to the public, and private owners were willing enough to do that. Labor has no greater share in the management or in the earnings.

What has been taken over everywhere consists almost wholly of old standardized things, like railroads and steamships, which capitalism had already developed and exploited until the return on the invested capital had declined to a fairly fixed and quite moderate rate. If government retains those fully developed and standardized things capital presumably will simply turn to fresher fields.

Whether these developments will intensify the growth of the Socialist movement is quite another question.

Isabella's Jews or Jewels?

"COLUMBUS UPSET AGAIN" is the heading given to a letter printed in the Philadelphia *Public Ledger*. "Did Isabella send him forth on the strength of jewels or of Jews?" is the query set by the editor in heavy type. Then follows the communication, signed by Edward R. Robbins:

> Sir—Under the auspices of the Easton Y. M. C. A., one evening last week a lecture was delivered by a reverted Jew from New York City, defending his race from the popular prejudice against it. In the course of his remarks on the patriotism of the race as proved by history, he made three statements worthy of attention, if true, and of public denial if false. These were: first, that it was not Queen Isabella's jewels that really financed the exploration of Christopher Columbus in 1492, in which year America was discovered, but "Queen Isabella's Jews"; second, that the first mate on Columbus's vessel was a Jew, and, third, that it was a Jew by the name of Solomon, who gave his entire fortune of almost three-quarters of a million of dollars to Robert Morris, thereby enabling him to finance the American Revolution. These statements, with many others, were made before a large and deeply interested audience. Can they be verified? Can they be successfully denied?

To defend the Jews, or any other race, from "popular prejudice" is a praiseworthy task, since prejudice, in the writer's sense, implies that an injustice is being done. Statements like the above, however, are to be regarded as mere wild and whirling words, the commonplaces of Sunday supplements and platform oratory, unless the speaker himself substantiates them by authentic historic references. There is no reason why others should be concerned with verifying or denying them. It is not impossible that Queen Isabella borrowed money from the Jews at the prevailing rate of interest. It matters little whether the first mate of Columbus was a Christian or a Jew. Certainly the ship's crew was predominantly Catholic and the Admiral himself was a Catholic. Finally, we have still to learn the facts of the gratuitous financing of the American Revolution by an Israelite. It is a subject of merriment in American Jewish literature that Columbus himself is written down a Jew.

The New York Yiddish Renaissance

YIDDISH, according to Isaac Goldberg in the *Bookman*, is today enjoying a literary renaissance. Its center is New York, which, "Since the beginning of the European war, has fairly wrested from Warsaw the position of literary capital of the Jews." The revival, as we have stated before, is almost entirely confined to the radical elements whose revolutionary outlook on life is not confined to economics, but embraces the field of morality. One of the particular stars in this Yiddish renaissance is Sholom Asch, a resident of the New World metropolis since the beginning of the war, "one of the arrivals that helped swing the Yiddish literary center from Warsaw to New York," and perhaps the most popular of living Yiddish writers. Goldberg's enthusiastic defense of this decadent incidentally reveals the Sodom and Gomorrah underlying much of the Yiddish literature:

> It is natural that Asch should have been accused of eroticism, yet it should be constantly borne in mind that the Yiddish public will listen to and read, without hiding it, much of what the American public would affect not to care for, only to read it surreptitiously. The racial sense of humor is so strong, so elemental, often so Rabelaisian, let us say, that what to outsiders would appear a question of morality is really nothing but a problem in humor. At other times the presentation of certain scenes is an artistic obligation which the author cannot shirk. Thus, in Asch's "Mottkethe Scamp," which ran serially in the columns of the New York *Forward*, the world's largest Yiddish daily, and was afterward published in book form, achieving an enormous sale, there are certain passages to which Comstockian readers would certainly object strongly in an English version. And yet, the story of Mottke's progress, or retrogression, from his birth in the cellar so common to Jewish fiction, to his final imprisonment for self-confessed murder, demands those scenes and is spoiled without them. American squeamishness and hyper-puritanism have much to profit from Yiddish fiction and Asch's healthy elementalism in particular.

The most sinister comment of the entire article is its concluding words: "If America would understand its great population of Jews, nothing could lead to such an understanding better than a knowledge of New York's Yiddish writers." A paper of higher moral standards, such as the *American Israelite*, would doubtless resent this imputation. In fact it has itself called attention to the dreadful immorality and national peril contained in the great Yiddish papers that are daily printed and sold in enormous editions.

The President's Message to the American Farmers

IN his message to the farmers of the United States, President Wilson pays them glowing tributes, both for their patriotism and their economic efficiency. He reminds them that it was by the farmers of America that the first shots were fired at Lexington, which "set aflame the revolution that made America free." Farmers have not been exempted from the draft, and he takes it for granted that they would not wish to be placed in a class by themselves in this regard, although the attention of the War Department has been seriously centered upon the task of interfering with the labor of the farmers as little as possible. The farmers themselves have responded in a splendid fashion and the President adds the following words of praise for their agricultural achievements:

> I dare say that you are aware that the farmers of this country are as efficient as any other farmers in the world. They do not produce more per acre than the farmers in Europe. It is not necessary that they should do so. It would perhaps be bad economy for them to attempt it. But they do produce by two to three or four times more per man, per unit of labor and capital, than the farmers of any European country. They are more alert and use more labor-saving devices than any other farmers in the world. And their response to the demands of the present emergency has been in every way remarkable. Last spring their planting exceeded by 12,000,000 acres the largest planting of any previous year, and the yields from the crops were record-breaking yields. In the fall of 1917 a wheat acreage of 42,170,000 was planted, which was one million larger than for any preceding year, three millions greater than the next largest, and seven millions greater than the preceding five-year average.

The present crisis demands that these achievements must even be exceeded. "It involves not only labor, but sacrifice, the painstaking application of every bit of scientific knowledge and every tested practice that is available. It means the utmost economy, even to the point where the pinch comes. It means the kind of concentration and self-sacrifice which is involved in the field of battle itself."

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The War.—The week has been one of almost complete inactivity on the various war fronts. The British have carried out a number of more or less successful but unimportant raids on the German trenches, and the Germans have repeatedly attacked the sector of the western line entrusted to the American troops. General Pershing's men have on every occasion repulsed the attacks, and although the engagements have been on a small scale they have resulted in comparatively large losses to the Germans. In Mesopotamia the British have again begun to advance. Although by reason of the armistice concluded between the Russians and Turks as a preliminary step to peace, the British have been left to fight alone, their troops operating along the Euphrates have taken Khana Burayet, fourteen miles west of Ramadieh, and their patrols have advanced to a point only eighteen miles distant from Hit.

Bulletin, Feb. 25, p.m.-Mar. 4, a.m.

It is difficult to disentangle the Russian situation, but the following seem to be the facts. The rapid and practically unimpeded advance of German troops into Russia, which followed the resumption of hostilities on February 18, came as a complete surprise to the Bolshevist leaders and particularly to Trotzky, who had resisted the German proposals of peace on the ground that the Germans would not risk further military operations. As a consequence of the invasion, however, when a courier arrived at Petrograd from Dvinsk on February 23, with the peace terms printed in last week's issue of AMERICA, a meeting was hastily called, and Trotzky agreed to the policy of Lenine. Accordingly a wireless was sent to the German authorities at Berlin, stating that the Revolutionary party accepted the German terms and that a representative would start on February 24 for Dvinsk for the purpose of transmitting to Germany Russia's official reply to the peace conditions.

The Russian Situation

The German armies continued to move towards Petrograd, and the Bolshevist commander-in-chief sent a telegram to the German Staff at Berlin, asking if the armistice was restored automatically by Russia's acceptance of the German terms, on the same conditions as regulated operations before the state of war was resumed on February 18. Germany formally refused to agree to the armistice, and continued the invasion. Accordingly the following official proclamation was issued at Petrograd on February 26:

> In spite of the fact that the Government has accepted the peace conditions imposed by the German and Austrian Governments, the imperialist assassins are nevertheless continuing their monstrous advance into the interior of Russia. The cursed minions of William and the German Kaledine, together with the White Guard, are advancing against and shooting the Soviets, reconstituting the power of the landlords, bankers, and capitalists, and preparing for the restoration of the monarchy. The revolution is in peril. A mortal blow will be struck against Red Petrograd. If you workers, soldiers, and peasants wish to retain power and the power of the Soviets, you must fight these hordes, who are now seeking to devour you, to your last gasp. The decisive hour has struck. Workers and all oppressed men and women, you must swell the ranks of the Red battalions. To arms, all of you, that the struggle may only cease with your last breath!

In spite of this proclamation the Russian soldiers at first made no attempt to withstand the Germans, and the latter having occupied Pskov on February 25, took Reval, Dorpat, Polotsk, Boriseff, Kief and Gomel. For a time the Revolutionists succeeded in halting the German progress, but later they gave way, and the advance rapidly continued.

Germany officially declared that military operations would not be interrupted until the peace terms had been actually signed, three days being allowed for negotiations. Two other proclamations were issued at Petrograd calling on the people to rally to the defense of the capital. The American and Japanese Ambassadors withdrew and there was talk of transferring the seat of government to Moscow. On March 3 the Bolshevists signed without discussion the German terms, among which was one which detaches the regions of Karaband, Kars and Batoum from Russia.

The steadily growing disintegration of Russia has caused serious anxiety over the situation in Siberia. More than a month ago the Prime Minister of Japan declared that his Government would not fail to take proper measures should the Russian internal disorder spread to the East. For some days an exchange of "con-

Japan and Siberia

versations" between Japan, France and England and the United States has been in progress as to the advisability of Japan's occupying Vladivostok and adjacent territory in order to be in a position to take military action to prevent the seizure by Germany of large quantities of stores delivered to Russia by this country and Japan before the Bolsheviki assumed the reins of government, and also to insure the continuance of order in the East. Japan has made known her views to the United States through Great Britain. It is expected that Japan will utilize a portion of her army for the aforesaid purpose, and it has been a matter of public speculation whether troops of China and the United States will be associated with Japan in this task in order to give the situation an international character.

Up to this the President has not spoken. The situation is a delicate one. He has to steer a safe course between seeming to fail in his protestations of readiness to give Russia every aid in his power and allowing the Germans a free hand. Unofficial reports state that both England and France are in favor of Japan taking action in the matter; and the same apparently is true of the United States, although as yet no pronouncements from official sources warrant a positive statement to that effect. From present indications, however, it would seem probable that Japan, and Japan alone, will act. Japan has been asked to furnish guarantees that her purpose in occupying Russian territory is to safeguard the interests of the Allies, including Russia, and that as soon as that object is accomplished she will withdraw from Russian territory.

The New York *Evening Post* published on March 2 six important documents taken from the secret files in Petrograd. The first is the text of a secret treaty between Japan and Russia, signed by Viscount Montono, Minister of Foreign Affairs for Japan, and by M. Sasonoff, Minister of Foreign Affairs for Russia. The agreement was concluded in June, 1916, and has just been revealed by the Trotzky-Lenine Government. By it the two countries bind themselves to unite in safeguarding China "from the political domination of any third Power whatsoever having hostile designs against Russia or Japan"; and to afford mutual aid on the basis of this agreement in case a declaration of war should be made against either of the contracting parties.

Russo-Japanese Secret Treaty

Three other documents have also been published, in the form of dispatches from M. Krupensky, the Russian Ambassador at Tokio, which set forth Japan's territorial aims, and state that Japan is desirous of succeeding to all the rights and privileges hitherto possessed by Germany in the Shantung province and of acquiring the islands to the north of the equator at that time (February 8, 1917) occupied by Japan. Krupensky urged his Government to promise to support these desires of Japan. He also stated that public opinion and press comment in Tokio was on the whole favorable to the revolution in Russia. A fifth document contains information of proposals made by Germany to Japan for the conclusion of a separate peace between Germany, Russia and Japan. M. Sasonoff states that Russia would be ready to listen to such proposals provided they were made simultaneously to Russia, France, England and Japan. This document bears the date of May 11, 1916. A sixth document contains the text of the Russo-German agreement of 1909 respecting the solution of various questions in the Balkans and in Persia.

Speaking in the Reichstag on February 25 concerning the foreign situation and Germany's attitude towards it, Count von Hertling, the Imperial German Chancellor, spoke as follows on the Belgian question:

The German Chancellor's Speech

> It has been repeatedly said that we do not contemplate retaining Belgium, but that we must be safeguarded from the danger of a country with which we desire after the war to live in peace and friendship, becoming the object of the jumping-off ground of enemy machinations. If, therefore, a proposal came from the opposing side, for example from the Government in Havre, we should not adopt an antagonistic attitude, even though the discussion at first might only be unbinding.

Taking up President Wilson's message to Congress of February 11, he declared that he was in agreement on its four fundamental principles, namely, that each part of the final settlement should be based upon the essential justice of each particular case; that peoples and provinces should not be bartered about like pawns, even with a view to maintaining the discredited balance of power; that territorial settlements should be made in the interests of the peoples concerned; and that national aspirations should be given the utmost satisfaction. The President's speech, said the Chancellor, "represents, perhaps, a small step towards a *rapprochement*," and "a general peace on such a basis can be discussed."

He made, however, the reservation that these principles must not be proposed by the President of the United States alone, but by all States and nations. The League of Nations, erected upon justice and mutual unselfish appreciation, was an aim devoutly to be desired, but far from being reached. He declined to rest his case on the court of the world to which the President appealed, because it was prejudiced, although be would gladly cooperate if an impartial court of arbitration existed. The President's state of mind, he declared, was not shared by the leading powers of the Entente, and he singled out England as being still imperialistic in her war aims and of desiring to impose a peace according to its pleasure on the world. In her application of self-determination, England, he said, had no intention of including Ireland, Egypt and India.

The rest of the speech was devoted to setting forth Germany's desires and efforts for the self-determination of Courland, Livonia, Ukraine and Poland, the object and progress of the peace negotiations with Russia and Rumania, the intentions of the Entente, as the Chancellor

conceives them, and expressions of astonishment that Germany should seriously be represented as "a disturber of peace."

The Chancellor's speech has met with a cold response. French and English newspapers put little credit in the Chancellor's words and insist that the real purpose of Germany is to be judged by her deeds. Mr. Arthur Balfour in the House of Commons, characterized the speech of the Chancellor as lip-service to President Wilson's four propositions, and spoke at length to show how little Count von Hertling's profession was substantiated by German military acts. President Wilson, it is said, will soon reply to the Chancellor's speech, but in the meantime there has been no official expression of opinion at Washington. Editorial comment in America, on the whole, has been very much inclined to take the French and English views.

The Railroad Control bill passed the House on February 28 by a vote of 337 to 6, in substantially the same form as that given it by the Administration and passed the week previous by the Senate. The House bill differs from the Senate bill in that it gives the President supreme authority in the matter of fixing rates; it permits the President to utilize the personnel and facilities of the Interstate Commerce Commission, but deprives that body of the ultimate decision as to rates for which the Senate provided. The other point of difference between the House and Senate bills is found in the date on which the railroads shall be returned to their owners. The Senate set eighteen months after peace has been declared as the time when the Government should relinquish control; the House extended this time to two years, leaving it, however, to the discretion of the President to do so earlier, should he find it feasible.

The Railroad Bill

The bill confers on the Government control of the railroads for the period of the war, without the restrictions imposed on their operation by private owners, by Federal and State enactments. It authorizes the President to buy and sell in behalf of the Government, at a price not exceeding par, any securities issued by the railways to meet maturing obligations or for other necessary expenditures. Each railway taken over by the Government is to be paid a sum equivalent to that railway's average operating-income during the three years preceding the entrance of the United States into the war. It allows payment of dividends, though not in excess of a company's rate during that same period. It appropriates $500,000,000 for maintenance and improvement, but each railroad is to be charged with principal and interest on such advances. The bill has been sent to conference, and it is expected that the differences will be adjusted without difficulty and that the final draft will be submitted to the President without delay for his signature.

Ireland.—The late news about Irish affairs is quite contradictory, that sent direct from Ireland telling one story, that dispatched from London relating another.

Present Conditions

The South Armagh elections resulted in a defeat for Sinn Fein, the votes standing as follows: Donnelly (Irish Party) 2,324, McCartan (Sinn Fein) 1,305, Richardson (Unionist) 40. The Irish Party and the Unionists are elated over the victory. Sinn Fein contents itself with saying that such an outcome was to be expected in a constituency like South Armagh. Mr. George Russell, the "Æ" of poetical fame, has followed the example of Mr. Lysaght and resigned from the Convention. Apropos of this the Manchester *Guardian* says: "He was one of the most important figures in the debates at the Resident House, and his views, as shown in his pamphlet, 'Thoughts on a Convention,' favored the fullest measure of Home Rule." The London *Morning Post* remarks:

> Mr. Russell's resignation does not look promising for the eventual success of the Convention, coming as it does immediately after the withdrawal of Mr. Lysaght. Like the latter, "Æ" is among the Intellectuals whose activities were a prelude to the militant movement of Sinn Fein. Mr. Russell is a close friend of Sir H. Plunkett, and has earned the particular dislike of the Nationalists.

On reading Mr. Lysaght's letter of withdrawal Bishop Fogarty of Killaloe addresses this note to him:

> I have just read your letter on Irish government in this day's paper, taken with your resignation from the Convention. It has already caused the gravest anxiety in many minds. Can it be possible that they are contemplating, above the heads of the people, another tragedy for Ireland in the shape of sham Home Rule? Any form of Irish government short of the authority sketched in your letter will not satisfy Ireland, or bring peace to this country, and would only intensify our present confusion. A country without control of its own trade would be like the Irish farmer in the past, who could not get his daughter married without permission of his landlord. If the great advocate of "self-determination" for all the nationalities of the world has nothing for Ireland but feudal slavery of that kind, then he had better leave the Irish deputation at home. The country is sick of all this huxtering, where the path of national interests is so clear to every honest mind.

Meantime the Irish have been awaiting the result of the conference, held in London, between the War Cabinet and sixteen members of the Convention. The purpose of this conference was to discuss "differences which arose in regard to the proposed scheme of Irish settlement." While this is going on, Carson is touring Ulster, making fiery speeches and promising support to the "Imperial Province" to the last ditch. The poor people, according to the February *Irish Rosary*, are in dire need.

> Among the very poor in the towns starvation has begun in Ireland. Debility from under-feeding is easy to read in the faces of the women and children clustering outside closed shops in Dublin to wait their turn for admission. It is no secret that in the poorer quarters many deaths have occurred through sheer innutrition. Women and children are the most numerous victims. Food and warmth are unprocurable by this unprotected class, thanks to the prolonged orgies in which modern civilization is indulging. But such an unbearable state of hunger for the helpless must not be permitted to go on.

In Dublin, as in London, it has not gone unremarked that those who have to stand for hours in the cold on the severest winter days, in the hope of buying an ounce of tea and two ounces of margarine, are never the rich and well-dressed. Supplies are evidently not short for the persons who can afford to pay a fine price for them. Starvation is the penalty of poverty.

Though the Irish papers do not hint at early results from the Convention, yet the attitude of the jingo American papers seems to portend an early decision unfavorable to Irish aspirations. Early in the week there was an attack on the Irish in Canada, this was followed by the publication of a supposed incriminating letter, found in 1916, of a prominent New York Sinn Feiner, later for three days in succession dispatches from London told of the spread of "anarchy in Ireland." On Wednesday the law was ignored in Clare, Sligo, Roscommon and Mayo. Cattle-drivers were active, telegraph wires had been cut, felled trees blocked the progress of troops and the police, farms were seized in the name of the Republic of Ireland, Dublin was alarmed and the state of the country was so serious that the people were wholly distracted and had forgotten the very existence of the Irish Convention. Indeed even "if a national government were granted on the morrow it would be compelled to begin its functions with a system of coercion." On Thursday bandits appeared on the scene, some of them in Sinn Fein uniforms, and there was more cattle driving. A later dispatch, however, announced that there was no cause for alarm. On Friday and Saturday the cable from London was quiet, on Sunday it announced that the Irish had been subdued by troops, and that Field Marshal French had arrived in Dublin. The first part of a curious campaign is apparently at an end; the second part is reserved for Parliament.

Rome.—The growth of the work, undertaken originally by Pope Benedict XV with the purpose of effecting the exchange of prisoners of war, has assumed such large proportions that the Holy See has found it necessary to issue a set of regulations for those who invoke the aid of the Vatican. All letters are to be addressed directly to the Provisional Office for the Prisoners of War, Secretariate of State, the Vatican, Rome. On the envelope is to be inscribed clearly the object desired, whether it be the return of the prisoners to their native lands, or their internment in Switzerland, or information concerning the missing. The Holy Father begs that requests for assistance contain the following points:

The Pope and War-Victims

They should indicate very precisely: (a) The reasons that may be urged in support of the request; (b) the surnames and proper names, age, address, street and number, if there is question of return to their native land, camp and number, if there is question of a prisoner; and also the surname, proper name and address of those in behalf of whom the request is made and also of those who actually write to the Holy See. Frequently one or other of these details is wanting, an omission which entails useless correspondence and occasions long delays.

The instructions of the Vatican insist that care should be taken to make the writing legible, that a change of address should be forwarded to Rome, and that the Provisional Office should be notified as soon as a prisoner has been transferred to Switzerland, or his repatriation effected. It is also noted that it hinders rather than helps the success of the request to send a number of letters on the same subject through different channels, and that a separate sheet should be used in the case of each separate person in whom the Holy See is asked to interest itself. It is needless to recall that the Holy Father, in issuing these regulations, has nothing else at heart than to render to the prisoners themselves and to their families every assistance in his power, and that his instructions have as their object to facilitate his efforts in their behalf.

Spain.—The recent elections in Spain, which took place on February 24, resulted in the winning of places in Parliament as follows: Liberal Democrats, 93; Conservatives of the Dato group, 86; Romanones Liberals, 35, and Republicans, 33. As was expected, the Cabinet found it advisable to resign in the face of this expression of popular desires. Another reason for their retirement was their inability to arrive at a decision as to the adoption of a course of benevolent, as opposed to absolute neutrality towards the Allies, for which there is a good deal of public agitation. The passivity of the Government under the German disregard of Spanish rights at sea and the sinking of Spanish ships by German submarines was another cause of dissatisfaction. The question of constitutional reforms led to the sudden withdrawal from the Cabinet of Señor Ventosa, Minister of Finance, and Señor Rodes, Minister of Public Instruction. After they had handed in their resignations, the Premier presented a collective resignation of the entire Cabinet. The King at once requested the retiring Premier to form a new Ministry, in which it is said many of the former Ministers will be retained. This will be the third Cabinet formed by the Marquis de Alhucemas within a year.

Elections and New Cabinet

Negotiations are under way for a trade agreement between Spain and France and Spain and the United States. Ambassador Willard is conducting the preliminaries in Madrid and is striving to induce the Spanish Government to furnish General Pershing's forces with mules, tents, blankets and other supplies; the United States on its side would agree to send oil, cotton and other products to Spain, and in particular a large quantity of railroad supplies which are needed for the rehabilitation of Spanish railroads. The obvious advantage of the agreement would be the saving of tonnage. At the same time Washington is proposing to Spain that Spanish ships should be put at the disposal of the American Government on terms similar to those obtained from Northern neutral countries.

Proposed Trade Agreement

Religious Liberty and the Oklahoma Law

BENEDICT ELDER

THE decision of Judge Clark sustaining the Oklahoma "bone-dry" law, which makes it impossible lawfully to secure Mass wine in that State, is of supreme interest not to Catholics only, but to all the people. The implications of the law seem much more important than is commonly thought, perhaps more important than the Court thought. Something more than religious liberty, precious as that is, is involved. Can the State of Oklahoma, as a member of the Union, nullify the requirements exacted of her, and to which she agreed, when she became a State? Can she change or ignore the provisions of her Constitution, incorporated at the express demand of Congress, and as a condition precedent to her admission to statehcod? Can her form of government lawfully be other than republican? In fine, can she rescind the compact of statehood?

Are these questions involved in Judge Clark's decision? They seem to be, and, in fact, are. Oklahoma was admitted to the Union in 1907, by virtue of an Act of Congress known as the "Oklahoma Enabling Act," which, as the title indicates, is the law that *enabled* the Territory, or the Territories, since Indian Territory and Oklahoma Territory were admitted as one, to become a State. This Act is entirely distinct from the "Oklahoma Organic Act," by virtue of which the Territory of Oklahoma was organized in 1899. The "Organic Act" of course, was superseded, but the "Enabling Act," so far from being superseded, was confirmed anew by the adoption of the State Constitution embodying its provisions. If, therefore, the Oklahoma statute on prohibition violates a provision of the Oklahoma Constitution, made in compliance with a requirement of the Oklahoma Enabling Act, it presents not only a State, but also a Federal question, and the United States Supreme Court, in a case properly presented, will certainly hold such a statute invalid. Whether as a matter of comity, the Supreme Court would require the case to be presented to the State Court first, rather than have it come up from an inferior Federal Court, need not be considered here. The only question here is, can the Federal Government, in a proper case, require the State of Oklahoma to live up to the compact, made with the Union to secure, among other things, the religious liberty of her people?

The point is, that this compact, in the case of Oklahoma, as of other States admitted since the War between the States, enlarges upon the Federal powers set out in the Federal Constitution. The religious liberty guaranty of the Federal Constitution is not imposed upon the States; it binds Congress only. But in the case of Oklahoma, Congress imposed this guaranty as a condition of statehood, requiring her to accept and place it in her Constitution, before she could be admitted into the sisterhood of States. And Oklahoma did accept, and put into her Constitution, that guaranty, and by virtue thereof was admitted to statehood, thus confirming the extension of the Federal power in this and the other particulars agreed on, and constituting the United States Supreme Court the tribunal of last resort in matters affecting the religious liberty of her people. If this is not true, the Oklahoma Enabling Act seems a bit of impudence and the Oklahoma Constitution so carefully incorporating its required provisions, is the original piece of *camouflage*.

I quote from the language of the Enabling Act, where, in section three, it specifies what the Oklahoma Constitution shall provide:

> The Constitution shall be republican in form and make no distinction in civil or political rights on account of race or color, and shall not be repugnant to the Constitution of the United States, or to the principles of the Declaration of Independence. And said Constitution *shall provide*
>
> First, That perfect toleration of religious sentiment shall be secured and that no inhabitant of said State shall ever be molested in person or property on account of his religious worship, and polygamy or plural marriages are forever prohibited.
>
> Second, That the manufacture, sale, barter, giving away or otherwise furnishing, except as hereinafter provided, of intoxicating liquors within (the old Indian Territory and Reservations) is prohibited for twenty-one years and thereafter until the people shall otherwise provide by amendment of said constitution.
>
> Third, (That disclaimer of certain lands shall be made).
>
> Fourth, (That the State assume the debts of Oklahoma Territory).
>
> Fifth, (Relates to the establishment of public schools).
>
> Sixth, That the State shall never enact any law restricting or abridging the right of suffrage on account of race, color, etc.

It is very clear that, although only the last-mentioned is contained in the Federal Constitution, all six of these requirements relate to matters of common interest to all the people of the United States, and that Congress intended Oklahoma's sovereignty in respect to them, to be subject to that common interest. Moreover her admission to statehood was conditioned upon her compliance with this principle by accepting the conditions specified. The next section of the Enabling Act, after providing for submitting the constitutional draft to the people for approval, reads as follows:

> And if the Constitution and Government of said proposed State are republican in form, and if the provisions of this act have been complied with, it shall be the duty of the President of the United States to issue his proclamation announcing the result, and thereupon the proposed State of Oklahoma shall be deemed admitted by Congress into the Union, under and by virtue of this act, on equal footing with the original States.

Now if Oklahoma had refused to comply with these requirements of Congress, or had ignored them even, but had been admitted to statehood notwithstanding, the matter would be different. In that event, the Federal jurisdiction would be confined strictly to the powers ex-

pressed in the Federal Constitution. Since that document inhibits Congress, and not the States, from making laws limiting religious liberty, Oklahoma's statute would not present a Federal question, unless perhaps the Fourteenth Amendment, the last refuge of constitutional lawyers, can be made to apply. This, however, is by no means certain.

But Oklahoma did not refuse to comply with the conditions that Congress imposed, nor did she ignore them. She agreed to them. She accepted them expressly, and literally. The very first Article of her Constitution, after declaring "the State of Oklahoma an inseparable part of the Federal Union and the Constitution of the United States the supreme law of the land," provides:

> Perfect toleration of religious sentiment shall be secured and no inhabitant of the State shall ever be molested in person or property on account of his religious worship, and polygamy or plural marriages are forever prohibited.

Each of the other six requirements was likewise accepted in equally express and literal terms. Now the Federal Constitution makes no reference at all to polygamy, or to prohibition among the Indians, or to any other of the six requirements except the last. Therefore, there is no ground whatever for thinking that the power of the Federal Government to prevent polygamy in Oklahoma, or to prevent liquor traffic on Indian Reservations there, is any more certain, fixed or adequate than its power to secure religious liberty to the people of the State. Indeed, the Federal power to hold Oklahoma bound by her declaration of inseparable union with the States, seems no more definitive than the power to hold her bound by her guaranty of religious liberty, her provision against polygamy, and so on throughout the five conditions accepted by her. The source of all five is the same; they originated with the Enabling Act requiring them to be incorporated in the Constitution of Oklahoma. The reason for them is the same; they seemed to Congress necessary provisions to protect the common interests of the people of the United States. The intention of them is the same; they were meant to reserve to the Federal power the ultimate sovereignty on the questions involved.

If the intervention of statehood defeats the intention in one case, it does so in all five, and the people of Oklahoma, if they can deny to Catholics the right to procure Mass wine, in spite of the Federal authority, can declare for plural wives in spite of it, and do any other thing that on coming into the Union they agreed not to do.

Let us "carry the war into Africa" for a moment, and see what the advocates of this "bone-dry" law would think if the legislature of Oklahoma attempted to make it lawful to open saloons in that part of the State designated by Congress to be dry, except as provided, until the expiration of twenty-one years, and until the people amend the Constitution. Will they say that the Federal courts would have no jurisdiction in such a case? Could Oklahoma in this way annul the confirmed policy of the American people, now of so many years standing, to keep all Indian Reservations free from the baneful influence of liquor, and that, too, when she had expressly agreed to carry out that policy for at least twenty-one years? I venture to think there is not a friend of the "bone-dry" law anywhere, who is willing to admit, much less to claim, that Oklahoma can repudiate, annul, modify or ignore that part of the Enabling Act and Constitution of the State set out in the second clause quoted above, without coming into conflict with the Federal power.

How can they contend, then, that the first clause must be regarded differently? Really, are they true to their own cause in trying to make a distinction so unwarranted? But be that as it may, we have every reason to be assured that the Federal power will not abdicate in their favor. The old refuge of States rights is not the shelter it once was, and our laws are not so crippled, nor our courts so helpless, as to allow the State of Oklahoma to breach its covenants with the United States. Our regard for the sanctity of a compact between States has not weakened in these latter days. When, with half the civilized world, the people of America are in arms to vindicate the inviolable nature of foreign treaties and agreements, the United States Supreme Court, the last reliance of a just and noble country, will hardly look with favor upon the claims of Oklahoma, as made by the "bone-dry" advocates, that her solemn covenant with her sister States, to secure perfect toleration of religious sentiment to her people forever, is a mere scrap of paper.

The Ghost of a Dead Heresy

W. H. GRAHAM, S.J.

JUST what event in the past, if any one event, has made a ghost of the last great heresy may be a point of dispute, but about the fact of its demise, as of Marley's, there can be no doubt. For one thing, the fact is duly and unmistakably recorded in the blank, white pages of its own church register, and there is no one to gainsay this witness. Unless we are prepared to close our eyes to an obvious reality, it is plain that the day has come when some such book as, "The Heresy of the Reformers, Its Rise, Progress and Decay," need not be a misnomer. To any one not content to be bowled over by the realization of an after event, it is clear that Protestantism is as dead as the Dutch Republic. Into what it is developing during the transition, whether into a pagan State-religion, or into a communistic skepticism, or haply, into the unity of traditional Christianity, is

a question entirely confined to the realm of conjecture. But there is no one with half an eye on the times, who can fail to see that as a distinct and doctrinal heresy against the Church, it is as much an historical fact of the past as Arianism.

At best it was a dissolving process, but its attenuated state at present has reached that stage of dissolution where you can no longer point to it and say it is a living thing. Its spirit, like John Brown's and others', still goes marching on, but its body has disintegrated into the primal elements. In fact to understand how completely this surviving spirit pervades the empty space which was the body, you have only to attack it. You find that you are striking a thing as invulnerable as the air. It is here. It is here. Like Hamlet's ghost, it is gone. Ask any one of the few remaining sincere and orthodox Protestants who still cling to this ethereal fancy, the question of the rich young man: What shall I do to be saved? "Believe," he will tell you. "Believe what?" you ask. Then comes the voice of the departed: "Believe. It matters not that you believe this or that. The body of doctrine is dead, but the soul of faith still lives." In other words, there is nothing left to believe, but we are supposed to believe it. Here you have justification by faith alone, disembodied, the vivifying principle of the old heresy, bereft of matter, the wandering and surviving ghost of Protestantism.

Now original Protestantism, with its body of more or less definite Christian teaching, was not a ghost, though like all things human, it was mortal and only awaited time to make it a ghost. But apart from the fact that in origin it was human and not Divine, the germ of its dissolution, strange to say, lay in its being inhuman in its fundamental doctrine. The whole theology of this heresy was based on an attack against human nature. According to it, man's nature was utterly corrupted by the fall. This sentence is the beginning, the bottom, though sandy rock of the entire structure. Not to understand this is not to understand the system of thought called Protestantism. To understand this is to understand the whole collapse. From this dogma there necessarily flow two conclusions which, of themselves, are sufficient to account for the ultimate overthrow of any religious system intended for reasonable human beings. Yet the early Reformers were not afraid to draw them. First followed the absolute impossibility of man to help save himself; and secondly the absolute determination of God not to save some; in other words, the denial of free-will and the assertion of unconditioned predestination. From these two, as from an evil union, sprang the soul of Protestantism, justification by faith alone. It was a logical step from the premises but in the process man had to cede two things that count in man, his freedom in things of moment, and his ability to reason to a reasonable God. Hence arose the breach between faith and reason, for such a faith could not stand the test of reason. Hence arose Kant, the philosopher of Protestantism, who, in attempting to shut "pure reason" out from the things of faith, shut it in from everything else and put a sort of censorship on the human mind which allowed it to roam at will within the limits of physical science and mathematics, where it might employ itself in making steam engines and aëroplanes and such things, but beyond, into the realm of metaphysics, it was not to pass. Here it would meet with the ideas of freedom and of God, and these the human mind, the pure reason of Kant, was totally incapable of comprehending, or even of arriving at their existence. But as a matter of fact, to use a colloquialism, the human mind would not stay put. It did insist upon wandering into the realms of metaphysics. It was just these ideas of God and freedom which mattered, even more than machines and explosives. As a consequence, many practical and objective minds arrived at this simple and logical result: if there is no other God than Calvin's, then there is no such being as God. And it was about this time that men began looking around for the ancestral ape.

To ask a body of rational human beings to acquiesce calmly in a doctrine which destroys every vestige of freedom, on their part, to save themselves, and to endeavor to force mankind into the dehumanized position of acknowledging as God a being who had already predetermined to condemn some of them, is to explain how a creed which, for four centuries, had been masquerading under the guise of Christianity, has eventually ceased to be a creed, and is also to account, in large part, for the dechristianized state of modern society. If, unfortunately, they mistook this for Christianity, it is not surprising that reasoning men, quietly or otherwise, withdrew their allegiance from such Christianity. Absolute and unconditional predestination to hell will drive the thinking mind either to despair or to indifference, and, in the end, if it thinks long enough, to open infidelity. That only goes to prove that Protestants are superior to their protestations, and that man is better than a man-made religion.

But, by the very nature of things, one way of escape from this morbidity was perforce left open by the men who conceived it. Private judgment was apparently a liberal concession, but, in truth, it was nothing more than a prison—freedom allowed under the stress of unavoidable circumstances. The Reformation was, primarily, a revolt against Papal and church authority. But, with these authorities gone, there was no one left to give an authentic interpretation of the Scriptures. Luther might have inaugurated a Papacy of his own. He did, in fact, try to be Pope, and did insist upon his private interpretation being a very general interpretation, and this even to the extermination of those who preferred their own. But he had not the hardihood to appoint his successor or even to recommend the practice. Of necessity then, each individual was left to be his own Pope and Council and each was accorded the faculty of interpreting Scripture after his own personal lights. Here then was the

axe with which each individual was to hew his own religion out of the Scriptures, and, incidentally, to hew the Scriptures out of the foundation of Protestantism. Private judgment was the wedge of disruption, and, after the fashion of heresies, Protestantism soon began to disrupt. If the test of life is self-reformation, and the sign of death, unarrested decay, then this heresy, like other mortals, began to die as soon as it began to live. The system of thought which builds on the utter destruction of human nature, will find that it has built on something less destructible than itself. A philosophy reared on unreason will begin to topple with the first stir of reason. But most of all, a body of doctrine left to the free and miscellaneous interpretation of individuals very human and very prone to think variously, must, in the end, dwindle to a ghost of itself and leave private interpretation nothing but itself to interpret. Hence the disconsolate spirit which wants to believe, will find nothing left but belief, a condition strangely reminiscent of the grin of the cat, without the cat behind it.

The Art of Titubation

F. J. McNiff, S.J.

ONE of the paintings in the Congressional Library at Washington represents religion thus: A youth and maiden kneel in awful adoration before a blazing altar made of two stones, one set upon the other. What are they worshiping? The fire, or are they offering incense to the sun, or burning a victim to Jupiter, or to the true and only God? It might be any of these. It is distinctively none of them. A form of worship is presented which no one feels bound to practise; which, nevertheless appeals to many as artistic, pleasing to look at, elevating, but hardly imitable, except from afar off, and in a dim, indeterminate way.

The picture characterizes a religious sentiment common in the world today. Definiteness in religious belief is shunned, because definiteness imports dogma; and dogma is frowned upon; forsooth, it narrows the purview that ought to exist between reasoning creatures and the invisible world.

A definite religious creed is one of the commonest of bogeys. Never was ghost more zealously exorcised. The persuasion seems to be that the only facts and the only truths that must not be admitted to the light of clearness and certainty, are religious facts and religious truths. But that which is indefinite, or, as people term it, "broad," and breaks away from a fixed moral law, so that it be not impolite, and gives freedom to imagination and mere feeling; to private opinion and speculation, is readily taken as acceptable, and even necessary, in matters of religion.

Yet, in the commercial world, the man who does not follow a definite policy is a failure. Wall Street and the professions have their dogmas, rules held to be as clear and fast as the necessity for making money. To question them would be economic heresy; to disregard them, financial ruin. Here, at least, it is admitted that we cannot do without dogma any more than we can do without experience. For, after all, a dogma is only a truth made known by competent authority. Once competent authority has spoken, to hesitate is wasted energy. Truth, in whatever sphere, cannot be changed by personal limitations, by prejudices, likes or dislikes. One may deny a fact, but all the denials uttered by the contentious and the ill-informed from the beginning, cannot do away with a tittle of the least truth ever proclaimed. Knowledge and experience will ride roughshod over your stoutest doubter, and publish to the world the truth they have learned, as a dogma which only the senseless may reject.

Strange, that the necessity for a dogmatic rule of life is questioned only in matters of religion. Stranger that, whereas in other departments of human activity, knowledge and experience are required to make an opinion worth the hearing, so many think that almost any one may dogmatize about the mysteries of God, the subtle workings of the soul, and the meaning of life. Little is accounted for by saying that one must live, and so come to a sufficient knowledge of what life and its implications impart. All must deal in money. Very many may be said to understand finance sufficiently well. But only a few can qualify as doctors in the Temple of Exchange; and it is from the few, not from the many, that we take our great business truths and fiscal dogmas.

This vagueness and indefiniteness in belief is the forerunner and fellow of religious indifference, and may be traced to various causes. For instance, men are oftentimes fearful lest their religion should become obtrusive; lest their belief in God and His Church become a fact too well known and remarked upon, and their business, social or political standing be affected in some way. Thus, the fear of what men may say or think or do overrides their fear of God. Carelessness comes next, and there follow a weakening of faith, doubts, wavering in belief, and, in the end, indifference; as if it were of no moment whether God be honored at all, or worshiped according to forms which give the lie one to the other.

Most of all must this vagueness and indifference be classed as "a sign of the times." Ours are days of speculation and experiment and change. Inventions, the newspapers, magazines, the theater have so whetted the people's desire for novelty, that men grow impatient if something be not forthcoming continually. The persuasion seems to have gone abroad that what is not new is useless in proportion to its age. This tendency to cast out what is old and to crave after variety, has given rise

to so many movements in society, to so many theories, to so much writing and giving of advice, to so much that is vague and so little that is definite, that it is small wonder that they who listen to it all are bewildered. The bewilderment comes from the lack of a sure guiding principle or rule of life, clearly apprehended and lived up to dutifully.

How many do we see who, in questions of religion, may be said to live a vague, indefinite life, uncertain about our real purpose in life, about the true meaning of religion, about the end we are destined at last to reach. Is it a sluggishness of some kind that tries to excuse itself by adopting a rule of indefiniteness and living accordingly? At any rate, sluggishness or something akin to it, offers an explanation of the case. For in an age professing to be scientific before all else, it is remarkable that so unscientific a method should find favor. There never was a time when science attained to such greatness as at present. And if we consider the world at large, there never was a time when the minds of men were so active, so scrutinizing, so restless, so given over to what is material, and withal so unsatisfied. Was there ever a time when the craving for peace of soul was, if one may be allowed the expression, so ravenous, and yet found so scant a store whereon to feed?

What is the cause of the famine? It will help us to an answer, if we consider the method of investigation followed, on the one hand, by men given to science, and, on the other, the manner of search adopted by the multitude who are looking for some form of religion that will satisfy their souls. There is in science much that is uncertain, much that is conjecture, much that is unknown. And although there is, on the part of scientists, unceasing effort to make what is uncertain sure, and to find out what still remains secret, there is nevertheless none of that feverish, unsettled, fickle inquiry which we see when there is question of people determining their religious views. Science is investigated after a fashion that is calm, calculating, and altogether sensible. Its problems are faced manfully. As far as may be, its principles are followed to the end logically. When one man fails, there will be another to correct him; and, in the end, the saner view prevails. Its difficulties are frankly acknowledged; but no difficulty or set of difficulties is allowed to disturb men's belief in the truth, the necessity and real worth of science. Its facts are put down mathematically. Its problems are definitely enunciated. We might almost say that what science cannot come at, it formulates in such a manner that the scientist can declare what he knows and what he does not. Consequently, we notice that there is in the heat and enthusiasm of scientific investigation, and in the excitement of new discoveries, a certain restfulness and satisfaction; a spirit of triumph coming from the knowledge of work well done; a sense, not indeed of the fulness of victory, but, at any rate, the persuasion that much has been won both of honor for the discoverer, of benefit for his fellow-men, and finally, that the way to greater possibilities has been cleared somewhat more.

Now, we hear a great deal in these times of the doubts people have as to what their religious beliefs ought to be, and of the methods they use to do away with their scruples. Man may deny that part of him is an undying spirit, he may scout the idea of eternity, boast of his atheism, and of his unbelief in the existence of any power, saving only man and death. Yet none knows better than such a one that his doctrine is only a brag; and none more keenly realizes that man cannot fly from the voice of his own soul, and the presence of Almighty God. "Man," writes Disraeli, "is made to adore and to obey; but if you will not command him, if you give him nothing to worship, he will fashion his own divinities, and find a chieftain in his own passions." The scoffer's position is illogical from the beginning, and this most men now understand, as did the pagans before them. But it is just here, in this most important of searches, that this scientific age ceases to be scientific, and falls into a way which is so far from true method that it merits no better name than religious dilettanteism. It happens only too generally that they who are dissatisfied with the religion they hold, do not begin a further inquiry with a resolve to find out the whole truth; but when difficulties are met, either logic is cast aside, or there is lacking courage to turn from one's prejudices or social or political leanings, and honestly, that is, scientifically, follow leadings which are clearly worthy of much more serious and persevering thought than is given them.

Hence, it comes about that, not being able to still the voice which urges them to make for some place of refuge, they adopt the principle of "any port in a storm." What is definitely fixed implies certain unchanging duties. This will not do because it is so often inconvenient. The guesses of the latest "serious" novel, the findings of the newest experimenter in Spiritism, the last of the Wellsian vagaries, offer crumbs enough to take the edge off their cravings, and they stay away from the feast of religion itself. They would take their religion as they take so much of their music, from a machine. In the business of money-making they are alert to a high degree of astuteness. In the business of their souls, a makeshift will do; a ready-made commodity, as it were, not too close-fitting, and vague enough in style never to be ruled out of fashion by the world of doubters, the fashion-mongers of truth. They are past masters in adaptability. They adjust themselves to every stirring of opinion like a see-saw rocked by a variable wind. They have never learned to chew upon the pabulum offered them. They have so habituated themselves to gulp things down that, what with trailing in the wake of fashion, their intellects seem to have lost the power of mastication, so to speak, and to crave nothing hardier than sillibub. They have acquired the knack of building a house of cards on shifting sands. As far as may be, they have reduced titubation to an art.

The Voice of Belgium

BERNARD J. MCNAMARA

A LONG time ago a man in a Roman prison wrote a letter to some friends residing on the coast of Asia Minor. The tenor of this epistle would not lead one to suspect that it came from a lonely, cheerless prison cell, except for one or two passages. One of these runs as follows: "Pray for me that speech may be given to me, that I may open my mouth with confidence to make known the mystery of the Gospel for which I am an ambassador in a chain." St. Paul thus talks to his old friends, the Ephesians, among whom he had labored for two years. Prison life has strengthened his iron will and he hesitates not to tell the truth to his converts, exhorting them to peace and charity.

The great Apostle of the Gentiles lives in his successors. The world-war has brought out a worthy successor and imitator of the great Paul; one in whose heart beat the same distinguishing qualities that characterized the zealous and courageous convert, Saul of Tarsus.

Cardinal Mercier of Belgium is the new Paul. The "Lion of Malines," as an English writer has justly called him, speaks to his people through the medium of his wonderful letters in the same way that the Paul of old spoke to his brethren through his magnificent epistles. Many have been the titles that have been bestowed on him because of his war utterances and his wonderful activity in defense of his suffering Belgian children. But it remained for a recent compiler, who collected all his splendid letters into one volume, to give him his most appropriate title, the "Voice of Belgium." For in very truth, the great Belgian Cardinal is the voice, the mouthpiece, solitary and alone, of the brave little nation that dared to choose honor and principle, and spurned dishonor and injustice. Without a King, without a government, the poor Belgians looked about for a leader, for someone to direct them, for a voice to defend them, for a spokesman who would dare to stand up before the enemy and tell him the truth about his ruthless and unjust treatment of an innocent nation. They looked for all these things and they found them in one man who was to be henceforth a temporal leader for them and was to take the place of exiled King and government. They looked for a leader, for a director, for a voice potent and strong, for a spokesman courageous and unafraid and they found the wonderful combination that they sought in one man, Cardinal Mercier. But they found in him something more: they found him a great spiritual, as well as a powerful temporal leader. They soon recognized the fact that, while he was trying to help them all to bear the terrible temporal hardships that had come upon them, he was also endeavoring to raise them spiritually. The whole collection of his letters to his stricken people shows that desire, to gain spiritual benefits for them out of the calamities of war.

Like those of the Paul of the first days of the Church, so the pastoral letters of the new Paul of the twentieth century have not only been the consolation of his Belgian children, but have also brought solace and instruction to countless multitudes all over the world within the Church and also outside its pale. There is a majesty and loftiness in them that far transcends the ordinary literature that this world-war has called into being. Even when they seem to be purely dogmatic and catechetical there is a patriotic lesson attached that is indeed most instructive. They will take their place with the literature of all time. And the beauty of these letters lies in the fact that they are applicable to our own and other countries. Certainly our own beloved United States falls under the applications made by Cardinal Mercier to his beloved Belgium.

Even at this late date, since our entrance into the war, we realize with a great deal of truth that the sad thought expressed by the Cardinal in his letter "Patriotism and Endurance" is unfortunately applicable to too many Americans! "Let us acknowledge that we needed a lesson in patriotism. There were Belgians, and many such, who wasted their time and talents in futile quarrels of class with class, of race with race, of passion with personal passion."

The Belgians took the lesson and received it well on August 2 when, in the face of a mighty and unjust foe, the whole Belgian nation became as one individual and said to the invader, "Thou shalt not go through." Wonderful, magnificent, unselfish unity of a whole nation! If the rest of the Allies, if our own United States could show such unity, the war would not and could not last very long. Memorable and glorious second of August, never to be forgotten! A cruel lesson learned, an awful sacrifice endured, are only part of the memory. A nation resurrected and conscious of its greater moral power and greater spiritual prosperity is the better part of the memory.

At once, instantly, we were conscious of our own patriotism, writes his Eminence. Far down within us all is something deeper than personal interests, than personal kinships, than party feeling and that is the need, the will to devote ourselves to that more general interest which Rome termed the public thing, "*Res publica.*" And this profound will within us is patriotism.

What a wonderful nation would ours be if each individual in it measured up to that standard of patriotism. But many do not. Selfish interests too often cloud the ideal of patriotism, an ideal clearly delineated by Belgium's iron Cardinal.

Family interests, class interests, party interests and the material good of the individual take their place, in the scale of values, below the ideal of patriotism, for that ideal is right, which is absolute. Furthermore, that ideal is the public recognition of right in national matters and of national honor. Now there is no absolute except God. And to affirm the absolute necessity of the subordination of all things to right, justice and truth is implicitly to affirm God. When humble soldiers say, "We only did our duty," they express the religious character of their patriotism. Which of us does not feel that patriotism

is a sacred thing and that a violation of national dignity is in a manner a profanation and a sacrilege?

Can we wonder now, with such an ideal before them, that the Belgians did the great things which history records to their credit? Glorious, golden words are these and we only regret that the ideal expressed by them has not permeated through every avenue of our American life. It would make the war shorter and we would be a greater nation. So much for the patriotism of Belgium as expounded by the one most competent to talk.

Letter after letter has followed this great epistle from the pen of this providential churchman. In one, devotion to the Holy See is inculcated; in another, more devotion to Christ and the Blessed Mother is strongly urged; in still another, the doctrine of the Communion of Saints is driven home through the practical necessity before them of praying for the dead. There is a beautiful letter calling in clarion tones upon the Belgian nation to get down on its knees and pray to the God of justice, right and true patriotism to help them. Happy day indeed when the American nation, as a nation, gets on its knees and joins prayer to the Supreme Giver of all good things to the list of preparations for the successful issue of the great war!

One other letter recounts the road through suffering that must be trodden before the victory can be gained, while another begs them to have patience and trust in God. Another letter is the famous "Courage My Brethren" epistle, in which he tells his fellow-citizens of the wonderful moral and Christian greatness that now is the possession of their nation. His beautiful letter to his clergy overflows with practical words on their duties. Most pathetic indeed is the letter of protest against the deportation of Belgians, sent to Von Bissing, the man who had dared to exile the unfortunate people after he had told the people of stricken Belgium: "I have come to Belgium with the mission of stanching your country's wounds."

If one letter can be said to be greater than another, it must be the "Appeal to Truth" letter. Great in majesty, brilliant with lofty sentiments, powerful in truth and sincerity, strong with the honesty of righteousness, courageous with the knowledge of justice, it is the letter of a brave man of God, in union with his fellow-bishops of Belgium, appealing to truth and urging his brother-bishops of the enemy to make an honest and impartial investigation of the calumnies spread by the same unjust and ruthless enemy that had made poor Belgium a smoking and sorrow-stricken ruin.

Germany cannot now restore to us the blood which she has shed, the innocent lives which her arms have destroyed; but it is in her power to restore to the Belgian people its honor which she has violated or permitted to be violated. We ask this restitution from you, you who stand first among the representatives of Christ in the Church of Germany. Do your duty, come what may! We bishops at this moment have a moral duty and therefore a religious one, which takes precedence of all others, that of searching out and proclaiming the truth.

There has been no restitution, there has been no answer from the German Bishops to this heart-breaking appeal. But no one wonders and no one believes today the calumnies of the first days of the war.

Such is the aspect of the great Cardinal of Belgium, rising to the crisis of war, as seen through his letters. His actions are recorded elsewhere. History in years to come will pay proper tribute to this man of God, who has become the leader of his people bereft of their rightful temporal rulers. He is indeed a providential man for poor little Belgium in her hour of trial and trouble. He is indeed a credit to the Catholic Church and to his princely rank. Piux X showed his wonderful power of discernment when he chose Cardinal Mercier as one worthy to wear the red insignia of his princely household. May the "Voice of Belgium" be for a long time potent, the Voice which so beautifully expresses the ideal of patriotism that, please God, will soon actuate every American unto the victory of perpetual peace.

The Central Shrine of the Irish

AUSTIN O'MALLEY, M.D.

A NOTE in a recent issue of AMERICA on the origin of the Irish legend concerning the expulsion of serpents from Ireland deals interestingly with the central shrine of the Irish people at home and abroad, the little chapel on Croaghpatrick in Mayo. When Saint Patrick escaped from slavery he left Ireland from Clew Bay, at the foot of Croaghpatrick, for Gaul, and years afterward he endured his famous fast on that mountain, and established the first Christian church in Connacht thereon.

Croaghpatrick (*Cruac Patraic,* Patrick's Rick) is an isolated conical mountain, 2,497 feet in height, on the shore of Clew Bay in Mayo, and a noted place in the authentic life of St Patrick. Nennius (*"Historia Britonum"*) called it *Cruachan Aichle,* Mac Firbis had it *Cruachan Oigli,* but the ordinary old form of its name was *Cruachan Aigli,* the Rick (hayrick) of Aicill. A common name for Croaghpatrick is the Reek, a variant or corruption of rick, from the shape of the mountain: the MacGillicuddy Reeks in Munster are also sugarloaf mountains. The mountain is in the lands of the Clan Mhailli, Owle-Mailly in English; and this district was anciently called the Kingdom of Aicill and Umhall (Highland and Lowland). O'Donovan interpreted Aigli as meaning eagle, *Mons Aquilae.* Aicill or Eccuil was in use as late as the middle of the thirteenth century, and it survives now in the name of the Island of Achill. Under the northeast base of Croaghpatrick was another *Cruachan Aigli,* the Dun of the chiefs of Umhall, an extremely ancient fort, which was in existence from before the Christian era down to the middle of the eighteenth century. Prehistoric saga-fights at this Dun have been set on the mountain confusedly. There are several interesting questions relating to the aboriginal Irish and the Brythonic and Gaelic Celts in this district.

The Bollandists say that St. Patrick imitated on Croaghpatrick, during the Lent of 453, Our Lord's fast of forty days, but the Saint probably endured this fast in 441. While he was on the mountain he heard of the election of St. Leo the Great to the Papacy, which happened in 440, and St. Patrick sent from Croaghpatrick, Munis, a disciple, to Rome to offer homage to the Pope, to report on the work done, and to beg a blessing on the Irish Church. Munis brought back from Rome relics which were used in the altars of the newly established churches.

From this mountain St. Patrick, according to a legend first reported in the twelfth century by Jocelyn, drove all serpents out of Ireland. At the end of his fast he was tormented by swarms of demons who appeared as black carrion birds, and he drove these from him. Out of that grew the snake legend. There is a depression on the north side of the mountain called Lugdaemon, the Demons' Hollow, and into this he gathered demons and serpents before he drove them into Clew Bay. Some of the people on the southern side of Croaghpatrick insist he drove them into Loch Nacorra. Solinus, about A. D. 238, mentioned the absence of serpents from Ireland, and Bede and Camden also noticed that fact. There is also a very old legend to the effect that Aaron, the brother of Moses, cured Gaedhal, the progenitor of the Gaels, in Egypt of a serpent's bite, and as a consequence "No serpent nor vile venomed thing can live on Gaelic soil." The Celts were in Egypt in Aaron's time according to a tradition handed down to Keating, who wrote his History of Ireland in the seventeenth century, and they were finally defeated by "a Pharoah of the Tower." An inscription written in the reign of Rameses III tells of the rout of "tall fair men from the north who were finally defeated at sea off Syria, and Rameses saw the battle, standing on a tower." This stone was found about 1840, I think. The Celts certainly were in Greece and Asia Minor before Homer's time. The identity of the Homeric sagas and the Gaelic sagas alone suffices to prove this conclusively.

The annual pilgrimage, *Thuras Phadruig,* to Croaghpatrick on July 31 is one of the oldest in Christian history. It was an established custom in 824, when the Archbishop of Armagh demanded tribute for the St. Patrick's chapel on the mountain from the Archbishop of Tuam. Pope Honorius III in 1216 ("Cal. Papal Registers," vol. i) decided that the chapel belonged to Tuam. In 1432 Pope Eugenius granted an indulgence to the pilgrims who would ascend the mountain on the last Sunday of July, and give an alms for the repair of the chapel ("Cal. Pap. Reg.," vol. iv). In 1428 the Abbey of Murrisk at the foot of Croaghpatrick was founded for Augustinian Hermits by Dermot O'Malley, and there seems to be a connection between the founding of this abbey and the granting of the indulgence. Quite recently a new chapel was built on the Reek and the material for this building was carried up the steep mountain in the arms of pilgrims. The Friday nearest the fifteenth of August, called Garlic Friday, and in Irish *Aoine Chroimh Duibh* (*Crom Dubh's* Friday), the day on which St. Patrick overthrew the famous idol of *Crom Dubh,* was the special time for making the stations on Croaghpatrick. In the Middle Ages a pilgrim's road went from the eastern coast of Ireland to Croaghpatrick, and this was used by traders to Westport (*Cahir na Mart,* Fort of the Beeves) and Burrishoole (*Burgheis Umhaill,* Umhall Borough). That part of the road from Ballinrobe to the Reek was called *Tochar Phadruig* (Patrick's Causeway). The road went out a few miles beyond the mountain to the Atlantic where it dips under the sea as if leading to Cahir Island (The Holy City). The road under the sea is the *Via Sanctorum,* and St. Patrick and St. Brigid walked out to Cahir Island by this road. "Sure, what need had they, the Blessed Saints, for boats?"

After his fast on Croaghpatrick, St. Patrick founded the church at Aghagower near the mountain, and set Saint Senach MacDara, the Mild, called also the Lamb of God, over it as bishop. St. Patrick's charioteer Bionnan died at Aghagower, and the Saint himself was very fond of this place; he wished he could live there always, but his work forced him away. There are over 300 small islands in the bay there, and the scene is exquisitely beautiful. Thackeray grows eloquent over it in his "Irish Sketch Book."

There were several saints who lived near Croaghpatrick at various times and the greatest of these was Colman of Inishbofin. There are ninety-five Sts. Colman in the Donegal Martyrology, but this St. Colman is the most important. He was born in Connacht about 605; he became Bishop of Lindisfarne, near Berwick in Northumberland, in 661, but the dispute about the time of celebrating Easter led to his resignation, and in 667 he retired to Inishbofin in Owle-Mailly. Thirty Saxon monks followed him to Inishbofin, and St. Gerald, a Saxon, was among these. Even then the Irish and the Saxons could not get along together, and St. Colman removed the Saxon monks with St. Gerald to the town of Mayo, where he founded the celebrated monastery of *Magheo na Saxan,* which became a noted institution of learning. Alfred the Great of England studied there. The date of Colman's death is uncertain: the Four Masters make it 667, but there is a conflict of authorities. His feast is on August 8.

The Norsemen came into Clew Bay under the shadow of Croaghpatrick in 812. The "Annals of the Four Masters" say: "A. D. 812 a slaughter was made of the foreigners, the Norsemen, by the Men of Umhall." Eghinard, a secretary to Charlemagne, in the "Annals of the Achievements of Carolus Magnus," gives the following account under the year 812: "A fleet of the Norsemen attacked Hibernia, the island of the Scots, and in a battle with the Scots a large number of the Norsemen were killed: the fleet shamefully retreated and went home." Three other continental chronicles mention this battle—Egolismensis, Rhegino, and Hermannus Contractus. Joyce, in his "Short History of Ireland," has an entirely incorrect account of the battle. The next year the Norsemen returned with reinforcements and defeated the men of Umhall: the Norsemen were probably attracted by the reputation of the shrine on Croaghpatrick. In 835 they plundered all Connacht.

The Scandinavian raids into Ireland were extraordinarily destructive; all Irish missionary work which had Christianized most of northern Europe ceased, and religion and learning decayed. There was a short revival of religion after the Battle of Clontarf in 1014, but civil wars checked it. Brian Borumha usurped the archkingship of Ireland in 1002, and this started a state of chronic warfare among the provinces of Ulster, Connacht and Munster, which lasted almost without intermission for a century and a half. In 1079 Turlough, son of Brian Borumha, invaded Connacht and sacked the shrine on Croaghpatrick. He was an interesting ruffian. The year after he became king of Munster he was sitting one day holding in his hands the gory head of an ancient enemy, Conor O'Melaghlin of Meath. A mouse had crept into the gaping mouth of the head, and while King Turlough was gloating over it the mouse jumped out into the hairy breast of the man. The shock nearly killed him: one chronicle says it did kill him, but he was not so easily quieted.

Down through the Middle Ages there is little mention of Croaghpatrick, but the pilgrimages continued. In 1109 O'Longain, the secular lord in charge of Ardpatrick in Limerick, was killed by lightning on Croaghpatrick, and curiously, four years later thirty persons were killed by lightning on the mountain in one storm. Prince Aedh O'Conor, son of King Cathal of the Red Hand, sometime during his father's reign (1224-1228) cut off the hands and feet of a robber who had attacked a pilgrim to the shrine.

In 1235 the De Burgos, later called the Burkes, came into Owle-Mailly, and the history of Connacht from that time until the end of Elizabeth's reign is little more than a history of this remarkable family. The coming of the De Burgos was the beginning of the downfall of the O'Conors, who had reigned in Connacht for six centuries. The battle of Athenry in 1316 ended their power. William de Burgo was the first of the family to go to Ireland. His son Richard, who was killed in 1270, had three sons, and the youngest of these, William of Athnachip, invaded the district about Croaghpatrick in 1235. His grandson Gibbon de Burgo was the ancestor of the Clan Gibbons to which Cardinal Gibbons belongs.

COMMUNICATIONS

Letters as a rule should be limited to six hundred words.

Slopping Over

To the Editor of AMERICA:

I do not ask if it pays to be patriotic. Patriotism for pay is no patriotism: it lacks the motive that makes it a virtue, and Catholics who so promptly and generously respond to the call of patriotism should know, if they do not, that when the urgent need has passed they will get more kicks than caresses for the sacrifices they have made. In the highest sense it pays, as all nobility and generosity pay: in the lowest sense it does not; but, thank God, those on whom the burden falls do not care.

What I ask is: Does it pay to slop over? While we are doing our share uncomplainingly and without hope of reward, some of us are slopping over in oratorical outbursts, in protestations of loyalty, in "dedication" of all our resources to the Cause, in consenting to deprive our people of Mass on Sunday, in some localities, so as to save coal for our allies, and, worst of all, in accusing some of our fellow-Catholics of disloyalty and near-treason. And the motive? Because, we are told, that is the best way to refute the old-standing suspicion, the best way to disarm prejudice, the best way to maintain and preserve our rights as Catholics in the land. Does it pay? In my opinion it does not. The man who accuses his fellow-Catholics of near-treason is quoted in the *Menace* to "prove" that we are all traitors, and the rest of the sloppers-over have their trouble for their pains, or are contemptuously put back in their place by a reference to the inference that is warranted when one protests "too much." Do such protestations induce our Government to rebuke those of its allies who, insulting the Pope, insulted us all, in the celebrated secret treaty with Italy? Do they stay the legislative bodies who, in their zeal for prohibition, mean finally to abolish the Mass? In my opinion they do not. Slopping-over does not pay.

Let us make the sacrifice demanded of us, willingly, wholeheartedly, uncomplainingly. But, let us quit slopping-over. It does not pay, it never will pay. All the slopping-over in the world will not induce a Protestant majority to yield to a Catholic minority any rights except those that it is forced to yield. This is the lesson of history.

Washington, D. C. J. E.

Some Irish, Old and New

To the Editor of AMERICA:

As you seem to be more than generous with your space in these columns, I trust that you will accord me, an Irish-American, the same consideration as L. J., who wrote under the above title in AMERICA for February 9. As our worthy friend saw fit to dissect the Irish race, inch by inch, and then proceeded to parboil it, I feel that some one among us, unfortunate people, whom our worthy friend terms "trucklers of a very vicious species," should extend to him, on behalf of millions of Irish and Irish-Americans, our heartiest thanks for his consideration and foresight in informing the readers of AMERICA that he is not an Irishman, just a friend, for fear that some of these "floaters" might become excited and imagine that the defects of their race were even greater than our friend would have us believe. It must, indeed, be a nightmare to this gentleman to see and to know that the spiritual welfare of the Catholics of this country is under the guiding hand of three cardinals with such unpolished Irish names as Farley, Gibbons and O'Connell.

Our friend says, "How few will help an Irishman to power and fame." Did he ever stop to think how few ask or require help? I have always noticed that the Irish get along in this great United States of ours quite as well as the men who are fortunate enough to be of other nationalities. An Irishman or any other man that requires a brass band and a corps of friends to push him along in the world never gets very far, and if he does he generally, sooner or later, finds his level. He continues: "The Irish in America are a disorganized crowd, without leaders, without plans, just floaters drifting from day to day, boasting of what was, rather than what is." We would infer from this that he would have the Irish keep mobilized at all times, and whenever there is an opening in civil or social life make a rush and put their man in and hold him there by brute force.

He speaks of a rush of young Irishmen to America when the war is over, and asks, "What Irishman or Irish society has given this a thought or care?" We assume from this that he would have a bodyguard meet each and every one of these poor, half-baked immigrants at the pier and escort them to some safety vault lest they should stray from the dock and be found flirting with the Goddess of Liberty, or should fall into the clutches of some unscrupulous hotel runner that would rent them a thirteen-room suite in the Waldorf-Astoria. It must grieve this worthy gentleman to see a race of millions of "floaters" drifting from bad to worse, simply because the good Creator saw fit to make him other than Irish. If this gentleman can associate with a race of people such as he describes and still class himself as a "Friend" I would suggest that he make a trip to our Northwest and get acquainted with some of our prominent I. W. W. leaders, as he would probably find in them something to warrant praise.

Homestead, Ore. EMMET F. GALLIGAN.

To the Editor of AMERICA:

In G. O'N.'s letter in your issue of February 9, I was unprepared for the following: "The Irish have accomplished no work worthy of the world's admiration but apostolic work." In this statement the writer evidently admits that there can be work worthy of the world's admiration that is not apostolic. In other words, he is not using apostolic to denote any and every good work, but work of a directly missionary spirit. This statement being general and entirely unqualified, any one instance to the contrary would serve to disprove it.

In an article in the columns of AMERICA in the issue of May 5, 1917, it was proved by documentary evidence, that probably fifty per cent of the American Revolutionary troops were Irish. One is struck by the number of Irish names on the monuments to the Civil War dead, North and South. We may conclude that some with such names were among the living veterans who proved a great factor in building the West and transcontinental railways. Let me here enclose a quotation, with the facts of which G. O'N. must be familiar: "Let him then cross to the Alleghanies and observe the traces of Irish genius in the stupendous works which annihilated mountains, invented by Dougherty, and from thence to New Orleans, to admire the most beautiful architectural pile upon the face of the New World, erected by Gallagher." (Mooney, "History of Ireland.")

The names, together with a host of others, of Andrew Jackson, our seventh President, son of an Irishman, and MacMahon, President of France, start us questioning about Irish names in secular statesmanship. In the field of education, John Scotus, the re-establisher of Oxford University, and the two men, Clement and John, whom we should call the first presidents of the Universities of Paris and Pavia, were Irishmen. For music the violin is of Irish origin, Stradivarius perfecting the rudimentary Irish fiddle. To turn to architecture the roof of Westminster Abbey is Irish. Sir Hans Sloane, founder of the British Museum, was an Irishman. The Royal Academy of Arts in London was founded by Irishmen, Barrett and Barry, of whose historical paintings Sir Thomas Campbell declared that they were equal to Michael Angelo's. The Houses of Parliament at Westminster were built by Barry, its frescoes being by McClise, another Irishman.

As a result of such statements as that of the writer (G. O'N.) some say that in worldly ways the Irish should imitate the English. I have heard it stated that Irishmen should ape the English attribute, denominated by non-Frenchmen as *savoir-faire*. This expression has a connotation of cosmopolitanism, but by many globe-trotters, some of whom had lived in England, I have been told that the people they met most lacking cosmopolitanism, the most insular, were the English middle class and many of the "upper classes." Though something of an Anglo-phile myself, I would hardly set this standard as an example for imitation to a people who have assimilated, and been assimilated into, every nationality under the sun.

Woodstock, Md. JAMES J. MCDERMOTT.

An Irish Embassy

To the Editor of AMERICA:

On the evening of February 20, at the Central Opera House, a meeting of the Irish Progressive League was held, to demand for Ireland the freedom that the other small oppressed nations of the world are asking for. Many well-known Irish men and women were in attendance, among the speakers being Mrs. Sheehy-Skeeffington, whose husband was killed during Easter Week, 1916, Dr. McCartan, the official Irish Republican Ambassador to the United States; Mr. Peter Golden, the Secretary of the League, and many others.

During the course of the evening it was proposed that a start be made for the establishment of an Irish Embassy at Washington. The proposal met with great success financially, many thousands of dollars being collected for that purpose. Donations ranged from 150 dollars to one dollar, and a monthly contribution was pledged, mostly to insure up-keep, ranging from five dollars per month to one dollar per month. Among the pledges was one from an American sailor of two dollars per month. So now the Irish the world over may look with a keen eye for the opening of this Embassy. Many cheers were given for the Irish Embassy. Among the curious donations was a gift given by a friend of twenty-five dollars with one additional dollar for every ten-dollar bill.

The speakers expressed the hope that the United States would see to it that Ireland was treated according to the aim of the war, namely, the freedom of small nations. The audience was also asked to write about the Irish question to the Chairman of the Committee on Foreign Affairs and their New York representative on that committee. It was also announced that anyone wishing to give to the cause of the Irish Embassy should send their contributions to Mrs. Hickey, treasurer, 2177 Bedford Avenue, Brooklyn, N. Y.

New York. MICHAEL J. O'CONNELL.

Newman's Correspondence

To the Editor of AMERICA:

The following information touching the query of Mr. Marshall and the letter of Mr. McConville seems to throw further light on the subject of Newman's correspondence with Scott, Ward and Faber before the year 1838. Taking Scott first, I find on page 314 in the table of letters appended to the second volume of the "Memoirs of James Hope-Scott," that the first letter of Newman to Scott is dated October, 1838. This letter is found as a "note" on page 129 of volume I. Further proof of this appears in Newman's sermon, "In the World, but not of the World," on page 265 of the volume containing "Sermons Preached on Various Occasions," where Newman says: "I knew him (Scott) first, I suppose, in 1837 or 1838, etc." As regards Ward, there is enough material scattered throughout the volume, "W. G. Ward and the Oxford Movement," but particularly on pages 81 and 82, to warrant one in believing that the latter part of the year 1838 marked the beginning of Ward's real following of Newman. As they could converse together at that time, there may have been no reason for corresponding.

Newman seems to have met Faber in the early part of 1837, when the translation of St. Optatus was assigned to the latter by the compilers of the "Library of the Fathers." Chapter IV of "The Life and Letters of Frederick W. Faber" substantiates this assertion. On page 210 of this same volume is mentioned the first letter of Faber to Newman. On page 227 of the second volume of the correspondence edited by Anne Mozley, I find Newman writing to J. W. Bowden: "I have had very pleasant and kind letters from Mr. Hornby and Mr. Faber on the subject of my lectures, which I sent to both." This letter is dated Easter Day, April 15, 1838. This information is offered as only a probable solution of the silence that seemed to puzzle Mr. Marshall.

Boston. H. A. L.

Books for Catholic Readers

To the Editor of AMERICA:

The *Catholic Mind's* list of books that Catholics may feel safe in reading is a good one and Father Reville's short notes are excellent. I would suggest, however, that in order to have the list effect the good intended, it should be printed all in one opusculum and hung with the family almanac in each house. Being scattered through many numbers of the *Catholic Mind*, it will never be consulted on going to the public library, as it should be

I would also suggest that asterisks be placed before the best Catholic books in each department of literature, books about which we could safely say that it is criminal for library boards to neglect having them on the shelves of the public libraries. In the foreword to the list, Catholics should be instructed to ask and ask again that such books be furnished, so that, with the poison of non-Catholic books, the antidote of Catholic teaching may be given. The list should be used as a memorandum, an X marking the books read and calling attention to the asterisked volumes that the library lacks.

Such a list compiled from even a score of small cities would be interesting and would furnish data for an article on public libraries in America, that would perhaps make library boards take notice. In most places I think the apathy of Catholics is principally to blame for the lack of Catholic books in public libraries. We have in such places a whole shelf full of books by Mrs. Eddy *et al.*, but not the works of Father Searle, or anything orthodox; another shelf of books on South America, all written with the non-Catholic or anti-Catholic bias, but none of Father Zahm's works.

Baraboo, Wis. J. T. DURWARD.

[Father Reville's list of books for Catholic readers, now being published in every other number of the *Catholic Mind*, will eventually appear as a pamphlet.—Ed. AMERICA.]

Catholic Defense League

To the Editor of AMERICA:

The articles appearing in the daily papers detrimental to Catholicism are very numerous. I cannot understand the apathy with which they are tolerated. The way to combat these has been demonstrated by other religious bodies. Locally I have "scotched" all such attempts by answering every article as it appeared in the press. But the "big dailies" simply ignore an individual protest. To make such protests effectual an authorized bureau should take hold of the matter. Trained men, both clerical and lay, should constitute such a body. To defray the expenses of such an organization would be a simple matter if our Bishops would take hold of it. The amount assessed against every parish for the *cathedraticum* could be doubled and this new half applied for expenses. Then you would have the great body of the Church interested in it, the Bishops, the rulers of God's Church, and the "Bureau," the authorized mouthpiece of the Church.

Elkhart, Ind. F. J. J.

Prohibition and the Mass

To the Editor of AMERICA:

Federal and State officers, if they are well informed, should know, that altar wine or wine for sacramental purposes, is needful for the Holy Sacrifice of the Mass, the highest act of Divine worship in the Catholic Church. Furthermore, these same officials should know, that freedom of worship, according to the dictates of conscience is a fundamental guarantee of the Constitution of the United States of America. It would seem, however, that our officials are inclined to overlook supinely these facts under the pressure of the bone-dry prohibition movement which is sweeping the country in these latter days.

The Catholic Church has always been and will always be the ardent advocate of the virtue of temperance, which means moderation in all things, drink not excepted. Even a bone-dry law is immaterial to the Church, if the majority actually desires such legislation, provided legislators in the wording of the law make explicit exemption for the manufacture, sale, transportation, retention and use of wine for sacramental purposes. If, however, legislators, Federal or State, fail to consider impartially and to secure legally the rights of Catholics in this important matter of altar wines, Catholics as a body will be forced to unite solidly for self-protection in opposition to the cause of prohibition. As Catholics, they are and must be prepared to fight to the last ditch for the Holy Sacrifice of the Mass and they are and must be ready to die in defense of the Altar of God.

As Catholics, they have ever stood and they will ever stand firmly and steadfastly by the Government of the United States. Their loyalty has never been questioned in the past nor will it be questioned in the future by honest, fair-minded men. In this hour of strife our Catholic citizens have generously contributed both men and means to the success of the cause. But why should Catholics be expected to send their beloved sons into the very jaws of death in defense of a Government that would deprive them by law of their right to serve their God as they see fit? Why should Catholics give freely of their hard-earned wealth in support of the Government in time of war, if that same Government supinely ignores their most sacred demands of conscience? Why should the Knights of Columbus, an organization of Catholic gentlemen, spend their millions to aid their country in the hour of trial, if the Government and people of that same country have no respect for the consciences of Catholics or the legitimate practice of their religion?

We understand that about forty per cent of the army and navy are Catholics. Now why should these Catholic soldiers and sailors, the flower of Catholic manhood, sacrifice their noble young lives in defense of their beloved country, if that same country disregards their right to the legal use of wine for sacramental purposes? Why should these Catholic men, the strength of the nation, be expected to love and defend with their very lives a country which would deny them a legal right to serve their God according to the dictates of their conscience? Why should Catholics be forced to face death on the bloody field of battle without the consolations of their holy religion, since these very consolations are possible only through a recognition of their right to use wine for sacramental purposes?

As Catholics, however, they fully realize, that this is not the work of the Government, Federal or State, but the effect of concerted action on the part of a well-organized, fanatical minority, terrorizing unworthy self-seeking vote-getting politicians into submission to their tyranical wills and fanatical opinions.

The present prohibition movement, if pushed without restraint to the extreme, will be fraught with many and serious evils and dangers for the welfare of our beloved country. Conditions today in the State of Oklahoma are causing grave apprehensions in the minds of thoughtful Catholics and others throughout the length and breadth of this fair land.

It is, therefore, high time for men at the helm of State to bethink themselves seriously of the solemn duty they have to perform in regard to the religious rights of every citizen of these glorious United States. Where there is a will, there is a way, if men want to be just to all who have the honor and privilege of living under the folds of the Stars and Stripes, the symbol of liberty, civil and religious.

Dubuque. J. E.

Beating the Air?

To the Editor of AMERICA:

An illumined reader, a cure-the-root-of-the-evil Catholic, sends in a communication anent the Young Men's Problem, and asks whether we are not "shooting in the air." His query evoked a long train of thought. In my mind's eye I saw a public library where the Catholic Bible is taboo; I saw trenches where priests are plodding in the mud, while their parishes are left unattended; I saw a newspaper office issuing filth that is being circulated with Catholic money; I saw a country persecuting the Church and assisted in this task by American gold; I saw war orphans robbed of the Faith of their fathers; and in the wake of all a mob of loudly-protesting cure-the-root-of-the-evil Catholics, who carefully desisted from any action, because the man is yet to be born who is to point out the cause of all this evil.

Does J. L., who writes in AMERICA for February 9, dwell in some African desert, vegetating on ideals that never were, and never will be objectively real? Or does he live in our vaunted matter-of-fact age with eyes that see not and ears that are immune to sound? Possibly it has never occurred to him that half a loaf is better than no bread; and that an evil kept in check, and perhaps gradually diminished, is less harmful than an evil that holds unmitigated sway. Under existing conditions clubs for young men are a necessary supplement to the home. If no clubs with a Catholic atmosphere are provided, amusement will be sought in irreligious or anti-Catholic clubs, in pool-rooms and saloons. In Catholic clubs the director will find many opportunities to instil into his young men Catholic principles, and to give them sound instruction regarding the many pitfalls on their path. Surely, the home is the proper place for such instruction; but just as surely many homes fail to impart it. In Catholic clubs the members can be safeguarded against evil companions, since the undesirables are easily weeded out. The promiscuous company, met with in pool-rooms and saloons, has been the cause of the downfall of many a young Catholic who was weak in both faith and morals.

By all means let us have Catholic young men's clubs which will be instrumental in tiding many a lad over the danger period till he finds his balance for good. And let us have these clubs without delay. While our cure-the-root-of-the-evil Catholics are deliberating, and pondering in their inmost hearts what may be the most efficient remedy for so radical an evil, our young men are daily drifting farther away from the Church, many so far that they forget the way back.

West De Pere, Wis. C. P.

Magazines for Camps

To the Editor of AMERICA:

In my experience as a Knights of Columbus camp secretary I find it possible to get from the camp post-office an unlimited number of magazines of fairly recent date, contributed by the public. But there are very few Catholic magazines among them; in fact, six great bags, sorted one day recently, failed to produce a single Catholic periodical. The only Catholic magazines sent to our camps, except by the publishers, are always weeks and even months old, and they are not read. Catholic magazines and papers are eagerly read if they are new, but old Catholic periodicals cannot compete with a secular magazine of current date.

Camp Quantico, Va. THEO. A. THOMA, *K. C. Secretary.*

AMERICA

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From the Pope to the Priests

"YOUR grandsire notoriously loved mutton, *argal,* you stole the sheep" is weak logic, but it appears to be the only logic at the disposal of a certain clique, bent on fastening the blame for the Italian reverses upon the Catholic Church. A magazine of national circulation was among the first to adopt it, by ascribing to the influence of Benedict XV the ultimate causes of the losses in Northern Italy, and this publication was followed by the *Red Cross Magazine,* which in the February number, allowed Mr. Rudyard Kipling to class the Holy Father with "stall-fed Stockholmites," "swithering Neutrals," the "Kaiser" and "the devil." As protests directed to that publication have met no response, the conclusion may be drawn that the editor is so heartily ashamed of Mr. Kipling's foul attack upon the Pope, that he wishes to bury his shame in silence.

But the most recent critic of the Italian clergy is a quondam war correspondent, Mr. Will Irwin, who by courtesy of the New York *Tribune* for February 28, graciously absolves "the Vatican" from the crime of working "to disintegrate the morale of the Italian people." "I am sure," testifies Mr. Irwin, "that the Vatican had nothing to do with it." But for all that, some stigma must be placed upon the Catholic name, and Mr. Irwin completes his task in this fashion:

> But to the parish priests, the Socialists are personal devils, and to get even with them, or to surpass them, they took up the same propaganda which was having such a marked effect on the men, the women, and the children. While the women wept on the necks of the men who were home from the front on leave, these priests went among the soldiers and asked, "Why are you fighting? Don't you know the Holy Father wants peace?"

This is stern logic with a vengeance. Nevertheless, it is not clear enough to explain why the parish priests, who considered the Socialists as personal devils, and therefore, beings to be thwarted on all possible occasions, should have endeavored "to get even" with these devils by aiding and abetting them in their favorite schemes. Working on the same principle, every American, keenly desirous of winning the war, will at once do all that is possible to strengthen the Germans, and our War Department will forthwith ship all its men and munitions to Berlin, to be used at the good pleasure of the Kaiser. Possibly these parish priests were lunatics, but Mr. Irwin neglects to state that fact. If they were, it is difficult to understand how lunatics could have exerted a power so potent and extended as to cause a breakdown in the greatest army that Italy has ever marshaled.

Very probably Mr. Irwin does not realize how he himself is adopting the policy which he ascribes to the parish priests, in making speeches which will aid and comfort the Germans, by leading them to believe that in the allied countries, and by inference, in the United States, Catholics and in particular Catholic priests, are traitors. Mr. Irwin has made a definite charge against the Italian parish priests, but at the same time has carefully refrained from giving the name of even one clergyman thus arraigned for treason. To ask Mr. Irwin for names, dates, places, and the definite acts of which he complains, is only a fair challenge. The challenge has been made often; it has never been answered. The Cardinal Secretary of State, for instance, has asked these data from the calumniators of the Italian clergy, but he has asked in vain. Perhaps Mr. Irwin can satisfy the Cardinal's just demands, or failing this most reasonable request, withdraw his accusation against the Italian "parish priests," an accusation which even the Italian Parliament considered absurd.

Archbishop Prendergast

WHEN Archbishop Prendergast celebrated the golden jubilee of his priesthood some fifteen months ago his mind was so vigorous and his body, in spite of infirmity, was bearing the weight of almost three-quarters of a century so bravely, that the end appeared to be far distant, and among the golden blessings which his friends invoked upon his silvered brows, not the least likely of fulfilment was an indefinite length of fruitful service. It was hoped, and the hope seemed to be well-founded, that he would long continue to grace the see with which his name had been so felicitously connected. But the end was nearer than was thought. God was kinder than his other friends, and seeing that he had reaped his harvest, and that the measure of his work was pressed down and running over, called him home in the seventy-fifth year of his age.

Born in Clonmel, Ireland, May 5, 1843, he came to the United States in 1859, and was raised to the priesthood in 1865. After thirty-two years of priestly labor in the diocese and city of Philadelphia, he was consecrated titular Bishop of Scillio, and appointed Auxiliary to the late Archbishop Ryan. Fourteen years later, in May, 1911, he succeeded his saintly and eloquent predecessor, and became the third Archbishop of Philadelphia, being the seventh prelate to occupy that see since its establishment by Pope Pius VIII. Coming from a family, a race and a land of priests, he fulfilled his increasingly arduous duties in the spirit of the highest sacerdotal and episcopal

traditions; his name is revered in St. Malachy's parish of which for many years he was pastor, in the city of Philadelphia, where his priestly life was spent, in the great archdiocese to which he gave the crowning fruits of his maturest prudence and zeal, and wherever his name is known.

His motto, *Ut Sim Fidelis,* "That I may be Faithful," which was inscribed on his coat of arms, aptly sums up the inspiration and achievement of his distinguished career. Hundreds of thousands of militant Catholics owe their Confirmation to his anointed hands, almost 1,000 Sisters received their religious habit from him, and a considerable proportion of the priests of the diocese remember with affection the day he ordained them. Schools, churches, convents, hospitals, erected in large numbers under his patronage, testify to his courage and initiative; and the memory of his apostolic words is enshrined in countless hearts. He was faithful in all things, to his duties, to his friends. A touching incident illustrates how well he remembered the latter. A poor woman, a servant, who had administered to him as a priest and who had collected money for his seminary, died not long ago. She was very humble in station, there were few to attend her funeral; many whom she had befriended in life, forgot her in death. Not so the Archbishop. At her Requiem, the aged prelate, attended by a bishop and twenty seminarians, did not fail to do her honor by his presence. And so it was in everything. He was faithful to all to the end. His days of trial are over, his good fight has been fought, he has met Christ face to face. May he rest in peace!

Do Women Wish the Vote?

THE topic of votes for women is not new in New York. A campaign always aggressive, frequently enlightening, and occasionally deplorable, had been carried on for years before November, 1917, when the suffrage was at last extended to women. The claim made by many who opposed this civic innovation, that women did not want the vote and would not use it if it were given them, was usually resented with far more heat than the subject seemed to warrant, or indignantly brushed aside as totally irrelevant. Yet the registration day for women in the city of New York, in the four congressional districts which held elections on March 5, seems to show that our new voters lack something of that burning and overwhelming desire to take part in the country's political life, ascribed them by the more impassioned advocates of "votes for women." For out of an electorate calculated at 135,000 women, only 37,623, or about thirty-six per cent displayed enough interest in the matter to register. Possibly four per cent were kept from the registration-booths by legitimate causes. If so, New York faces the fact that, out of every ten women who might have voted, only four cared to vote, and this on an occasion when the very novelty of the process might have held out a lure to feminine curiosity.

This situation is deplorable, and calls for a vigorous remedy. It cannot be said in excuse, that any effort was made to keep the women from the polls. The exact contrary is the truth. The endeavor of all the political parties, of many church organizations, and of a number of private societies interested in the public welfare, was to rouse the new voters to a full sense of the civic duties implied by the franchise. Throughout the city schools were opened to explain the technicalities of voting, and several of the newspapers published a series of excellent articles, stressing the importance, in a republican form of government, of an active and intelligent electorate. All this now appears to have been love's labor lost. Furthermore, this indifference marked the stronghold of votes for women, the City of New York. In the State at large, the measure was rejected, and became law only by the great majority secured in the metropolis. But when at least sixty per cent of our women take no interest whatever in the vote, the prospect for the future is not promising, unless its bleakness stimulates new efforts to arouse or create an interest which, at present, is dormant if not dead.

There was a time in American civic life when the "gang" entrenched itself in power simply because "the good people," with sublime futility, confined themselves to pointing out the shortcomings of the political plunderers, instead of adopting the fairly simple and admirably efficient policy of conducting them to the scaffold along a pathway of honest votes. Are the women bent on adopting the long discredited policy of looking upon the vote as "vulgar" or "common," thus delivering themselves, and their communities as well, into the hands of cranks and gangsters? The days are coming when we shall need, even more than at present, intelligent voters. This is not to hold that we shall create a new and innocent world by votes, but only that an intelligent vote may often prevent this world from growing older in open, flaunting iniquity. Our Catholic women, in New York and wherever by grace of the male electorate, they have been vested with the franchise, may profitably reflect on the truth that the vote is not a light privilege to be used or not, at whim, but a duty to be exercised regularly and with conscientious care.

Three Nations and the Pope

CATS have a most uncomfortable way of coming out of bags at the wrong time in the wrong manner, causing disturbance in proportion to their unrestrained power for working evil. Just recently an inconsiderate creature jumped from the diplomatic pouch of Russia, in the form of a secret treaty, signed at London, April 15, 1915, by Sir Edward Grey, M. Cambon, Marquis Imperial and Count Berckendorf. Article XV of the document reads: "France, England and Russia obligate themselves to support Italy in her desire for non-admittance of the Holy See to any kind of diplomatic steps for the purpose of the conclusion of peace or the regulation of questions arising from the present war." All this is now common

knowledge but it is not so generally known that Lord Robert Cecil and Baron Sonnino either denied the existence of such a treaty or so phrased their statements that people concluded Trotzky was a skilful rogue bent on discrediting four innocent victims, by a change of a word. Since that day, however, new light has dawned in England and Italy, and Cecil and Sonnino are explaining their former statements in a pitiable and grotesque manner. But when all has been said, it remains true that England, France, Russia and Italy closed one avenue that might have led to a just and honorable peace, by an act performed in the dark, for the sake of a petty prejudice. The situation is unenviable, quite full of danger in fact, for the treaty has been followed by other strange and inexplicable deeds done against the Holy See, and while loyal people are deploring the stupidity of statesmen who either perpetrate or permit such infamies, the disloyal are rejoicing in their hearts that so much aid and comfort are given to the enemy, not by individuals but by the very Governments that are struggling for life in the battle with the Kaiser. Could not England, France and Italy be persuaded that victory depends on the preservation and increase of the morale of their people and troops? That accomplished, could not England, France and Italy be persuaded that morale is neither preserved nor increased by dark plots and foul calumnies against a holy man who has successfully exerted every effort to make this blood-drenched world a little brighter for countless victims of this cruel war?

Protecting the Seed-Corn

ONE of the wisest things ever said by the redoubtable Colonel Roosevelt was uttered in a remark which displayed an excellent genius for the obvious. "You can't improve a child until you've got the child." This is only another form of the *prius esse quam tale esse* of St. Thomas, the principle that existence must come before modification. But Mr. Roosevelt's remark was not obvious to the purblind generation for whose benefit it was intended. That is clear from the outcry which it aroused among our social tinkers, the professional reformers, who prate loudly of the need of a new and healthier generation, and to this end propose a policy of which the logical outcome is moral degradation and no children at all.

No sane and genuine interest in the welfare of the race of tomorrow can be indifferent, even in the cramped circumstances of war, to the welfare of the child today. The Children's Bureau at Washington was established to care for the general interest of the child, and to prove that a Government which views with tender solicitude a thousand flocks on a thousand hills may, with no derogation to its dignity, bend to listen to the cry of the child in the streets, the factory, and the slum. In a recent bulletin, the Bureau draws the attention of all citizens to the frightful prevalence of preventable mortality among children under five years of age, and scores the deplorably wasteful policy of taking children from the school or the home, to place them in alleged "gainful" occupations. The warning is good, the advice sound, and neither is in any sense superfluous. But a suspicion lingers that the well-meant supervision of the Bureau, excellent as far as it goes, fails sadly by defect. For if the Bureau, dedicated to the service of the whole people, has at any time conducted a survey, looking to the preservation of the nation by the eradication of a frightful vice which threatens the very existence of the race, the results of that survey have been laid away in the most secret of the official archives. Other Governments have been frank and brave enough to face the question. Only an ostrich can maintain that this evil is negligible in the United States, or that it is confined to a decadent class, for whose loss the country, speaking from a legal, social and biological standpoint, would be richer.

Half-measures are never worth while. The Bureau has done a good work in asking the conservation of the child by attention to the child's physical health, but there is no reason why it should not go a step farther, and find place in its bulletins for a few plain paragraphs in vigorous denunciation of all purposeful race-destruction. Nor is perfection attained by securing a generation of healthy animals, whose intellectual development has not been neglected. That race is stunted, cut off from a glorious field of achievement, which has no place for spiritual aspirations. Possibly it is no part of the Bureau's work at present, to shield the child from the baneful effects of such influences as improper plays, films and amusements. That task falls, first of all, within the circle of the parent's duty. But the home is often helpless, especially in the larger cities, before a lure which has so irresistible an appeal to awakening passion and immature judgment. A strong local censorship is today a practical necessity, and an honest Federal censorship would increase its strength tenfold. If the Government, under the interstate commerce clause of the Constitution, can find an effective method of protecting migratory fish against the violence of poachers, it would not seem to be an act unduly paternalistic were the same clause invoked to forbid the passage from State to State of players as well as films, whose sole purpose is the commercial exploitation of vice and crime. A child is worth more than a fish, or a whole school of fishes, even were they whales.

It is clear, of course, that the greatest child-caring agency in the world today is the Catholic Church, the only force which consistently and without fear, vindicates the right of the child to a home and a school in which God comes first. But public authority must do its part in making every community a better place physically, morally and mentally, for the child to live in. Law cannot do everything, but it can do much to prevent the existence of open incitements to wrong-doing, so disastrous to the young, and that much it must be compelled to do.

Carranza's Gain and Our Loss

FRIENDSHIP with the Kaiser, the ruthless enemy of the United States, should mean forfeiture of friendship with this country. That such is far from the case, however, is apparent from these significant items of news:

Carranza to the Kaiser:

To your Majesty, who celebrates his anniversary today with just cause for rejoicing. I have the honor to send your Majesty my most cordial congratulations and am pleased to express to you my best wishes for your personal happiness and that of your august family, as well as for the prosperity of your great friendly nation.

The Kaiser to Carranza:

Greetings from the Prussian Diet. The intimate union of the Crown and the people, which I received as a sacred heritage from my fathers, dates from the hard times by which Prussia was trained for its world historic mission.

May these hard years of strenuousness, which I feel more deeply in consequence of the responsibility placed upon me by God, strengthen and deepen this intimate relationship, so that it may stand the test in the battles which still lie before us, and in the great tasks which, after a victorious peace, we shall have to fulfill in an altered world.

Carranza for the Kaiser:

President Carranza, it is authoritatively stated, is about to issue a decree requiring foreign ship captains to unload cargoes destined for firms in Mexico on the enemy trading list.

Refusal to comply with this order will entail detention of the vessel. This action is due to the refusal of foreign ship masters to violate the trading with the enemy act.

The United States for Carranza:

A shipment of $100,000 worth of gold for Mexico left the Sub-Treasury in this city yesterday. This was the first of the shipments in accordance with the agreement reached by the United States and Mexican Governments. (New York *Sun*, February 19.)

This is a bit disheartening to Americans whose patriotism is costing them many a hard sacrifice; however, it is more than ever a duty to be thankful for small mercies and to rejoice that only one pro-German is profiting by his conduct, at our expense.

Literature

PHASE AND PHRASE IN ST. PAUL

IN one of his "Essays in Criticism," Matthew Arnold speaks of a sentence of Bossuet, that fairly possessed his youthful fancy, and obsessed those he wearied with its recitation. The sentence, in the French of Bossuet, has a wonderful cadence. It reads in English: "He will go forth,—this man, ignorant of the art of eloquence; he will go forth even to polished Greece, the mother of philosophers; and he will there establish more churches than Plato won disciples by an eloquence that men deemed divine." The Eagle of Meaux soared a little beyond the clouds, when he rated St. Paul so; he failed rightly to visualize facts as they were.

Plato taught in the groves of Academe; his disciples were literary and refined; his style represented centuries of Attic culture; the expression of his noble thought was chiseled, simple, symmetrical, graceful, elegant, and yet chaste, severe and Dorian—even as the noble Parthenon, in whose shadow the flame of Plato's eloquence glittered and glowed. To whom? To a very select few at Athens. To the many, the light of Plato was darkness. His doctrines were caviare to the general. Plato was not an orator; he had not that eloquence which could grip, hold, and swing an audience.

St. Paul was an orator. He had a message to give his audience; he believed fully in that message, and in his authority to give it; he presented his matter in such appropriate phrase and phase as to hold the attention of the audience, to grip the hearers unto his own magnetic personality, and to swing and sway them the way of his own emotions and will. To do that is the chief element of oratory.

Only once did St. Paul egregiously fail in eloquence. That was at Athens. Where Plato had had an enthusiastic following of disciples, Paul won only Dionysius, a member of the City Council that was called the Areopagus, together with a woman named Damaris and a few others. Though the phase of his doctrine, and phrase of its setting were apt enough, yet St. Paul met no success in that part of polished Greece, in which Plato had been supreme. Paul established no church at Athens. He abode there only a brief spell; and left, never to return. Bossuet's comparison between Paul and Plato fails to account for facts as they were; fails to do justice to the ability of St. Paul as an orator.

Why did St. Paul fail at Athens? Because his *message* and his *style* were not Attic. The phase of the treatment was apt; but the doctrine itself was most repulsive to a self-sufficient people. The choice of phrase was fitting; it did not warrant Bossuet's rating of *cet ignorant dans l'art de bien dire;* but it lacked the Attic flavor. The *message* of Paul, at Athens, as everywhere, was that of the Resurrection of Jesus, through whom is salvation. The Athenians rejected that message. They would not believe in the supernatural order. Culture had made them self-sufficient. The transcendence of the Deity, they allowed; the deification of sticks and stones, they tolerated. They were so sufficient unto themselves, that the immanence of the Deity in them was not acceptable; and such Divine immanence as would account for the Resurrection of a God-Man from the dead—that was unspeakable. They laughed the message of St. Paul to scorn.

The *style* of St. Paul's message lacked Attic flavor. The Athenians scoffed at him as a lounger on the *agora,* a prater of the public square. The City Council, the Areopagus, demanded a specimen of his style. Paul followed the simple rules of rhetoric. He conciliated the staid Solons at the outset: "Men of Athens, on every hand I see signs that ye are very religious." In the rest of the speech, his phrasing was literary. He even quoted Aratus on Zeus; and interpreted the words to mean the immanence of God in us, "For His very race are we." Vain was Paul's rhetoric. His style lacked the elegance of form, the grace of expression, the delicacy, the *je ne sais quoi,* of Attic art. He was not steeped in Hellenism. Hence his failure to get permission of the Council to preach to the self-sufficient Athenians.

So St. Paul crossed the Saronic Gulf, and went to Corinth. The Corinthians were cultured, though not so esthetic as the Athenians. In the ruins of ancient Corinth, the unfurrowed Penthelic tiles of the *agora,* and the graceful Parian marbles of the Fountain Peirene, bespeak a high culture. Yet the cosmopolitan dwellers at Corinth were given to lust. Perhaps that is why they were not self-sufficient. Culture inclines one to be satisfied with one's self. Not so lust. Impurity makes one ashamed of one's self. At any rate, St. Paul won the Corinthians to the Gospel, and abode with them a year and a half.

The Corinthians were an athletic people. Hardby was Isthmos,

where were held the world-famed Isthmian games. To the Corinthians the Gospel was preached in athletic phase and phrase. Read the excellent translation of St. Paul's Epistles, given in the Westminster Version, published by Longmans. It is direct from the Hellenistic of the great Apostle, and often brings out an athletic phrase which our Douai Version has completely lost. Let us translate one such phase of Pauline athletic piety as an instance of pregnant meaning:

> I so box as not to hit the air. I give the knockout blow to my flesh; I lead it around the arena as my slave; lest, while I play the herald unto others, I myself be heralded as vanquished. (1 Corinthians, ix: 26-27.)

Compare our edition of the Douai Version. It contains substantially the thought; but the style of St. Paul is hopelessly lost. We must go back to the language of the Apostle himself, in order to taste the literary flavor of his style. Else we will never reach the fulness of meaning involved in his athletic phrase.

St. Paul is in the ring of Isthmos. He is "all to all, to save all,"—a philosopher to the Athenians, an athlete to the Corinthians. No choice is left. He *must* preach the Gospel. "If I preach the doctrines of the Christ, that is nothing of which I may boast. A force presses me on. It is wo to me, if I preach not the doctrines of the Christ." And to gain all men to those doctrines, Paul uses whatsoever natural means may be used by a supernatural man. "With the Jews, I am as a Jew, to win the Jews." With the Corinthians he descends in fancy into the ring of Isthmos. Standing in the *agora* of ruined Corinth, the traveler marvels at the marble-tiled streets, the well-preserved shops and dwellings, the acanthus-leaved capitals and fluted columns of Peirene nearby; and recalls the voice of Paul that had resonantly rung through those lovely colonnades nineteen centuries ago. How the Corinthians gave heed! What close attention they paid! Why? Because he preached to them an athletic piety. He preached to them Christ Jesus; but in the language of the *agora* of Corinth, and not in the language of the groves of Academe. He gave them the ring-phase of his message, and that in the ring-phrase of the renowned Isthmos. He became in fancy a boxer. "I so box as not to hit the air." With whom does he box? With his flesh. The old fight is on between spirit and flesh.

In the theology of St. Paul, spirit is the sum and all of the higher faculties of the soul, natural and supernatural,—it is the right reason grace-illumined, and the strong will grace-impelled; whereas flesh is the sum and all of the lower faculties of the soul, disordered by concupiscence. By Adam's sin, our emotions, our likes and dislikes, our senses internal and external, are cankered by the gangrene of concupiscence, they are in disorder, wayward from God, in revolt against the dictate of right reason, of reason Godward. But "where sin hath abounded, grace hath more than abounded" in its effects upon the soul. The reason is constantly illumined by actual graces, flashes of light from on high; the will is constantly impelled by actual graces, "tractions of Christ," as St. Augustine calls them. Besides this, the soul, that is not in sin, is raised by sanctifying grace to a habitual state that is far above that of nature. That is why the boxing bout between spirit and flesh is so uneven a match; the dynamic of the spirit far outclasses that of the flesh. That is why St. Paul says, "I never hit the air."

Yes, St. Paul is a good boxer. He knows the universal and international rules of the game. He keeps his enemy well within arm's reach. He does not hit at random. "I never hit the air." He has his eyes wide open. He is alert, agile, swift. He chooses the spot for every blow; and lands every blow on the spot chosen. The enemy may be a skilful dodger. St. Paul is a more artful hitter. "I so box, as not to hit the air." At last, he gives the knockout blow. The enemy falls. Another round is fought, and another; in the end, the knockout blow is effective. The flesh is prostrate, vanquished by the spirit of St. Paul. "I give the knockout blow to my flesh."

What is this knockout blow? An analysis of the Hellenistic verb tells us. It occurs only twice in the Bible—here, and when St. Luke makes Our Lord tell the story of the widow, who gave the knockout blow to the unjust judge by talking him down. The verb means, if we analyze it, "to hit hard and often the little spot just under the eye," to give a black eye. In those unscientific days, that was the *ne plus ultra* of scientific delivery in the ring. Modern science has discovered more effective blows. St. Paul uses the language of the times at Corinth. "I give the knockout blow to my flesh."

After the games, the victors led the vanquished about the stadium of Isthmos as their slaves. The victors strutted with head on high, crowned with laurel wreaths. The vanquished jogged along after, and strove to hide their skulking, hangdog look of shame. Meanwhile heralds proclaimed unto glory the names of the victors, and unto infamy the names of the vanquished. St. Paul was never among the vanquished, never ashamed of his spirit, ever the victor over his flesh. "I lead it around the arena as my slave; lest, while I play the herald unto others, I myself be heralded as vanquished." The Hellenistic verb "to herald" had its athletic meaning, and a derived Gospel-meaning, "to preach." The preacher was a herald. And a fearless herald was St. Paul, not only of the clear message of Jesus Christ, but also of the names of the victors and the vanquished. In his open excommunication of an incestuous Corinthian Christian, he evinced the intrepidity of the fearless herald he was. Around the whole Empire of Rome, he did that duty of the herald of Christ; and never once was he himself "heralded as vanquished" in the boxing bout between spirit and flesh.

The Pauline boxing match between spirit and flesh is on today in every soul. And in many a Christian, the flesh is the victor. Right reason is superannuated. Strong will is retired on a pension. The emotions are supreme. Reason is blinded by the feelings; and blinded reason fails to direct the will Godward; and a Godward will fails to hinder the emotions in their pell-mell, onward rush away from God. Legislation against white slavers does some good. The hounding of grafters now and then results in their reform. But the only effective reform of the State is the reform of each individual by his own God-aided efforts. The knockout blow must be given by spirit to flesh. Self-conquest and self-restraint must be practised to such an extent as will make reason and will supreme over the likes and the dislikes. Then and then only will grace-power be supreme in the individual; then and then only will the dynamic of Jesus Christ flow unimpeded through the Christian State.

WALTER DRUM, S.J.

REVIEWS

Dreams and Images, an Anthology of Catholic Poets. Edited by JOYCE KILMER. New York: The America Press. $1.60.

In his introduction to this judicious selection of poems, Mr. Kilmer explains that he has endeavored to bring together the poems he likes best which were written in English "by Catholics since the beginning of the nineteenth century," and he expresses his regret that the limitations of space have made him exclude many poems dear to him, "many poems that are part of the world's literary heritage. There should be many Catholic anthologies." Most readers of "Dreams and Images" will no doubt agree that Mr. Kilmer has accomplished his undertaking exceedingly well. Eighty-six English, Irish and American poets are represented by some 200 selections which, with very few exceptions, really deserve to be called poems and not merely verses. The danger menacing every Catholic anthology is that of including pieces that are pious rather than poetical, and this peril Mr. Kilmer has succeeded pretty well in shunning, though a little more rigor might have been profitably exercised in the matter.

At the beginning of the book, readers will be glad to find Hilaire Belloc's ringing lines to the men of Balliol:

Balliol made me, Balliol fed me,
Whatever I had she gave me again;
And the best of Balliol loved me and led me,
God be with you, Balliol men.

His fine stanzas on "Courtesy," in which he discerns "the grace of God," are also reproduced, and not long after comes Wilfrid Scawen Blunt's noble sonnet, "How Shall I Build?"

How shall I build my temple to the Lord,
Unworthy I, who am thus foul of heart?
How shall I worship who no traitor word
Know but of love to play a suppliant's part?
How shall I pray, whose soul is but a mart,
For thoughts unclean, whose tongue is as a sword
Even for those it loves to wound and smart?
Behold how little I can help Thee, Lord.

The temple I would build should be all white,
Each stone the record of a blameless day;
The souls that entered there should walk in light,
Clothed in high chastity and wisely gay.
Lord, here is darkness. Yet this heart unwise,
Bruised in Thy service, take in sacrifice.

Mr. T. A. Daly's "To a Thrush," certainly represents him at his best; four of Mrs. Eden's beautiful poems can be found, though we missed some of her lines on Bettykins. Maurice Francis Egan has written nothing better than his sonnet on "Maurice De Guerin," which will here be read again; many will look in vain for Louise Imogen Guiney's "Christmas Carol," which begins, "Still as blowing rose, sudden as a sword," but will perhaps be content with her "Tryste Noel" instead; Gerard Hopkins gets in three selections, and Lionel Johnson, very deservedly, eight; Theodore Maynard is adequately represented, and so is Alice Meynell with such exquisite lyrics as "The Shepherdess," "Christ in the Universe," and "To a Daisy"; Father O'Donnell's "The Dead Musician" is here entire, and Shaemas O. Sheel's melodious poem which ends:

He whom a dream hath possessed treads the impalpable marshes,
From the dust of the day's long road he leaps to a laughing star,
And the ruins of worlds that fall he views from eternal arches,
And rides God's battle-field in a flashing and golden car.

Joseph Mary Plunkett's "I See His Blood Upon the Rose" is justly included in a book of Catholic "Dreams and Images." "My Maryland" leads off James Ryder Randall's contributions, and Father Ryan's "Conquered Banner" fittingly follows. Father Tabb hardly seems to enjoy the space he deserves. Katherine Tynan, some will think, does not always appear at her best, and room should have been found for one or two of Father Donnelly's poems. But as representative selections from eighty-six poets had to be printed, without condensations, within the space of 286 pages, readers who miss their favorite poems will doubtless readily forgive Mr. Kilmer and start forthwith a supplementary anthology of their own. That the modest compiler of "Dreams and Images" should not see his way to putting into the volume a single poem by Mr. Joyce Kilmer, who marched off to the war last summer with the old Sixty-ninth, is perhaps to be expected, but by the heroic exercise of the higher detachment could he not have inserted for us at least one of Mrs. Aline Kilmer's exquisite little lyrics?

Now that this excellent anthology has been prepared and published, Catholics should certainly take care that it is not left, like so many worthy Catholic achievements, for those not of our faith to "discover," appreciate and praise. The book should be in every class-library in our Catholic schools; it can be profitably conned by both teachers and pupils, and particularly by those invertebrate Catholics who never find books by their "coreligionists" "worth reading," and every Catholic lover of good poetry ought to buy a copy of "Dreams and Images" and place it within easy reach on a shelf beside Palgrave's "Golden Treasury," Mrs. Meynell's "Flower of the Mind," and the anthologies Sir Robert Bridges and Sir Arthur Quiller-Couch have compiled.

W. D.

Immortality. An Essay in Discovery, by B. H. STREETER and OTHERS. New York: Macmillan Co. $2.25.

The introduction of this volume states that the authors have endeavored to bring to their subject the ascertained results of different branches of scientific, philosophical, critical and historical study. The body of the work contains 373 pages of argument in support of immortality and of speculation on the nature of the future life, taken from the sources indicated in the introduction. But no one of the proofs advanced amounts to a demonstration. The nearest approach to a convincing proof is in the interesting essay of J. A. Hadfield, M.A., M.B., Surgeon, Royal Navy. He has some new indications from surgical experience in the present war and especially from recent therapeutic applications of hypnotism, that mind is superior to matter.

The remaining essays, by clergymen of the Anglican Church, afford many striking examples of the *a priori* historical methods of the higher criticism. Beginning an historical investigation with a formed philosophical theory, they laboriously explain away or lightly reject all evidence that opposes their theory. Dr. Hadfield writes of a phenomenon that might be paralleled in the pathology of higher criticism as here illustrated. An eye perfect organically will refuse to reflex to light, its normal irritant, under hypnotic suggestion. The critical faculties of these authors, perfectly capable in other respects, do not react to the clearest evidence, when it is not in conformity with their theories. The very passages adduced to prove that there is no Scriptural authority for the existence of hell, would convince an unprejudiced mind of the existence in abundance of such authority, as surely as Harnack's works converted von Ruville. B. H. Streeter has some interesting paragraphs on the Aristotelian entelechy, and Lily Dougall an adequate refutation of Theosophy. All five essayists might read with profit the life of Gemma Galgani, especially the scholarly chapters in which her confessor proves that the ecstasies of Christian mystics cannot be explained by the phenomena of hypnotism, Spiritism or hysteria.

D. F. R.

A Roumanian Diary, 1915, 1916, 1917. By LADY KENNARD. With Illustrations. New York: Dodd, Mead & Co. $1.25.

The author of this book was a member of a party that left England in September, 1915, and found herself comfortably quartered in Bucharest a month later, waiting to see what would happen next. The city was full of Germans, but a strong pro-Ally sentiment kept growing among the people. The country's political situation, however, made it hard to begin any effective preparations for war. Lady Kennard, who hoped to be useful as a nurse, attests that the hospitals of Bucharest, with the shining exception of the one managed by the French Catholic nuns, were badly organized, provisioned and staffed. By August, 1916, the author felt convinced that war was "really coming," and the following month she vividly describes a busy day she passed attending to the numerous victims of bombs thrown from German Taubes. Later she recorded that, "Three men were blown to bits in another [hospital] pavilion. I think that the Red Cross flags should be taken down; it is obvious that the Germans try for them."

In November all were ordered to leave Bucharest and flee to Jassy, and the change was made amid indescribable tumult and suffering. The hospitals were so overcrowded with wounded that comparatively few of the soldiers could be attended to by the overworked staffs, and a train loaded with refugees was derailed and hundreds of people were killed. The author called the scene

of the wreck "a concentrated battle-field which lacked the royalty of cannon and individual heroism." There is another good description of how the Roumanians destroyed vast quantities of oil and wheat to keep them from falling into German hands. As Russia did little to help and the other Allies moved, as usual, too late, the Germans soon overran the country and Roumania finally lay prostrate at their feet. When the true history of the war is written, it will be interesting to learn who was responsible for the useless sacrifice of Roumania. W. D.

The Gospel According to St. Luke, With Introduction, Text and Notes. By ROBERT EATON. London: Catholic Truth Society.

Father Eaton, of the Birmingham Oratory, is well known to Catholics because of his commentaries on the Psalms. Equally welcome is the present work on the Gospel of St. Luke. Nothing very scientific is attempted by the editor, since he writes for schools. The introduction is brief, contains the main features of traditional teaching about "the beloved physician," and omits everything cumbrous and deterrent to the uninitiated. They who wish Harnack's study of the "we-sections" of Acts, and an analysis of the medical terms of the Third Gospel, know where to go for such information. The translation of Luke from the original Hellenistic will be forthcoming to Catholics in the "Westminster Version," edited by Fathers Keating and Lattey, S.J. Father Eaton interprets the version that the Catholic student has to hand, that is, Challoner's revision of the Rheims translation of the Vulgate.

These interpretations are brief, illuminating, and sufficient for the readers to whom they are directed. Oftentimes the Hellenistic of St. Luke is referred to; generally the exegete's meaning is set down without argument. Quotations from various authors are thrown in here and there, but without any reference by which to gage their worth. While we recommend this Gospel commentary most highly, its utter failure to refer to the Fathers of the Church is sincerely deprecated. For instance, "daily bread" (11:3) is referred by many Fathers and by Pius X to the Eucharist; this possible interpretation should not have been omitted. Moreover, how does the editor know that Luke excludes Matthew and Mark from the "many" (1:1) who had written Gospels before him? Why make *stones . . . children* (3:8) a play upon the Hebrew words *abanim . . . banim?* There may have been here a play upon the Aramaic *abanin . . . benin.* Hebrew was not commonly spoken in Palestine during the time of the Baptist, unless the phantastic theory of Naville be true.

W. F. D.

The Profession of Teaching. By O. I. WOODLEY and M. VIRGINIA WOODLEY. Boston: Houghton Mifflin Co. $1.40.

The opening chapter of this work aims at proving that the claims of teaching to be ranked as a profession are as reasonable as those of law or medicine. The question of school ethics is then taken up, and stress is justly laid on the serious obligations which devolve upon the teacher in consequence of his new relations towards the children, the community, the board of education, the superintendent, and his fellow-teachers; nor is it forgotten that the teacher in turn has certain rights which the parents and particularly the school authorities are bound to respect. After a discussion on the ultimate aim of education, many and widely different problems, arising out of the teaching profession, are clearly stated, and a solution, tentative or final, submitted for the reader's appraisal. Among these problems may be noted, by way of illustration, the relation of the school to the home and the State, the psychology of the learning and the teaching process, the function of the recitation, the subject-matter for the classes, and the present-day increasing insistence on vocational education.

This rapid survey of its contents will give some idea of the wide field covered by the subjects which the authors have undertaken to develop; and they are to be congratulated, if for no other reason, on having succeeded within the brief compass of a few hundred pages, in setting forth with sufficient clearness and fulness the essential features of the chief problems that are uppermost in the minds of educators today. Comparatively few writers, if any, have attempted a similar task and succeeded so well. That the authors, moreover, are fully conscious and appreciative of the ethical aspects of the teacher's work, the part he must play, whether for good or ill, in the formation of character, the instant need there is of strengthening the moral and the religious sense in the child along with the first development of the mental faculties: all this is quite in evidence throughout their studies; and for this too they deserve sincere congratulations.

To the Catholic reviewer, however, such a book as the present cannot be expected to carry a convincing appeal; and the reason is the work suffers from defects, common indeed to its kind, which must appear to him central and vital. For all his willingness to praise the noble motives and the high ideals that have clearly been the inspiration of the volume, he cannot close his eyes to the authors' omission of the element of the supernatural in their discussion on the ultimate aim of education; and yet to the Catholic—though surely not to the Catholic alone—this factor of the problem is beyond all doubt of the highest importance. Omit this aspect of the question, and your solution is inevitably only a partial and a very unsatisfactory answer. Closely linked with this consideration is the further fact, of equal significance to the Catholic, that a Divine revelation has been granted the human race by the Redeemer of mankind, and that the contents of His revelation have been expressed in a body of doctrines which no man is free to reject or modify. If we are bound to shape our lives in accordance with these teachings, then those who are entrusted with our spiritual guidance must see to it that these truths shall, so far as is possible, be present to our minds from the very dawn of reason. Prayer, too, must form an integral part of our daily life; so runs one of the main lessons of the greatest of all teachers. This is why, not to mention other reasons familiar enough to the practising Catholic, the Church clings and must cling to the position she has ever held on the school question. And this, too, is why the Catholic cannot be satisfied with the authors' solution of several of the questions they discuss. J. A. C.

The Dreamers and Other Poems. By THEODOSIA GARRISON. New York: George H. Doran Co. $1.25.

The admirers of Miss Garrison's poetry will find in this charming volume many new instances of that spontaneity of lyric utterance, simplicity of technique, gentle pathos, and haunting melody that we have learned to look for in her work. She is a lover of the "old ways" in poetry, free verse is wholly absent from the sixty sweet lyrics in the book and the perilous note of "modernity" which is now so fatal to many of our feminine versifiers' attempts at poetry is carefully shunned by Miss Garrison. The joy that the beauty of God's world gives the poor and lowly, the love of pure hearts, life's little sorrows, the humor and pathos of Irish courtings: these are the themes of "The Dreamers." All of love that "the young page" knows he sees "in eyes that never look at" him; "The great recurring miracle of dawn" is admirably described; the difference between gray days and gold is unerringly indicated; the factory girl's mental vision of "orchards in the spring-time" is powerfully contrasted with "the dirty wall beyond a big machine" which is actually before her eyes all day; the author's queries to the

"Mothers of Men" are poignant; her thoughtful stanzas on "Shade" will remind the reader of Mr. Kilmer's "Trees"; "The Vagabond" and "Good-bye, Pierette," are love poems of feeling and delicacy and the following sonnet on "Beauty" shows what an unusual gift of discernment and expression Miss Garrison has:

Sometimes, slow moving through unlovely days,
The need to look on beauty falls on me
As on the blind the anguished wish to see,
As on the dumb the urge to rage or praise;
Beauty of marble where the eyes may gaze
Till soothed to peace by white serenity,
As canvas where one master hand sets free
Great colors that like angels blend and blaze.

O, there be many starved in this strange wise—
For this diviner food their days deny,
Knowing beyond their vision beauty stands
With pitying eyes—with tender, outstretched hands,
Eager to give to every passer-by
The loveliness that feeds a soul's demands.

Every Irish heart that reads "The Dreamers" will perhaps enjoy most the seven "Songs of Himself" which bring the volume to a melodious end. Miss Garrison sees the "Master of the House" going

"With that old light step of his, across the Courts of Heaven,
His hat a little sideways and his stick held so."

"The Fair" is a charming picture of a Celtic courtship and the following poem about "Sheila" is as full of truth as of music:

Katie had the grand eyes and Delia had a way with her,
And Mary had a Saint's face and Maggie's waist was neat,
But Sheila had the merry heart that traveled all the day with her,
That put the laughing on her lips and dancing in her feet.

I've met with martyrs in my time, and Faith! they make the best of it,
But 'tis the uncomplaining ones that wear a sorrow long,
'Twas Sheila had the better way and that's to make a jest of it,
To call her trouble out to dance and step it with a song.

Eh, but Sheila had the laugh the like of drink to weary ones,
(I've never heard the beat of it for all I've wandered wide.)
And out of all the girls I knew the tender ones—the dreary ones—
'Twas only Sheila of the laugh that broke her heart and died.

W. D.

BOOKS AND AUTHORS

Half the pages in the current *Catholic Mind* are filled with Father Reville's list of "Novels for Catholic Readers," a valuable compilation which has long been needed, and which is arousing wide interest. The other articles in the number are the Holy Father's latest utterances on peace, Archbishop Moeller's address on "The Catholic Layman's Duties" and Bishop Van de Ven's counsels on how to pass "Lent in War Time."

With the object of helping the Faithful to make permanent the results of missions preached in the parish, the Fathers of AMERICA's staff have written a series of practical instructions on the duties of the Catholic home. "Marriage and the Family" (America Press, $0.15) is a book of 124 pages containing fourteen well-written papers on such subjects as "Marriage," "Mixed Marriages," "Catholic Courtship," "Catholic Education," "The Home's Worst Enemy," "Catholic Mothers," "The Catholic Child," "Vocation," "The Catholic Safeguards," etc., and is packed with clear and workable counsels on how to make a success of married life, how to protect the Christian home from the perils that menace it nowadays, and how to keep the Catholic household as like as possible to Our Lady's home at Nazareth. "Marriage and the Family" is also an excellent book to give the graduates of our convent and parochial schools.

Little books for Lenten reading recently published by Kenedy are: "Jesus Crucified" ($1.00), a series of short meditations on "The Science of the Cross" which Father Grou, an eighteenth-century Jesuit, adapted and arranged from a work by Father Marie, S.J., who died in 1645; Lady Lovat has prepared from Father Nieremberg's well-known book on "The Glories of Divine Grace" sixteen meditations called "The Marvels of Divine Grace" ($0.90); Alice Dease has written ten edifying stories founded on incidents vouched for by workers "With the French Red Cross" ($0.60); and for little children an attractive series of "Stories from the New Testament" ($0.25) with good pictures in colors has been prepared.

"The Lost Naval Papers" (Dutton, $1.50), by Bennet Copplestone, will interest those who like detective stories. Around the personality of William Dawson, an ingenious Scotland Yard officer, are gathered a number of exciting adventures. The background of the book is the English Secret Service and the German spy system.——Helen Huntington's "Eastern Red" (Putnam, $1.50) is a cleverly written novel which leaves an unpleasant taste in the mouth. It is the story of two strikingly contrasted married women who rebel against conditions which old standards and long tradition have enforced. The solution each discovers for escaping from an intolerable kind of life is not one sanctioned by Christian ethics.——"The Finding of Norah" (Houghton Mifflin, $0.75) is the title of Eugenia Brooks Frothingham's little story of a Boston maiden who breaks off her engagement because her intended husband does not agree with her attitude toward the present war. The author actually believes that Mexico "is increasing order, eagerly educating her people, reclaiming her lands, organizing finance on a first-class basis," etc.!—— "The Major," "The Dwelling Place of Light," "Extricating Obadiah," "The U. P. Trail," "Christine," and "His Last Bow" were January's best sellers. "The U. P. Trail" is one of Zane Grey's lurid $1.50 dime-novels with the salacious sex-element added, and "His Last Bow" is a new Sherlock Holmes book by Conan Doyle. The others on the list have already been noticed in AMERICA.

Ernest Cobb's "Garden Steps" (Silver, Burdett, Boston, $0.60), which is described as a manual for the amateur in vegetable gardening, aims to encourage patriotic children to start a little truck garden this spring and raise things for the domestic table, thus leaving more of the country's food to send to the army. The author has had fifteen years of actual experience as a gardener, and in the book's twenty-five chapters he gives a wealth of clear and practical information about fertilizers, tools, ground preparation, etc., and then, beginning with asparagus and going down the alphabet to turnips, he tells the young gardeners how to raise successfully a score of vegetables. The book is full of pictures of smiling boys and girls working in gardens.

In his opening "Apology" for "Airs and Ballads" (Knopf, $1.00) John McClure calls himself a "poetaster" who would burn his "song-books This very day If singing didn't matter So little anyway." Most of his verses are in praise of fair ladies, but occasionally a deeper note is sounded. "The Lass of Galilee" however is so unpardonable a breach of good taste, to take no higher ground, that it is hardly atoned for by his "Carol Naïve," with stanzas in it like these:

I sing the Lady of all most fair,
Of all most dainty and debonair,
She to whose feet the angels come,—
Lady Mary of God's Kingdom!

I sing the Lady of all most good,
Immaculate Lady of Motherhood,
She that holdeth our hearts in fee,—
Lady Mary of God's City!

I sing the Lady of all most dear,
She that cherished us yesteryear,
She that will cherish when this world dies,—
Lady Mary of Paradise!

Prof. Henry Fairfield Osborne's "The Origin and Evolution of Life" (Scribner, $3.00) aims at establishing an energy-conception of evolution and of heredity. The main doctrine of the extreme evolutionists is assumed throughout. "The demonstration of evolution as a universal law of living nature is the great intellectual achievement of the nineteenth century. Evolution has outgrown the rank of a theory, for it has won a place beside Newton's law of gravitation," etc. This is startling enough, and disconcerting, too, when it is remembered that while many leading scientists *believe* in the doctrine, they are quite willing to admit that it has never been *demonstrated*. Again, speaking of the phenomena of adaptation, especially those manifested in the germ, we are told that "for these processes of development from within," Driesch has abandoned a natural explanation and assumed the existence of an *entelechy*, that is, an informal perfecting influence." Are we to hold, then, that Driesch's explanation cannot conceivably be a natural one, and must we forthwith, in this cavalierly manner, reject as a pure assumption his postulate of an *entelechy*? As for Professor Osborne's main object, to explain the origin and the development of living forms in terms of energy, his teaching bears a striking resemblance to the doctrine of energism. Matter, according to this doctrine, is only the union of several factors of energy. Energy, in short, is the only reality in the world. Professor Osborne's attempt to establish such a position is, it need hardly be added, foreordained to failure.

In view of the latest deplorable developments in Russia, Leon Trotzky's book on "The Bolsheviki and World Peace" (Boni & Liveright, $1.50), is melancholy reading. "The conditions upon which peace should be concluded," he writes, are, "No contributions. The right of every nation to self-determination. The United States of Europe—without monarchies, without standing armies, without ruling feudal castes, without secret diplomacy." But this visionary Socialist has now discovered that after his subversive doctrines ruined the morale of the Russian army, the Germans quietly marched in and made the Bolshevist terms ridiculous by scornfully violating every one of them.——Another book which shows a German and a Russian in quite another phase of their character is "The Willy-Nicky Correspondence" (Knopf, $1.00), which consists of sixty-five secret and intimate telegrams exchanged between the Kaiser and the Czar. Herman Bernstein, who edits the volume, assures the reader that these English dispatches, which were found in the archives at Tsarkoyo-Selo, are now faithfully reproduced. The telegrams were sent between the dates June 16, 1904, and August 2, 1907, are signed "Nicky" and "Willy," treat of family and diplomatic matters, and show what a strong influence the Kaiser exerted over the Czar.

Strange omissions follow the attempt to contain a continent's missionary history in "African Missionary Heroes and Heroines" (Macmillan, $1.25), by H. K. W. Kumm. The first seven centuries are confined to one chapter, eleven centuries intervening until "the days of modern Christian missions" receive no notice, while recent Protestant missionaries shape the substance of this "hero book." Africa knows countless heroes not mentioned by the author. Catholic missionaries there now can trace heroic fellow-workers in the Faith back through all the years without leaping eleven centuries. Readers who know the missionary as typified in St. Francis Xavier may wonder why "a modern missionary" was offered by the cannibals "a fine-looking woman as wife in exchange for a plump boatsman whom they wanted to eat." When another page announces that the missionary chose for his "second wife a West Indian and colored" pity may arise for the plump boatman, but appreciation increases for Catholic missionaries who are still pressing on in Africa armed with only a crucifix and quite unmindful of "hero books."

"An Elementary Course in Differential Equations" (Ginn, $0.72), by E. J. Maurus, of Notre Dame University, which is intended as an easy introduction, primarily for first- and second-year students of an engineering course, is an excellent book of its kind, well tried by previous use in the class-room before its introduction to the public. All the more important cases are briefly but very clearly explained, and each is followed by numerous problems, one or more of which are solved by way of illustration. ——R. Adelaide Witham has edited and annotated for use as a text-book Richard Doddridge Blackmore's famous Exmoor romance, "Lorna Doone" (Allyn & Bacon, $0.65), an excellent book to start young readers with. There is a well-written introduction containing interesting pages about "The Country of 'Lorna Doone,'" and "The 'Lorna Doone' Legend," a sketch of the author and some comments on the form and style of the story. At the end of the book are twenty-eight pages of critical and explanatory notes with numerous "suggestive questions." We wonder when the editors and publishers of text-books intended for general use will learn that Catholics object to being called "Romanists." According to Miss Witham, Blackmore's wife was a "Romanist."

BOOKS RECEIVED

Allyn & Bacon, Boston:
Lorna Doone, a Romance of Exmoor. By Richard Doddridge Blackmore. Edited by R. Adelaide Witham. $0.65.

Boni & Liveright, Inc., New York:
The Man Who Was Thursday, a Nightmare. By Gilbert Keith Chesterton. $0.60; The Great Modern French Stories, a Chronological Anthology Compiled and Edited with an Introduction by Willard Huntington Wright. $1.50.

B. Herder Book Co., St. Louis:
"Tre Ore" or the Three Hours' Agony of Our Lord, Good Friday from 12 to 3 p. m. $0.10; $4.00 a hundred.

Imprime au Devoir, Montreal:
Le Pape, Arbitre de la Paix. Par Henri Bourassa, Directeur du *Devoir*.

Alfred A. Knopf, New York:
Where Bonds Are Loosed. By E. L. Grant Watson. $1.50; Airs and Ballads. By John McClure. $1.00.

P. J. Kenedy & Sons, New York:
Irish Lyrics and Ballads. By Rev. James B. Dollard, Litt.D. $1.35.

Libraire Victor Lecoffre, Paris:
Dieu Nous Aime. Avec les Blessés. Par Abbé Felix Klein. 3 fr.

Moffat, Yard & Co., New York:
The Prisoner of War in Germany. By Daniel J. McCarthy, A.B., M.D. $2.00.

Peter Reilly, Philadelphia:
Hossfeld's New Practical Method for Learning the Italian Language. By A. Rota. New Edition. $1.25; Hossfeld's Conjugation of Italian Verbs, $0.15; The Catholic's Pocket Prayer Book. $0.25.

Charles Scribner's Sons, New York:
Hearts of Controversy. By Alice Meynell. $1.75.

Silver, Burdett & Co., New York:
Garden Steps, a Manual for the Amateur in Vegeable Gardening. By Ernest Cobb. $0.60.

Joseph F. Wagner, New York:
The Casuist, a Collection of Cases in Moral and Pastoral Theology. With Corrections Made Necessary by the New Code of Canon Law. In Five Volumes. $10.00.

The World Book Co., Yonkers-on-Hudson, N. Y.:
Problems of Subnormality. By J. E. Wallace Wallin. $3.00.

Pierre Tequi, Paris:
L'Humilité d'un Fondateur, Le Vén. Jean-Claude Colin et la Société de Marie, Par A. Cothènet. 2 fr.; Retraite de Dames et de Mères Chrétiennes, Par J. Millot, 3 fr. 50; Les Croyances Fondamentales avec un Appendice sur les Mysteres et les Miracles. Par Monseigneur Tissier. 3 fr. 50; Le Purgatoire, Pour Nos Morts et avec Nos Morts. Par Louis Rouzic. 3 fr. 50; Au Coeur de Jésus Agonisant, Notre Coeur Compatissant, Douze Méditations pour l'Heure-Sante. Par J. Darguad. 2 fr.; Les Vrais Principes de L'Education Chrétienne. Rappelés aux Maitres et aux Familles, Par Le P. A. Monfat. 4 fr.

EDUCATION

Missionary Work in the Schools

DOES it ever occur to our Catholic teachers in the grades what a fruitful missionary work they could perform in their geography classes, while locating Timbuctoo for their young charges, or dilating on the natural products of the Brazilian forests? One of the shining-bright and justly enviable achievements of the non-Catholic churches is their work for the foreign missions. They accomplish a great deal for the spread of their gospel in pagan lands, much more, comparatively, than do Catholics. It appears to be one of their specialties. They have a lively and an abiding interest in missionary work; they give unselfishly toward it; and they have the knack of engaging the minds of their little ones, with the result that much is accomplished for the good of their cause.

Interest the Children

HOW do they do it? One cannot say for sure just how they do it, without making an actual study of their methods; but on the face of it, the matter appears to be simple enough. All that they do, as far as an outsider can see, is to let the naturally romantic and picturesque appeal of the foreign missions work their own inevitable spell on youthful minds. That the story of far-away endeavors in strange lands and among pagan peoples, has both a romantic and a picturesque appeal cannot be denied. There is the flavor of adventure in it, of novelty and curiosity. When to these elements is added the urge of religious zeal, something is bound to result.

Why should we Catholics not attack the matter in the same manner, and awaken the interest of our youngsters in missionary work? And how better can this be done than through the medium of the schools? The surest way to get a family into sympathy with our foreign missions is to get the children of the family interested in them; and it is fairly safe to say that those children in whom a lively interest in the field afar is awakened today, will be the real supporters and backers of the missions of tomorrow. So, it would appear, the thing to do is to "catch the youngsters" of the present, and they will make the future secure.

The Heroes of Today

BUT where are we to catch the youngsters? Not in the pulpit, not at home. The schoolroom is the place; and the geography class presents itself as the place of all places! There we have the ear of the children, hearing the story of far-away countries and distant climes; and we have their eye on the map of heathen lands, the very mention of which stirs up thoughts of adventure and pirates, and all sorts and degrees of heroism and sacrifice. What richer moment than this could the teacher seize upon, to tell the deeds and martyrdom of those adventurers of the Cross, who have braved everything to carry the Faith to the savage and the benighted of jungle and island? Who, once knowing the dashing story of Francis Xavier and his high adventures, as he went buccaneering for Christ into the unknown Orient, can look at a map of China or Borneo, or any of the "kingdoms and dominions" of the Far East, without thought of him, and of his followers, who, to this very day, are facing danger, hunger, thirst, and death itself, in the same great cause?

How easy for the teacher with the pointer on Sitka or Archangel, to tell of Father Judge and the intrepid Jesuits and the equally brave Ursulines of Alaska, or, hearing the recitation of a lesson on the climate and products of Japan, to be reminded of the martyrs of that new Tyburn, where the seed of faith was planted and watered in blood, never to be wholly rooted up despite generations of persecution and hardship. And, these stories told, woven into the geography lesson of the day, what more simple than to illuminate them with an added word concerning the works of the missionary priests and Sisters of the present day, who, just as daringly and bravely as their predecessors, are working in those distant lands for the glory of our holy Faith? Away up in the Himalayas, there are nuns and convents and hospitals; on the coasts of Asia and in the heart of Africa; in the jungles of Mindinao, and in the hidden depths of China, beyond the boundaries that trade and commerce penetrate. Once we have thought of it, how can we ever pass over a map again without speaking some word for these unsung heroes and heroines?

Some Practical Work

IF our Catholic teachers in the grades would work a little foreign missionary flavor into their geography lessons, they would assuredly find the experiment fruitful of good. The children will be more interested than ever they were before, when they find that geography is a living thing of actual fact and real adventure, of living men and women, instead of mere dryasdust memorizing and recitation. The missionary spirit in the parish, radiating from the school, will be given a new stimulus. Moreover, there is another result that can be counted on: the fostering of vocations. "Where priests and Sisters have fostered this [missionary spirit] among children, vocations have multiplied in an unprecedented manner," says Father Donovan, in the St. Louis *Western Watchman*. "We have in mind," he writes, "a school in St. Louis where the children contribute liberally to the Holy Childhood Association to bring the Faith to the little ones afar off; during Lent they apply their spending money to baptismal offerings; they save enough stamps and tinfoil annually to pay the salary of a catechist; and what is more, they go to Communion in a body one Saturday a month for the conversion of the heathen, and individually almost every Saturday."

Father Donovan does not say whether the children of this particular school get any missionary lessons with their geography or not; but, if they do not, and that new incentive of interest in the work were added to their already eager spirit, it is easy wagering that they would soon surpass their own fine record in supporting the foreign missions. Any school, or any teacher, whose young charges are given this sort of geography, will quickly repay the effort.

CHARLES PHILLIPS.

SOCIOLOGY

The Charity Trust and the Institutions

THE famous "inquisition," to quote Justice Greenbaum, of the private charitable institutions receiving public moneys, is now a matter of history. At the time of these surreptitious and cursory examinations, few knew their meaning, comprehended their purpose, or realized the deep-laid plan they foreshadowed. Explanation, however, was made unnecessary when those in charge of the private homes were placed on trial, with John A. Kingsbury as chief prosecutor, aided and abetted by one Mr. Doherty. The guillotine had been set, the victim placed in the tumbril, the lord high executioner garbed himself in his official robes of death, and the stage was completely arranged, save for the almost unnecessary matter of the victim's trial. And that? *Vulpes et agnus* tells the story. But even a wolf may bite off too large a piece for proper mastication.

The "Investigation" and the Election

THE "trial" took place, but the ending of the story was not Aesopian. The real jury brought in its verdict on November 6, 1917. In the history of a municipality, there has never

been so summary a vindication of truth and justice, nor so speedy and pronounced a punishment of unscrupulous falsifiers and detractors as that which followed the attempt of the reformers to gain control of our charitable institutions for the furtherance of their own purposes. The vote on Election Day was an overwhelming proof of what the people of New York thought of these people and of the means they used, despite the expenditure of a campaign fund of over $2,000,000 "to educate the people."

While the disgraceful proceedings were going on, it became apparent that the campaign was part of a great design whereby a certain group might obtain control of the institutions caring for dependent children. It would be giving too much credit to the then Commissioner of Charities, Mr. Kingsbury, and paying too great a compliment to his aid, Mr. Doherty, even to suppose that they were the prime movers in their "fight for better conditions." It was a master-move on the part of the Charity Trust to gain control of our institutions. The whole movement went deeper than a mere trial of one or two hospitals and homes. Its roots were nourished in the rich and poisoned soil of politics. It was an outward sign of the machinations that had been going on for the last five years to withdraw the institutions from our Sisters and Brothers and place them in the hands of "reformers," who have no use for anything God-like in the atmosphere of the children's lives.

The New Campaign

THERE are more ways of killing a bird than by calling it names, and having the neighbors do the unclean work. The Charity Trust realized this, and when its attempt to prejudice public opinion miscarried, it simply waited for a more opportune time, in which to employ other means. That time has come, they think, and the Trust again takes up its diligent work to accomplish that which it set out to do. Defeated in its attempt to control our charities by public assault and battery, it now tries other means, not quite so openly brutal, but far more effective. This time, the attempt is shorn of its spectacular features and is made quietly, and at a time when public attention is diverted to questions of war, and other matters not local. The wolf has left the unsympathetic city, and now prowls about the corridors of the State Capitol. The plan now adopted consists of two bills, prompted and introduced at the instance of the Charity Trust.

The first bill, Assembly No. 402, is a very simple measure, which would enact that "No payment shall be made by the city of New York to any charitable, eleemosynary or reformatory institution, wholly or partly under private control, for the care, support or maintenance of any child, except upon the certificate of the State Board of Charities that such child has been received and is retained by such institution, pursuant to the rules and regulations established by the Board." In other words, the present control that the City of New York exercises over those institutions, towards whose support it contributes, is eliminated and this great power is transferred to the State Board of Charities.

Mr. Strong's "Recommendations"

VERY simple and innocent, you say, but Bill No. 402 is followed by Assembly Bill No. 403. This is a bill that calls for special condemnation by every person who has the interests of our charitable institutions at heart, because by it is passed into the hands of the Charity Trust the last vestige of control over the institutions. If enacted, Catholic influence in the care and maintenance of dependent children will be eliminated. It provides that the State Board of Charities shall consist of nine members instead of twelve, as at present, and that of these nine one shall be designated president by the Governor, with a salary of $7,500 per annum. It is into his hands that the whole control of city and State charities is placed, and he is made an absolute autocrat, responsible to no one, except to the Governor. The Constitution of the State intended that the present Board be one of visitation and inspection. Under this bill, the Board would become largely administrative. Together with the bill that takes away from the Commissioner of Charities of New York City the payment of any money to charitable institutions, this legislation would centralize in one person control of the organization, maintenance and management of our institutions to such a degree that it would be in the powers of the State Board to dictate to the last detail what is to be done and taught in our institutions.

Danger to Our Institutions

THE Charity Trust attempted to do this very thing before by writing it into the proposed State Constitution, which failed of adoption so ignominiously a few years ago. The bill also provides for the placing out of dependent children, and foreshadows, if passed, the abolition of private institutions. Ultimately, the Board would refuse to certify to the placing of children in institutions and substitute the placing out of children in homes approved by them. It is very significant that Mr. Charles H. Strong, under whose direction the hearings in the famous "investigations" of the private institutions were held, in announcing the introduction of this legislation, hopes the attitude of the public mind has changed in the matter of reformation. But no Catholic who understands the purpose of the legislation, and the sinister design of those backing it, can remain inactive, thereby permitting the enactment of these bills. If a vigorous and well-waged fight is not conducted at once, to prevent this legislation, we shall wake up to find the charities that we love so well passed over into the hands of those who hate our Sisters, and the ideals for which they and the Catholic Church stand. We shall behold the spectacle of anti-Catholic and anti-religionists dictating what training our Catholic children shall have, and what our Sisters can and cannot do.

Mr. Strong, the Cato of the Charity Trust, is still singing his "*Carthago delenda est.*" He seems to be in a fair way of having his ambition fulfilled, that is, if Catholics consent to play the part of Carthaginians.

Joseph V. McKee, M.A.

NOTE AND COMMENT

Jewish Socialistic Zionism

"COMING events cast their shadows before," says the American Israelite, "and Jewry is being given a very broad hint as to what may be expected should Palestine be made a Jewish State." As an illustration it refers to the official organ of the Jewish Socialistic Workmen's Party, Paole Zion, *Der Yiddisher Kaempfer*. Its purpose is the foundation of a Jewish Socialist commonwealth in Palestine to be based upon principles very similar to those of the Bolsheviki. "Its attitude is precisely that of the extremist Russian radicals." Zionists who are not Socialists are decried by it as champions of a "capitalistic Zionism." All of which, the *American Israelite* observes, augurs very ill for the new Jewish commonwealth.

High Cost of Living and Wage Increases

ACCORDING to the first report of a committee of economics appointed by the Government to study the purchasing power of money in war times, wage increases of five, ten or twenty per cent are insignificant when compared with the increased cost of living. The committee says:

The living cost and the level of commodity prices in gen-

eral are now, as we are all aware, extremely high. The average wholesale prices in the United States last month were 81 per cent above that of July, 1914; that is, the purchasing power of money over goods in the wholesale markets has been almost cut in half.

The rise in retail prices of foods in the same period has been 57 per cent. This means a reduction to less than two-thirds in the purchasing power of money over foods in the retail markets. Abroad the rise of prices has been even greater.

Between 1896 and 1914 wholesale prices in the United States were rising at the average rate of only one-fifth of 1 per cent per month; but even that small rate, long continued, was enough to make the "H. C. of L." a very painful fact.

The attention of citizens is called to the fact that the drawing of money from the banks to buy liberty loans tends to increase bank credits and so forces a still greater increase in commodity prices. This practice is therefore to be discouraged. Warnings to this effect had already been given by the Government.

Hotel-Church-Register Movement

THE CATHOLIC TRUTH SOCIETY of Canada has set itself the task of having a register of Catholic churches, indicating the hours of Mass, placed in the various hotels. "If the Gideons can induce hotel proprietors to put a Bible in every room, consistency requires consent for one or more registers." To secure the advantage of uniformity of design, so that the significance of the register can at once be understood by the traveler wherever he may find it, a special frame has been designed and is sold by the Society at a very moderate price.

Bishops and priests, whose attention has been called to this movement, very highly commend it for adoption, by each branch of every Catholic society. A further strong approval has been given by commercial travelers who have been consulted, and their experience is of a nature deserving consideration.

Catholic societies are asked to purchase and place one or more of these registers in each hotel within their district. In this way it is easily possible to have them inserted in the various hotels throughout the entire city.

The Writing Public

WE HAVE long been familiar with the "reading public." The latest discovery, made by an American essayist, is that as the result of our modern culture, however we may spell the word, there has now evolved a "writing public." While it did not call for a literary Columbus, says Lucian in the Rochester *Post Express,* to make this discovery, the phrase itself conveniently ear-marks a prevalent weakness of our day.

This is, it seems to me, one of the most astounding outgrowths of the nondescript culture of the twentieth century. Socialism is "in the air," and the demagogue, who spouts economic heresy at street corners, is confident that he can write a book in denunciation of capitalism. I have read a work by an atheistic laborer in which Christianity is violently attacked in execrable English. As for the novels produced by "young persons" some of them are so crude that one exclaims on stumbling across their ungrammatical sentences: "Ah would that the schoolmaster were abroad!"

Why, however, should I gibbet the godless workman who insists on having his godlessness incarnated in a book or the girl in her teens who depicts ungrammatically the amours of imaginary dukes or multimillionaires, and shop girls or servant-maids when among the popular novels of the day I see sad specimens of writing by authors who had never learned how to write? Why have Jack London's books sold by the thousands? Why is Marie Corelli a favorite with women? These writers did not in the true sense write. They either brutalized or idiotized the form of art which we call literature

We may add that the "brutalizing" and "idiotizing" of the readers themselves by corresponding standards of morality is the worst of all the outrages perpetrated in the new literature. Unfortunately, these evils are not restricted to the class of writers described. The violations of the canons of art are but a slight thing compared with the violations of the Commandments of God.

The Volunteer Press Censorship

IT IS the desire of the Government to correct a false impression in regard to press censorship. Certain specific requests are drawn up by it with respect to the concealment from the enemy of military policies, plans and movements. Yet there is no law behind these requests. "Their observance," explains the Committee on Public Information, "rests entirely upon honor and patriotism." It admits that there are violations, and that papers holding to the unwritten agreement have suffered injury from less careful or less honest publications, but on the whole the press has responded "in the same spirit of unselfish service that animates the firing line." When violations occur, papers that observe the agreement often demand that rebuke or penalty be inflicted. In answer to this the Committee calls attention to the express statement of the Government: "These requests go to the press without larger authority than the necessities of the war-making branches. Their enforcement is a matter for the press itself." The press therefore must enforce its own discipline. The Committee on Public Information, however, has little apprehension upon this score: "As it is realized that the requests of the Government are concerned with human lives and national hopes, as it is driven home that the passing satisfaction of a news item may endanger a transport or a troop train, the voluntary censorship grows in strength and certainty." Despite general opinion, the censorship of the press must therefore be largely of its own making and depends upon its own unselfish patriotism.

Capitalist Champions of Bolshevism

A SHORT time ago Mr. Schwab, president of the Bethlehem Steel Company, startled the entire country by a statement which was eagerly caught up and repeated with undisguised enthusiasm by the radical press of the land. The great steel magnate was reported as saying in an after-dinner speech delivered in New York:

The time is coming when the men of the working classes, the men without property, will control the destinies of this world of ours. It means that the Bolshevist sentiment must be taken into consideration, and in the very near future. We must look to the workers for a solution of the economic conditions now being considered.

What can be the meaning of this confusion of the legitimate labor movement with the bloodthirsty radicalism of the extreme Russian Socialists and their American kinsmen, the I. W. W.? Was Mr. Schwab so ill-informed that he could speak approvingly of the "Bolshevist sentiment" and confound it with the aspirations of American labor? To add to the mystery we find, according to the testimony of Mr. Ralph M. Easely, chairman of the executive committee of the National Civic Federation, a practical champion of Bolshevism appearing in the person of an equally prominent capitalist, Mr. William B. Thompson, one of the most astute business men of the country and president of the Inspiration Copper Company of Bisbee, Arizona. "Strange to say," adds Mr. Easely, "these two particular capi-

talists have been conspicuous and avowed enemies of the American Federation of Labor, the legitimate and sane organized labor movement of the United States . . . but by a dexterous somersault, they jump clear over and land in the midst of a crowd of anarchists and revolutionary Socialists." Then comparing the activities of Mr. Schwab with those of Mr. Thompson, he writes:

> The former contents himself with making after-dinner speeches in praise of the Bolshevist philosophy, while Mr. Thompson apparently has started in to assist Messrs. Lenine, Trotzky, Haywood, Berkman and Emma Goldman to "put over" Bolshevism throughout the world. Mr. Thompson is announced in the press as having contributed $1,000,000 towards helping the Lenine campaign in Russia. It has already been stated that he has contributed to the establishment of some 130 papers in that country.

It was in this manner he utilized the opportunities offered him as American Red Cross representative in Russia. What are we to think of it all?

The Maynooth Mission

FROM St. Columban's College, Shrule, in Galway, comes a new, bright, interesting mission journal, the *Far East*. It is the voice of the Maynooth mission to China, "the first purely Irish mission ever organized to heathen lands," linking the present with the great days of the past when Ireland "was really a torch to the peoples in darkness." In noble and memorable words the Most Rev. Dr. Cohalan, Bishop of Cork, introduces the new magazine and the great cause it represents, the conversion of a nation that includes one-fourth of mankind:

> The concept of an Irish mission to preach the Gospel in China, and the methodical and earnest preparation for the realization of the project, in the midst of a great war cataclysm, is an historical event of the first importance. And after all what is the conquest of a slice of territory, compared to the conquest of a nation to the Kingdom of Christ? What is the eradication of one political evil or another, be it called by its critics militarism, or navalism, or despotism, compared to the overthrow of paganism and the triumph of the Cross? We salute the soldiers of national freedom to whatever country they belong, but with greater reason should we salute the soldiers of the Cross, the band of young Irish priests who, imitating the example of the early Irish missionaries, are preparing to leave home and country in order to win the Chinese nation to the Kingdom of the Church.

China, as the editor rightly says, is stirring herself from her long sleep. She is opening her gates to the stranger and questioning the West for the knowledge it has to bring her. The pressing danger is that she too, like Japan, may be tempted to replace the old paganism for the new, "a more bitter lot even than when she knelt before her stupid gods of stone." Shall we let this nation be lost to Christianity at the present critical moment? There are excellent missionaries in the field today, but their numbers and their means need to be augmented. What then can be more hopeful than to hear the whole-hearted response: "Ireland is ready!" There are even now twenty priests, over twenty theological students from Maynooth, applications from 100 students, volunteers from the medical profession, "and of nuns, their name is legion." All these are eager for the great work, but most needed of all are the means to prepare the student volunteers. Priests and students have all been educated or are now being educated in Maynooth: There are "Young Irishmen," as the Bishop of Cork describes them, "who are sacrificing the most coveted positions or the brightest ecclesiastical prospects in Ireland to carry the light of faith to the Republic of China." Priests and people have already contributed £35,000 for the establishment of a missionary college. The subscription to the missionary magazine is one dollar a year.

"Who Started the Church of England?"

A BRIEF but very complete abstract of the entire history of the establishment of the Anglican Church is to be found in the Question Box of the *St. Xavier Calendar*. "Who started the Church of England?" asks a curious inquirer. To which the answer is very informally given: "Miss Anne Boleyn. It is quite certain that if that young lady had never lived, there would have been no Church of England." There is really nothing further to be said. Pope had merely phrased the same answer in another way when long ago he wrote of Henry that he first saw the gospel light in Anne Boleyn's eyes. Of Anthony's infatuation for Cleopatra Pascal remarked that had her nose been but a trifle longer the course of history would have been changed. So England might still be "Merry England" because Catholic England, had it not been for the attraction of Anne Boleyn and the passion of Henry.

Christ's Promise Regarding Prayer

IN HIS Lenten pastoral the Archbishop of Cincinnati offers a treatise on prayer which is particularly valuable at the present moment. He reminds the Faithful that Our Lord did not give an absolute, but a conditional promise in the words: "Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you."

> When do we ask in His name, in the name of Jesus? In the first place when we ask for what is conducive to the end for which He came on earth. The very name of Jesus spells that purpose and end—freedom from sin and the opening again of the portals of Heaven. Hence the angel said to Joseph: "You shall call his name Jesus, for he shall save his people from their sins." Evidently Christ came to save us from eternal ruin. And we are asking in His name when we seek to obtain what will be conducive to our salvation. During the course of His public ministry He, on every available occasion, reminded His hearers of the object of His Divine mission embodied in the name of Jesus. "Seek first the kingdom of God." Again, "What does it profit a man, if he gain the whole world and suffer the loss of his soul?" From these and other passages of Sacred Scripture it is evident that we pray in the name of Jesus, when we ask for things that are conducive to our eternal welfare. When you prayed did you have this chiefly in view? Probably what you asked for was in reality a "stone," and your Heavenly Father, knowing this and desiring to give you "bread," refused your ill-advised request. It may be that what you longed for was in truth a "serpent," and God desiring to give you "fish," did not accede to your behest. In a word He did not give you what you desired, because that would have been detrimental to your salvation. Prayers of this nature are not sent up to Heaven in the name of Jesus.

From this we are not to infer that a prayer for temporal favors is not offered in the name of Jesus. Our Lord Himself conferred many temporal blessings. "Note, however, that He generally made these favors subservient to the spiritual welfare of the petitioners, thereby teaching us, that we may ask for earthly goods and temporal favors, provided they will be a means of promoting our salvation." Asking "in the name of Jesus" implies furthermore that we realize our own unworthiness to be heard and that our hope of obtaining our request rests solely on the merits of Our Saviour. Hence the invariable termination of the prayers of the Church: "Through Jesus Christ, Our Lord." It is particularly important to bear these thoughts in mind during the present stress of war. Whatever our prayers may or may not obtain in the temporal order, they will certainly achieve their main purpose—so far as its accomplishment depends on us—which is to bring the world nearer to God.

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Chronicle

The War.—During the week the momentum of battle increased along the western front. In the Toul sector occupied by the American troops, where they hold about eight miles, the enemy raids were frequent and severe. In every case our troops behaved with a cool bravery which won the highest praise from the French officers and in several instances won for officers and men official rewards. Americans are also holding positions on the Lorraine and Alsace fronts, in Champagne, and on the Chemin des Dames. With men, material, and supplies moving forward to General Pershing in accordance with the prearranged schedule, the War Department has taken up the organization of our first field army. Until General Pershing has under command a complete field army, no further organization will be started. When completely organized this first American field army may be able to take over 100 miles of the French line. Censorship regulations prohibit the publication of the approximate date on which this event will occur. It is not probable that it will take place much before the end of the present year. Mr. Baker, Secretary of War, is on the American front on a tour of inspection.

Bulletin, Mar. 4, p.m.-Mar. 11, a.m.

The French and the British registered striking local successes against the enemy. The former made a heavy raid on the German trenches at Calonne east of the Meuse. In a surprise assault they drove into the enemy's line there to the depth of a third of a mile on a front of two-thirds of a mile and reached the German fourth line. They brought back 150 prisoners. British troops penetrated the German trenches north of Passchendaele, south of Hollebeke, east of Messines and near Warneton. What was probably one of the most stubborn fights of the week took place on the Ypres-Dixmude sector of the British front. A German attack on a front of over a mile compelled some of the British outposts to fall back on a front of about 500 yards. Marshal Haig reports, however, that the British regained the lost ground and pushed beyond the enemy's former positions. He reports also that at the same time the enemy's artillery showed considerable activity in the neighborhood of Flesquières, in the Givenchy, Neuve Chapelle and Armentières sections and east of Ypres. Bulletins from the Berlin War Office, from the front of Crown Prince Rupprecht announced the capture of some English and Belgian prisoners northeast of Festubert. According to General Allenby's dispatch British troops astride the Jerusalem-Nablus road in Palestine are making steady progress. Little opposition is encountered. On one day alone, March 7, the English advance was to a maximum depth of three miles on a frontage of eighteen miles. In Mesopotamia the British have occupied Hit, eighty miles west of Bagdad on the right bank of the Euphrates.

The question of the interference of Japan in Siberia has developed considerable differences of opinion between the United States and the various members of the Entente. The issue discloses a divergence of opinion between Mr. Wilson on the one hand, and Mr. Lloyd George and Mr. Clemenceau on the other. Military considerations urge the Allies to support the plan to defend Siberia and the supplies at Vladivostock and along the Trans-Siberian Railway against Germany. Political considerations impel Mr. Wilson to disapprove it. The Government of the United States is aware that intervention by any Power in Siberia would be looked upon by the Russian people as an infringement on their national integrity and liberties, and for that reason would be inadvisable. The Government has not formally assented to Japan's plan. Neither on the other hand has it formally dissented or protested. On the whole the Government is inclined to question the political wisdom and the military necessity of Japan entering Siberia without being invited by the Russians themselves. In government circles no open distrust of Japan has been officially manifested. It is rather the interests of Russia about which our officials are most concerned.

Siberia and Japan

In general, the opinion in the United States appears opposed to President Wilson's attitude which at present at least would leave Japan liberty of intervention, though the President would neither formally assent or dissent to the action. Among the papers which take this view are the Cleveland *Plain Dealer,* the Boston *Transcript,* the Baltimore *American,* the Indianapolis *News,* the New York *Globe,* the New York *Times,* the New York *Tribune,* the New York *Herald,* the Chicago *Herald,*

the Chicago *News,* the St. Paul *Pioneer Press,* the St. Louis *Post-Dispatch,* the Portland *Oregonian,* the Providence *Journal* and the Atlanta *Constitution.* Arrayed against these are those papers which point to the "yellow peril" such as the New York *American,* the New York *Journal;* also the New York *World,* the Springfield *Republican,* and the New York *Evening Post.* The English press is divided on the advisability of Japanese action, the influential Manchester *Guardian* leading the opposition to the measure. In Paris the *Petit Journal,* the organ of the Foreign Minister, Mr. Pichon, is on the other hand one of the foremost advocates of Japanese intervention. The advocates of immediate intervention by Japan propound reasons of an almost purely military character. Aside from the matter of food stores and the safety of the Trans-Siberian Railway, Allied interests in general are said to need protection. French interests in China and British concern both over India and China are put forth as a pretext, together with Japan's own peculiar interests recently recognized by the United States in the Ishii treaty. Danger of German penetration in the East is another reason given. With regard to the latter danger, Lord Robert Cecil has made the following statement to the Associated Press:

> Look at what Germany has already done toward a scheme of world conquest! On the north she has taken rich Baltic provinces, over which she purposes to install a German prince. She has sent troops to Finland, and concluded an agreement which puts the whole foreign policy of Finland at her disposal. These steps in the north have practically cut off Russia from access to the sea.
>
> Looking further south we find that Germany is in the course of occupying Odessa, the greatest Black Sea port, and that she has insisted that Russia cede to Turkey all ports at the east end of the Black Sea. Her evident design is to substitute for the Berlin-to-Bagdad railroad a new avenue to the East by Transcaucasia and Northern Persia. In the execution of this design Germany, moreover, has had, consciously or unconsciously, the assistance and cooperation of the Bolsheviki.
>
> Look at the plight of Armenia! Both Great Britain and America have always taken a deep interest and sympathy in this unhappy people. Armenian refugees who fled into Transcaucasia are now, under the Russo-German treaty, to be handed back to the Turks.
>
> You have only to look at the map to see what a tremendous scheme of conquest Germany has undertaken. Having been thwarted in her plan to conquer France, this is the second string to her bow, and for the moment the whole German people seems to be backing the new imperialistic scheme.
>
> The military control of Germany is paramount and unshaken. German democracy is docile and servile. The Allies must adopt every means in their power to frustrate Germany's designs in the East.

It is also urged that a Japanese army in Siberia would compel Germany to maintain strong forces on the Eastern front, while Russia is now so far gone that Allied troops in her territories would help towards her reintegration after the war.

Those who approve President's Wilson's policy of "aloofness" base their reasons on Russia. They maintain that it is not the fate of the stores at Vladivostok or the grain of Siberia which is at issue but the credit of the cause and the whole moral position of the Allies. They ask their opponents with what consistency the Allies can lend themselves to an assault on one part of the Russian Empire at the time when the Germans are engaged in a similar assault on another part? A new international question has evidently developed from the Russo-Japanese situation. Many serious-minded statesmen both in the United States and abroad believe that if once Japan gets into Siberia, she will stay there and that her advance is likely to be another example "of the annexationist imperialism which many democrats hoped would be discouraged by the political results of the war."

The Russian Debacle

The Russian debacle expands the German dreams of conquest in the East beyond Germany's most sanguine hopes. With the advance of the German armies peace, food and unlimited supplies are brought within the grasp of the German people. Petrograd is cut off, German troops advance to Jamburg, to within sixty miles of the capital, Kiev falls, and the seat of government is moved to Moscow. In addition to the humiliating terms thrust upon the Bolshevist Government in accordance with which, besides the territories ceded to Germany, Turkey gets the region of Karabad, Kars and Batoum, bordering on Persia and the Black Sea, Germany on March 4 signed a treaty with Finland. By this treaty, Finland is placed under the material, political, and moral tutelage of Germany. The German policy is not of a nature to calm Sweden's uneasiness, especially in the face of a rumor that one of the Kaiser's sons was to be placed upon the throne of Finland, a rumor so far unconfirmed. The intervention in Finland, the occupation by German troops of the Aland Islands, the attitude taken towards Norway and Denmark, all seem to belong to a plan carefully worked out, to make the Baltic a German lake and to establish German domination over Scandinavia.

The humiliating collapse of Russia before the German arms and the German diplomacy led to what seems to portend grave events. By March 9 a serious movement to overthrow the Bolshevist Government and presumably to repudiate the peace agreement with the Central Powers, was reported in several dispatches reaching London. Almost simultaneously came the confirmation of an earlier rumor that Leon Trotzky, the Bolshevist Commissioner of Foreign Affairs, had resigned his post. According to dispatches from Irkutsk, in Siberia, printed in the Petrograd *Pravda,* organ of the Bolsheviki, Prince Lvoff, the ex-President of the Council of Ministers of Russia, had constituted in the Far East a new Russian Government with its temporary seat at Peking and was awaiting the landing of Japanese troops at Vladivostok to enter Siberian territory with them. Other dispatches suggest the recrudescence of the original idea of starting a counter-revolution in Southern Russia with the Don Cossacks as the basis of a great army. Rumania was forced to sign what she consider-

a disastrous and dishonorably inflicted peace. By it she oses her seacoast and the Dobrudja as far as the Danube. She is also forced to permit the passage of German troops hrough her territory to Odessa.

Under date of March 9, the New York *Evening Post* ublished six secret diplomatic documents from the files of the Russian Foreign Office, revealed by the Bolshevist Government. The first three, the *Post* says in its foreword to the text of the documents, are dispatches from the Russian Ambassador at Tokio, Japan, October 16 and 22, and November 1, 1917, and are of especial nterest to the United States. The first deals with the question of the sale of Japanese arms to China. The next two, according to the summary of the New York paper, gives the Ambassador's understanding of the Japanese attitude towards the Lansing-Ishii agreement and relates a conversation with Viscount Motono, Minister of Foreign Affairs, explaining the Viscount's views as to the likelihood of any misunderstanding arising because of different interpretation by Japan and the United States of the meaning of the terms " special position " and " special interests " of Japan and China.

More Secret Treaties

The fourth document is a secret telegram from Terestchenko, Russian Minister of Foreign Affairs, to the Ambassadors in Paris, Washington, London, Tokio, and Stockholm, concerning the internal situation of Russia after the loss of Riga. It is important, adds the *Post*, because it emphasizes the intention of the Kerensky Government to continue the war at any cost and with every means available. The fifth document is a secret telegram to the Russian Ambassadors in European capitals, instructing them to refuse to deliver messages from the members of the Soldiers' and Workers' Soviet sent to Petrograd. In the last document, the Russian Government instructs the Ambassador at Madrid, in the event that the King of Spain offered intervention in the war, to decline the offer.

Belgium.—The efforts of General von Falkenhausen to separate Flanders from the rest of Belgium are meeting with strong opposition from the Belgian people. The arrest and deportation of the judges of the Court of Appeals, with the exception of Judge Jamar, who was arrested but released on account of illness, are officially announced in a dispatch to the Belgian legation. The Court of Appeals incurred the displeasure of the German authorities by instituting proceedings against the few Belgian activists who were working with the German Government for the separation of the Flemish and Walloon portions of Belgium. The Court of Cassation, which suspended its sittings as a protest against the arrest and deportation, has been warned by the German Military Governor that its action is regarded as hostile to the German Government. All judiciary activity has been voluntarily suspended. Protests are being sent to Havre by communal councils and influential citizens, but Germany is still acting with a strong hand. The Bishops have been prevented from meeting to discuss the situation but have protested individually. The Free University of Brussels, in a protest signed by all the members of the faculty, characterizes the situation as follows:

Belgians Resist German Intrigue

> The German authorities, overwhelmed by the patriotic outburst, have officially forbidden all deliberation or discussion in regard to questions of general policies such as the autonomy of Flanders, and have also forbidden discussion in regard to petitions of protest to the German authorities. Every one who disregards this new German order is menaced with severe punishment in accordance with martial law.

Cardinal Mercier, in a pastoral letter read in all the churches of his diocese, states that " the hearts of the Flemings beat in unison with his own in their desire to maintain Belgium as forever one and indivisible." and he begs his people " to put their trust in their Cardinal and Bishops until such time as they can meet to consider the best interests of the Flemish people, the mother country and the Church." All the Bishops have denounced the immoral action of the tools of Germany who are striving to divide the kingdom.

According to press dispatches, a meeting of the representatives of 110,000 Belgian workmen, members of the Free Christian Labor Union of Belgium, was held at Havre recently, during which expression was given to the workingmen's views, a thing impossible in Belgium.

Resolutions of Belgian Workmen

> Resolutions were adopted pronouncing the present war a war of nations rather than a war of classes and protesting against the assumption of diplomatic roles by Socialist groups and against any step or resolution calculated to trouble the minds of the Belgian workmen, and also reproving any idea of contact with labor organizations in enemy countries. The resolutions further declare that mediation by a neutral power, when the occasion arises, would be preferable to any initiative taken by unqualified persons. They suggest that when the proper time does come recourse to the mediation of the Holy See would be indicated as the best course.

The last suggestion has an added significance from the fact that H. Heyman of France, E. Van Queele of Holland, and J. Roscan of England, respectively President, Vice-President and Secretary of the International Christian Union, also participated in the meeting.

Ireland.—On Wednesday, March 6, Mr. John E. Redmond, leader of the Irish Nationalists in the House of Commons, died in London, of heart failure, following a recent operation for intestinal trouble. Born in 1851 in Ballytrent, Ireland, he was educated at Clongowes Wood and Trinity and was admitted as barrister at Gray's Inn in 1886, later, in 1887, becoming an Irish barrister. He was elected to Parliament to represent New Ross in 1881; from 1885 to 1891 he represented North Wexford; in the last-named year he was elected from Waterford. In 1891 he became the leader of the Parnellites and nine years

Death of Mr. Redmond

later he brought about the union of the two leading Nationalist parties. Mr. Redmond visited the United States twice, once ten years ago and again two years later. His death called forth tributes from many prominent people, even from his bitterest political foes. Lloyd George declared that the House was profoundly shocked by the unexpected news of the death of one of the oldest, most respected and eminent members. Mr. Redmond, the Premier said, had been a member of the House for thirty-seven years and during that period, had grown in the esteem, admiration and affection of the members of all parties. Continuing Lloyd George declared:

That is a great thing to say of any member, but it is the greatest thing to say of a man who was engaged in one of the fiercest controversies of our time. There may be a difference of opinion as to the policy for which he stood and fought, but there is absolutely no difference of opinion as to the ability, judgment, dignity and honor which he devoted to that policy.

To this Mr. Asquith added:

We in this House, even those who differed most acutely and deeply from him, agree without reserve or qualification that he was a great parliamentarian and a true patriot. The House of Commons, Ireland, Great Britain, the whole Empire, is impoverished by his death.

Sir Edward Carson spoke as follows:

I have known Mr. Redmond for thirty-five years and I can say with absolute sincerity that during the whole of that time I cannot recollect that one bitter or personal word ever passed between John Redmond and myself. During the conferences on the Irish question at Buckingham Palace just before the outbreak of the war Mr. Redmond said to me: "For the sake of the old days on the Leinster circuit let's have a good handshake."

After the rebellion of 1916 I had several conversations with John Redmond. Indeed, we were not very far apart in our attempts at a settlement of the Irish question. I remember him saying to me: "Unless we can settle this interminable business you and I will be dead before anything is done to pacify Ireland." He was a great Irishman and an honorable opponent, and as such I mourn his loss.

Lt.-Colonel Sir James Craig, Carson's chief supporter in and out of Parliament, paid this tribute:

With profound sorrow I have learned of the death of Mr. Redmond. Throughout my parliamentary career he has been the leader of the Nationalists, and consequently I have always differed with him politically. But on rare occasions, when brought into closer touch with him, I was captivated by his charm of manner. I never shall forget the generous tributes he paid to the gallantry of the Ulster division or the cordial letter of sympathy he wrote me when my brother was wounded and taken prisoner.

He lived a strenuous life, always for Ireland, and what he believed to be her welfare. He probably had the most difficult task of any party leader in the House of Commons, especially during the last seven or eight years.

His death undoubtedly was hastened by the state of affairs in Ireland, and all we, his colleagues, can say is that a great Irishman has passed away. God rest his soul.

On hearing of Mr. Redmond's death the Convention adjourned for two hours and later passed this resolution:

Throughout the proceedings of the Convention, his wise counsel was an invaluable aid for our guidance. He regarded the work of the Convention and its outcome as fraught with the most vital interests of the Irish people and the whole Empire.

The London papers also were sympathetic in their remarks. The *Westminster Gazette* remarked:

There is peculiar irony in the stroke of fate which so often removes a political leader just when his life work is on the eve of accomplishment. He bears the burden and heat of the day, and others reap the reward. So we feel of Mr. John Redmond.

The *Pall Mall Gazette* regards the death of Mr. Redmond as a loss to the Empire and adds:

It should bring an admonition to all Irishmen of the part which rests upon themselves to play in shaping their country's welfare. Mr. Redmond brought the fulfilment of all its legitimate ambitions so near that only grave lack of responsible qualities of true democracy can betray the promise of success.

In their Lenten pastoral letters the Irish Bishops protest against the misrepresentations of the Pope, so common during these troublous days; they also object very strongly to the infamous clause XV in the secret treaty, by which his Holiness was to be excluded from all peace movements. Cardinal Logue points out that "the secret pact into which the Allied statesmen entered 'at the suggestion of wretched Italian politicans' was followed by retribution inasmuch as their own proposals for peace ran on the lines of the Pope's suggestions." The Rt. Rev. Dr. McKenna, Bishop of Clogher, writes:

The Bishops and the Pope

The champions of justice and liberty had . . . bound themselves by secret treaty to support Italy in opposing any and every diplomatic step on the part of the representatives of the Holy See for the conclusion of peace, or in regard to questions arising out of the present war.

Then the Pope's aim and motives were misrepresented, his impartiality was impugned, and worst of all, one of the signatories to the secret compact treated him with insult not so unlike that with which Our Divine Lord, whose Vicar on earth he is, was treated at the court of Herod. The English Government, with a profession of respect and friendship on its lips, was guilty of the outrage of mocking him by sending an ambassador to his Court, while all the time they were bound by secret treaty not to listen to his voice nor allow it to be heard in the counsels of Europe. Whatever flickering confidence in the sincerity of the lofty and autruistic professions of the Allies still lingered on in a not too credulous world, was suddenly extinguished by the revelation of this astounding duplicity.

Fortunately for the world Papal power and influence are not dependent on the goodwill of England or her Allies, and so notwithstanding secret compacts, misrepresentation and insult, the Holy Father's appeal for peace was listened to with profound reverence and respect in every land, and his faithful children everywhere are ready to work and pray for him for the realization of his nobler ideal, to bring back among men the power of the charity of Christ. It is the great need of the world today.

The Rt. Rev. Dr. McHugh, Bishop of Derry, reminds bitter assailants of his Holiness that attacks on him produce a feeling of disgust in the breasts of millions, while Bishop Browne of Cloyne declares that though the hope of saving the world is in God, yet the Pope's efforts to bring about peace have been received with scant courtesy by some of the most important of the warring nations.

The President and the Constitution

ARTHUR J. DE LORIMIER

THE expression, "the Constitution of the United States has become a scrap of paper," is somewhat common. The words are usually uttered, ot in resentment, nor as a criticism, but rather as the atement of a sad fact. The underlying sentiment is that ur Constitution, having proved itself inadequate under ress of extraordinary events, had to be, for the time be- g, pigeon-holed.

But is it true that the Constitution has become a scrap of paper"? There is no doubt that the balance of ower has shifted, so that the President has acquired a emendous, though indefinite, increase of power over hat he possessed in peace times, and that Congress is, practice, little better than an advisory assembly.

For a considerable period after the United States de- ared war against Germany, most Americans failed to ealize that we were no longer living under the free, easy-going," representative democracy that we had een used to in more happy days. Our failure to realize is fundamental change immediately, is probably at- ibutable to the fact that there was an apparent, inter- ening period of transition, although in strict reality, the hange was automatic and instantaneous.

On April 6, 1917, the existence of a state of war with ermany was declared. The consequent intense excite- ent kept us from appreciating that the initiative of the resident was daily gaining momentum. Internal war easures became frequent, and these war measures al- ays emanated, mediately or immediately, from the White ouse. Congress, in the abstract, began to resemble a ell-oiled machine, controlled directly by levers, situated the presidential mansion. In a short time, the participa- on of the United States in the war became an accepted eality in our lives, and we endeavored to settle down to the old grooves. Then came the feeling that things ere changed. We who were so little used to coming in ontact with the machinery of government, felt and saw ie strong arm of the State daily reaching out further in very direction. It was ever the arm of the President. Ve began to realize that the powers of government ormerly so nicely balanced, had shifted, so that the resident loomed up with, seemingly, all power, and Con- ress was reduced to something akin to an advisory body.

Was the spirit of freedom and democracy violently de- roned in our own land at the very instant when we udly extolled its merits? Was not the Constitution, the nbodiment of this generous spirit of freedom and emocracy, violated both in letter and spirit?

These questions, formulated in jealous fear and foreboding, forced the conclusion, in a calmer mood, that since the paramount consideration was the successful prosecution of the war, and since this depended in great part on unity and celerity of thought and action, great power must be centralized in the President, the Constitution to the contrary notwithstanding. Thus many jumped to the conclusion that the centralization of so much power in the President was inconsistent with the letter and spirit of the Constitution, and that therefore the Constitution had proved itself inadequate.

This conclusion is drawn from a misconception of the constitutional powers of the President. Article II, section 2 of the Constitution reads: "The President shall be commander-in-chief of the army and navy of the United States and of the militia of the several States, when called into actual service of the United States." Here we find that, by the words of the Constitution, the moment Congress has declared that a state of war exists between the United States and another nation, the President is invested with an immense increment of power. But is not the President commander-in-chief of the army and navy in peace as well as in war? Yes; but in peace times this power is in abeyance. It is simply a potential power which can become actual, only when the United States has declared that a state of war exists between herself and another country. Moreover, this potential power is checked by the fact that the President, of his own initiative, cannot transform it into actual power. That is only saying that the President has not the power to declare war. This power rests with Congress. Nor can the President take it upon himself to enter into disputes with other nations, and by this means lead the country to a point where Congress must, perforce, declare war. Neither can he decide whether or not a certain act of a foreign power is a *casus belli,* for this is a power vested in Congress. Therefore, in strict reality, the powers of commander-in-chief of the army and navy become actual powers the moment war is declared, and not before. Now if to the powers already inherent in the President as chief executive, the further powers of commander-in-chief of the army and navy be added, it is clear that a real, yet constitutional change, has taken place. The Constitution does not enumerate the powers of the commander-in-chief of the army and navy; but it is a fact, borne out by the testimony of history, that these are so extensive that it is practically impossible to say where the power of the executive begins and where it ends.

It is true that Congress still sits, and that Congress still goes through the form of initiating laws. But it is ap-

parent that Congress, in all matters that pertain, even remotely, to the prosecution of the war, follows the dictation or direction of the President. It may be urged that this does not denote an increase of power in the President, but simply evidences a desire on the part of Congress to work in harmony with the chief executive. This may sometimes be the case, but I think it more rightly denotes acceptance and confirmation by Congress, of the proposition that the President, in all questions relating to the conduct of the war, is paramount. This will be clear, if we suppose that Congress should decline to pass the war measures which the President proposes, and attempt to legislate against his wishes. The President could, of course, use his veto power in the first instance, and if Congress persisted in an endeavor to legislate over his head, he could under the Constitution, refuse to execute the demands of Congress on the ground that its action, since it infringed on his prerogative as commander-in-chief, was null and void. Congress may clothe its ideas in the garb of law, but the President alone has the power to execute the laws, and make them more than empty words. Of course, there is a restriction on him, but we may say, in general terms, that the Constitution, in making him responsible for the conduct of the war, gives him the means and power to initiate and execute any measures, that may reasonably be said to have a direct tendency to promote the successful conclusion of the war.

We may be sure that the statesmen who created our Constitution foresaw the necessary result of thus creating the chief executive, commander-in-chief of the army and navy. We may be sure they realized that this action would result in the shifting and centralization of power and that they knew what benefits would be derived from this change, as well as the dangers which might follow. Living in an age of searching inquiry into the science of government, an age, also, of great internal and international discord and strife, they had studied deeply the various forms of government. They knew that the strongest form of government, in face of danger from without, was an autocracy; but they realized too that its inevitable tendencies were despotic and tyrannical. They knew that the form of government, weakest in the face of outside perils, was a pure democracy, by reason of its lack of unity. But they held that a pure democracy was the safest custodian of the liberty and happiness of the people.

The result of their deliberations was not exactly a Constitution constructed upon a compromise theory, but rather a Constitution comprising within itself two forms of government, unblended and distinct. It is just this peculiar combination in our great Constitution that is its glory. To this is due its strength to survive in this time of upheaval as proudly as in the days of international peace and tranquility. In times of peace, the Constitution prescribes a liberal representative form of government, with the powers distributed, nicely balanced and checked, thus insuring a maximum of internal, personal liberty and happiness. But in the hour of turmoil and national jeopardy, it daringly shifts these powers, and instantly transforms a representative democracy into a strong, temporary autocracy, with practically all power vested in the President.

The Mission of the Celt in America

EDWIN RYAN, D.D.

A SHORT time since the people of Limerick were celebrating the feast of St. Ita, with a special Mass and Office granted to the diocese by Pope Pius IX. It would be well if we of Irish blood in America could keep the day, too. Her life would be a valuable lesson to us, for even among Irish saints she is conspicuous as an expression of what we may call that seer-like quality in the national temperament, a trait which is one of the most striking and most valuable characteristics of the Irish soul. A born contemplative and mystic, she exhibits that facility of apprehension in respect to spiritual things which led the Irish not merely to absorb Christianity but to absorb it so thoroughly as to turn nearly the whole island into a monastery. Sad would it be were her American cousins to forfeit this, as the price of worldly prosperity. We are hearing much at the present time about the rights of small nations; let us not forget the duties of small nations. And if we were to ask the lovely Patroness of Limerick what is the duty of that particular small nation to which she and we belong, I feel she would tell us that in a materialistic age and country we are set up by God to be above others witnesses to the unseen.

For, whatever the "purely scientific" historian may think about it, the Catholic can never get away from the providential view of history. To the eye of faith there is a good and gracious purpose working in all things, and while this purpose may be now obscure, now thwarted, it is in the long run clearly perceptible. St. Paul recognizing the Divinely-appointed function of Greece as laying the intellectual and the esthetic foundation for the Gospel, St. Augustine sweeping the horizon of the "*Civitas Dei*" in Rome's declining days and tracing the hand

f God in the vicissitudes of man, Bossuet in his "Dis-ourse on Universal History," have committed them-elves and us to the conception of a celestial plan per-neating the record of human activity. Without the In-arnation as its central fact the wondrous tale is naught ut "the labor of ants in the gleam of a million million f suns": the *Verbum Caro Factum* gathers up the hreads of history and of them weaves the vesture of God.

To trace this plan is no mere academic exercise or ious luxury. A people has its vocation as an individual as. And it can easily happen that the individual soul ails to achieve completely its own destiny through losing ight of the larger rôle of the race. When the Greek no onger seeks after knowledge he not only impedes the Divine plan in general but jeopardizes his personal salva-ion as well. When the Roman weakens his grasp on law nd organization and discipline he will not easily find nother sphere in which to develop his energies. Nor-nally, the separation of the personal from the corporate estiny can work only harm; and if the Irish in America ave not fulfilled all their promise as a race of true dealists, if they must plead guilty in any measure to the ndictment Dr. O'Malley brought against them in the ages of AMERICA last year, it can only be because they ave suffered the glamor of material success to blind their yes to the finer and more delicate glory that is sure to e theirs if they but remain true to themselves.

Perhaps a moment's reflection on the unique character nd circumstances of St. Patrick's mission will help us o see all implied in this. Before his day there had been o instance in Western Europe of the extension of Chris-anity to a people not previously Romanized. Newman's appy dictum that "the Graeco-Roman civilization was he soil in which Christianity grew up" must, in the case f Ireland, admit of an exception which seems provi-ential. The nearest parallel to it is the conversion of he fourth-century Goths; but the Goths became Arians, nd their true conversion was delayed until they had allen under the still potent influence of imperial Rome. n Ireland Christianity was superimposed immediately on he native civilization without the usually intermediate ayer of Roman organization. Ireland's conversion was fusion of two elements, not of three, as was the con-ersion of other Western peoples up to that time. Conse-uently the type of Catholicism, if we may use the phrase, as different, the native genius expressing itself far ore strongly than among other non-Roman races. The ot and the significance of the difference between Celtic hristianity and the Christianity of Saxon Britain and he Continent, a difference so over-worked by a certain chool of Anglican historians, are to be sought in the imple fact that Ireland had never been brought under he military sway of Rome. Her religion was from the Eternal City, her culture was from herself.

Now it calls for no particularly deep or lengthy ac-uaintance with that culture to perceive that one of its most striking elements is an unusual, some would say un-canny, faculty for realizing the unseen. Fairy tale, legend and myth are, of course, not the exclusive property of any one race, but some races appear to possess a pen-chant for this sort of thing, and none more so than the Celts. Their attitude toward the invisible world is almost startling in its matter-of-fact realism; Christianity has but changed its objective. In place of the Banshee, the Leprechaun and the "Good People" the converted Irish-man put Our Lord and the Blessed Virgin and the Saints. We may go so far as to say that he has really only added these to his already extensive list of spiritual ac-quaintances, many a story told today on the "Old Sod" being in reality a sort of baptized version of a folk-tale that was ancient before St. Patrick was born. But whatever of latent paganism lingers in the stories of present-day Kerry or Donegal is but a witness, innocent enough, to that tenacity with which the Celtic mind, having once grasped the preternatural or the supernatural, will never let it go.

It is this tenacity, sanctified by grace, that has given to Ireland the unique and transcendent honor of being the only nation in Northern Europe that held out at the Reformation. Everything possible was done to make her Protestant, but the attempt has failed because it rested ultimately on the offer of material advantage in exchange for Heaven, the bartering of the eternal and unseen for the glory that passeth away. The Celt spurned the bar-gain and never for a moment doubted that even from a purely practical and common-sense point of view he was right. To him the next world is not a mere theory or speculation on which he might be willing to run a risk: it is a fact. He did not only imagine Christ and His Mother: he knew Them, he had a personal acquaintance with Them. And the thought of displeasing them and thereby not enjoying their company in the life beyond was as abhorrent to him as to be separated from his wife and children. Nay, it was more abhorrent, for when necessary he could and did part with all he loved on earth for the sake of a higher love, his inborn faculty for en-tering into and realizing the truths that transcend reason having fitted him to accept in its full application the Divine lesson "What doth it profit a man to gain the whole world and lose his soul?"

Has this power been weakened by contact with Ameri-can life? Is the transplanted Celt less alive to the invisible than his forefathers? If so it would be one of the su-preme tragedies of human history. For never has there been so great a need in our land today as that of a wit-ness to the unseen, and dreadful in sooth would it be if at the very time and place in which he could most ef-fectively fill this rôle the Celt should fail. The whole trend of American life is away from that region in which the mystic Celt is most at home. I am not referring now to the pursuit of luxury and material greatness. That is not a characteristically American weakness, but a trait of human nature the world over, only America happens

to have more temptations that way. What lies at the root of the evils parading themselves among us is that so-called "practical" attitude, a sort of neo-Pelagianism, that exalts human reason and natural powers above the grace of God. Our non-religious schools, our naturalistic ethics, our hyper-reverence for natural virtue, what are these but an attempt to obtain the results of religion without going to the trouble of being religious? If a child misbehaves in school we are told not that he ought to have better home training or a more religious environment, but that he must be sent to the doctor and have an operation for adenoids! Put everything on a natural basis, say nothing about God and the next life or free-will or moral obligation, but ascribe evil exclusively to physical causes, treat crime as a disease, abolish all thought of sin, and if there be a God seek him in man. Analyze this and you will find it is only the old error condemned by Rome fifteen centuries ago, that taught the possibility of salvation without the grace of God. Now it is a striking fact, not at all sufficiently insisted on, that the entrance of Ireland on the stage of Christian history was in protest against that very thing. Palladius, the precursor of Patrick, was sent to Ireland, not to convert pagans to Christianity, but to bring back heretics to orthodoxy. *"Ad Scotos in Christo credentes"* was his commission. It would seem that at the very outset there was an attempt of Satan to divert to naturalism the very race that God emphatically destined to be the champion of supernaturalism. We know little about these pre-Patrician Irish Christians, but we know a great deal about their descendants, and on every page of their history is written the noble record of how through centuries of horrible persecution they abundantly atoned for the momentary lapse in the early fifth century that brought Papal missioners hurrying to their shores. Amid the murk of selfishness they have kept burning the flame of idealism, and should we, their children in America, suffer the torch to go out we shall be renegade to as sacred a trust as was ever given to a Christian people.

God keep us faithful! As long as men are liable to the bewitchery of trifles, so long will God need loyal souls to stand boldly before the world and point out the folly of attempting to build on any other foundation than Christ. He needs them here and now. Our work as brethren of St. Ita lies ready to hand, for no country requires more the lesson of the supernatural than our own. She possesses an abundant supply of representatives of that race which is of all races the best fitted to impart it. Are they imparting it? What would be St. Ita's judgment on those Irish Catholics who foolishly ape the manners and echo the sentiments of a pagan society into which they yearn for an entrée? If wealth and high station are going to weaken Irish idealism it would be better for all, Irish and non-Irish, that we should jettison every material advantage that immigration has brought us. For if the prophet lose the vision who will declare it to the people?

A Plea for the Contemplative Life

THE ABBOT OF CALDEY

IT is very difficult for most people, and even for some educated Catholics, to believe that the contemplative life has any real or necessary place in the ministry and organization of the Church. Those who are working amid the feverish activity of modern life, sometimes cannot see the wood for the trees; and show themselves to be totally unfamiliar with the causes that govern the existence of such vocations as those of the Carthusian, Cistercian and Benedictine Orders.

In these days the vocation to the purely contemplative life fails to attract and convince, at a time when it is more than ever needed, just because the true aspect of it has been lost in the progress and bustle of workaday life. If men think of it at all, it is rather as the refuge of the melancholy and incompetent who, failing to find a place in the strenuous life of the world, drift into the cloister to make sure at least of personal sanctification. Cloistered contemplation is regarded as selfish luxury worthy of blame rather than praise, in the face of all that has to be done when evils of every kind are ranged against the Church, demanding all the living force of Catholicism to meet and defeat them. It is this habit of setting action against contemplation that is wrong to start with. As a matter of fact, the contemplative life is truly one of action; but it is activity towards God rather than as directly exercised for the good of men: and it is necessary to insist that the contemplative life is essentially a part of the normal life of the Church, not an idle and isolated existence of religious eccentrics.

The Catholic Church is the Mystical Body of Christ; and in her ministry and organization she reproduces all the aspects of His mortal life, in order that He who is with us in His Church "all days, even to the consummation of the world" may continue to show forth the example of His holiness, and the miraculous power of His love.

In His human life Our Blessed Lord devoted thirty years to silence, prayer and hidden work; and at most three years were consecrated to public ministrations. Even during this short period we read that He often went apart from His disciples to be alone and pray. In His sacramental life in the Holy Eucharist, upon our altars, He is with us as the Great Contemplative, hidden, silent yet full of activity, bringing God to man with the strong energy of His love, and kindling in man the desire and determination to reach out to God.

It is thus in the following of Christ that the contemplative Orders have the sure and only reasons for their existence. They do not belong to the Hierarchy of the Church, but they are an integral part of her constitution and essence, for they help to show forth the complete life of Christ to the world, and the will of her Founder has assigned to them an incontestable mission.

In the first ages of the great persecutions in the

Church, the lives of the contemplatives were hidden in the conflicts of the Martyrs; and effaced by the visible representation of the Sacrifice of Calvary, in the suffering of the individual members of Christ's Mystical Body. But when the days of persecution were over a new kind of martyr arose who offered his life, not in the bloody conflict of the arena, but in the lauras of Egypt and Palestine, in the monasteries of Greece, and later, in those of Western Europe. He offered his life not only to fulfil the Passion and the Sacrifice of Christ on Golgotha, but also to live over again the silent, solitary years at Nazareth. For many centuries all exterior work was forbidden to the monk. It was realized that nothing was needed to supplement the value of his penance, and the power of his prayers. Even a superficial study of monasticism shows one that, as a general rule, any departure from the first fervor of observance was usually the result of devotion to external work and the consequent neglect of cloister and interior life. Roughly speaking, from the sixth to the eleventh centuries, by far the greatest part of evangelical, missionary and educational work was done by the monks; and it is well known that all modern learning and civilization originated in the large and capable communities of devoted servants of God. But while Martha was busy, Mary's witness was not lacking; and there never was a time when the contemplative vocation —the sitting at His feet—found no place in the life of the Church. Time after time great reformers arose to build again the cloister walls, and to drive back from the sanctuary the incursions of the world. There is a long list of mighty witnesses to the paramount need of prayer and penance. Benedict, Columban, Bernard, Romuald and Bruno were followed by a host of disciples and spiritual children, who peopled anew the wilderness and the solitary places of the earth, and fled from the face of men to dwell alone with God. Thus always the great need of the Church and of our human and spiritual nature has been met; and the contemplative Orders find their subjects at all times and in all places of Christian life. Here one man, a leader, there a handful of like-minded men and women, rise up out of the mass and give their message, and light the torch to be handed on till the flame burns low and it is kindled again.

Each contemplative is born at Bethlehem; effaces himself and his origin in the Nazareth of the cloister with its silence, enclosure and voluntary penance; is crucified at Calvary by the cross laid upon him by his rule and observances, and finally unites himself with the Eucharistic life of His Master and Brother by his prayer, which ascends seven times a day before the altar, the official supplication and homage offered to God in his person and life "filling up those things which are wanting of the sufferings of Christ."

Surely this action of the contemplative in prayer, and penance, and silence is a great and true action; an activity more efficacious and fruitful because of its source in God, and more far-reaching than many external works, on account of its freedom from the limitations of time and space. It is the work of Him who "always liveth to make intercession for us." Looking at God, obeying God, loving God, and from God drawing, as from a fountain, the healing waters of mercy and peace for the weary toil-stained children of men. The prayer of the contemplative is our Lord's Own Prayer that His will may be done on earth as it is in heaven.

A visitor called one day at a Carthusian monastery and asked to be allowed to see one of the monks, an old friend of his, who had been an energetic priest in the mission field. He passed through the long quiet cloisters, saw his friend in his hermitage, and asked him what he did all day long:

"I am still doing mission work," he replied. "My activity in bygone days was limited to a single region; but now the whole world is open to my zeal, and by my prayer and life I can touch the heart of the most distant savage in Africa and the Islands of the Southern Seas."

The activity of contemplation may be likened to the dynamos and storage batteries of some vast power-station, generating a force which can encircle the world, a force bounded by no physical obstacles, beside which the latest discoveries of wireless telegraphy, x-rays and radium sink into insignificance. Here are some words of Mgr. Turinaz in answer to the question, "What do contemplatives do?"

> They are above our great cities where vice displays itself openly. One may compare them to a lightning conductor which wards off the threatened danger in a storm. They expiate for you. They ransom your souls held prisoners by pleasures, enslaved in sensuality, mastered by selfishness. Tomorrow if their prayers ceased, if their uplifted hands fell discouraged to the ground, if they forsook the ways of penitence, the world, like a whisp of straw, would be swept away by the fury of the tempest of God's vengeance.

It is very easy to lose a sense of proportion, especially if one is absorbed by external works; but all who have any real experience of life know how little can be done by human means alone. There will always be the many to live and work in the world, and it must not be grudged to the few to go apart from the world, to be in it, yet not of it. The life of the Church is a whole, a beautiful and proportionate growth, not an ugly one-sided mis-shapen development. Let those who can, and who are called, strive in prayer on the mountain top for those who struggle and fight in the valley below.

The strong plea for the contemplative Orders today is that they can and do provide the necessary balance in the struggle and rush of work and strife. Even spiritual activity tends to become weakened and dissipated, and just as Martha and Mary were each loved by Our Lord and had each her work and place, so the active and contemplative Orders help support and complement each other, presenting to the world the mystical life of Christ as a whole in its hidden and missionary aspects. The active religious has multiple duties claiming his best efforts in the confes-

sional, the pulpit, the school, the hospital, and the press. The contemplative, no less occupied, his activity more limited by the confines of his monastery, is free to concentrate his energies in the practice of prayer and penance. The active goes out to seek; the contemplative is sought. The active raises the fallen in the street; the contemplative extends the welcome of peace and help to those who knock at his door. The one is the purveyor of spiritual goods; the other is the storehouse from which supplies may be drawn. The arm of the flesh and the sword of the spirit, the preaching of the Word and the prayer of adoration, the visible and the sacramental, the active and the contemplative, each in God's way doing God's will ministering to His glory and the salvation of souls.

Donozo Cortes wrote in 1849:

I believe that those who pray do more for the world than those who fight; and if the world goes from bad to worse, it is because there are more battles than prayers. If we could penetrate into the mind of God, and into the secret that lies behind all history, I am sure that we should be utterly astonished at the disproportionate value of prayer, even in merely ordinary every-day human affairs. In order that mankind may be at peace, it is necessary that there should be a certain balance which God alone can understand, between prayer and action, between the contemplative and the active life. I am completely convinced that if the moment were to come when prayer had utterly ceased, when no voice, no aspiration of the soul were raised to God, that moment would be the end of the world.

In this Donozo Cortes presents a supreme justification for contemplative Orders.

The State and Property

JOSEPH HUSSLEIN, S.J.

THE question of ownership is obviously the most fundamental of our economic problems. Directly or indirectly it affects every human being. Hence the far-reaching consequences of false popular theories in this regard. The definition itself of ownership is sufficiently clear. It implies the full right of disposing of an object, in so far as the law permits. The right of property is described by Blackstone as "The free use, enjoyment and disposal of all acquisitions, without any control or diminution, save only by the laws of the land." When justice and charity have been considered, as religion demands, there is but one other factor that can limit a man's free use and disposal of his own possessions, and that is the power of the State.

Yet this fact does not imply any rights of ownership on the part of the State over the private property of individuals, families, organizations or societies. The false doctrine that all ownership is due to the law of the State, and therefore can be annulled or changed at the pleasure of the State, or by a majority of voters at the ballot box, became a favorite principle of Socialism.

Hence, too, the consequence drawn by Socialists, that not merely the confiscation of the productive property of citizens, but likewise the offering or refusal of any payment in compensation for it, are purely matters of expediency to be determined at the will and whim of a victorious proletariat. This would logically follow if the right of ownership were conferred by the State and held at its good pleasure only. As the law alone had created this right by an arbitrary edict, so the law could take away the property of citizens, confiscate it without any "by your leave," without offering a penny in compensation. Such are the intensely practical consequences, sufficient to overturn all civilization, that flow from a single philosophical error touching upon this important question. The weal or wo of the world is determined far more than men realize by the theorist and the philosopher.

In justice it should be said that the false principles of radicalism are usually derived from rationalistic capitalism. The new economic liberalism which sprang from the Reformation little realized that in casting aside the social teachings of the Church, together with her Divinely-given authority, and substituting its own standards of greed, it was playing with a two-edged sword. It utilized the power of the State to sweep away the rights of the masses and impose upon them a yoke "little better than slavery." The same power is now conveniently invoked by the new radicalism in an effort to impose upon capital and labor alike a political tyranny which would prove as galling and bitter as capitalism had ever been in its worst excesses.

The doctrine that private property owes its existence to the laws of the State was propounded by Hobbes in his "Leviathan." All other rights of citizens were derived by him from the same source. From England the false theory passed into France and Germany. Destructive of practically all natural rights, it became an excellent justification for the aberrations of Socialists and communists. Nothing but the law now stood between the property-holder and his possessions. Change the law and you change the owner. Such is the Socialist doctrine today. Churches and private schools, as well as land and factories, can on the morrow be arbitrarily taken by the State and applied to its own uses or distributed among new owners. No injustice is done and no complaint can be made. It all follows from the one false principle. Atheistic capitalists hardly dared to act up to the full possibilities of their own principles, but men of the Bolshevist and Socialist type are not to be deterred from pushing their theories to their logical consequences.

Catholic doctrine, on the contrary, teaches that as the individual and the family precede the State, so their rights, including that of ownership, are prior to the State. They cannot, therefore, be derived from it. Men do not

exist for the State; but the State exists for the individuals and families within its care. Its function is to guard their individual rights and to harmonize them with the general welfare. The State neither creates nor confers them. Private owners, therefore, may use and dispose of their property, freely and without any interference on the part of the State, except only in so far as the social order and the public good are affected. Just here for the first time the power of the State enters, not however by virtue of any rights of ownership which the State is presumed to possess, but solely by virtue of its power of jurisdiction. This distinction must be carefully noted, since it underlies all that can be said upon this important subject.

The significance of this principle is plain at once. Since the State has no rights of ownership over any private possessions, held individually or corporately by its citizens, it follows that the State cannot dispose of one foot of private land or one penny of private wealth according to its own arbitrary will and pleasure, even should that will and pleasure be expressed through the ballot box, by a majority of Socialist voters. They, no more than czar and emperor, can claim the right of ownership over the private possessions of citizens. It matters not whether these possessions consist of a boy's whipping-top or of the latest factory built by Ford. The principle is absolute and there is no exception.

Yet though the State has no rights of ownership over private property, it has rights of jurisdiction. It cannot dispose at its pleasure or for its own interests of any private possessions, for this would imply ownership, but it can and must exercise its power so far as the general welfare requires, and no further. For this the State has been instituted, that it may consult and safeguard the common good.

"The temporal goods which God commits to a man are his indeed in regard to property," says St. Thomas, "but in regard to use they are not his alone, but others also who can be sustained by what is superfluous for him." If the individual owner neglects his social responsibilities, it is the duty of the State to enforce their observance. But often it may be difficult for the individual correctly to perceive these obligations. In general, too, many of these obligations cannot be wisely carried out except by subordination to some governing authority which regulates them. Hence the rightfulness of the imposition of special income taxes, of the assumption of public ownership in certain particular fields, and of all similar measures enacted in conformity with the general welfare. In none of these instances is the State usurping the rights of ownership, provided it is guided solely by the common good. Its laws, however, must take into account the well-being of all classes. No more than the just burdens should be placed upon the shoulders of property-owners, and Socialistic confiscation is always unjust.

The correct relation of the individual and of the State to the possession of private property can be briefly stated. The right of acquiring private property belongs by nature to every man. Because man alone of all animate creation is gifted with reason, he must have the right to provide for the future as well as for the present moment. This he does by the acquisition of stable and permanent possessions. "Hence man can possess not only the fruits of the earth, but also the earth itself; for of the products of the earth he can make provision for the future." This right, as Pope Leo XIII adds, is not given him by the State, but is prior to the State:

> Man is older than the State, and he holds the right of providing for the life of his body prior to the formation of any State. And to say that God has given the earth to the use and enjoyment of the whole human race is not to deny that there can be private property. For God has granted the earth to mankind in general; not in the sense that all without distinction can do with it as they please, but rather that no part of it has been assigned to any one in particular, and that the limits of private possession have been left to be fixed by man's own industry and the laws of individual peoples.—(*The Condition of Labor.*)

While therefore the right of acquiring property is derived from nature and not from the State, the actual acquisition of private property is not determined by nature, but depends upon external facts, such as mere occupancy in the beginning. Moreover the jurisdictional power of the State is lawfully invoked to limit and regulate the rights of ownership that they may be made to harmonize with the general welfare. Such action became particularly necessary when all the land had already passed into private and public possession. Those, however, who held no private title to the land had likewise by nature a right to live from the fruits of the land. It was the duty of the State to see that all were provided from this common storehouse. Hence again the duty of the State to regulate the privileges of private ownership, so that no one, who duly performs his allotted task in life, may be excluded from the reasonable use and enjoyment of what God has made for all mankind.

> Moreover, the earth, though divided among private owners, ceases not therefore to minister to the needs of all, for there is no one who does not live on what the land brings forth. Those who do not possess the soil contribute by their labor; so that it may be truly said that all human subsistence is derived either from labor on one's own land, or from some laborious industry which is paid for either in the produce of the land itself or in that which is exchanged for what the land brings forth.—(*The Condition of Labor.*)

The State therefore, to resume the argument, has no rights of ownership over private property, whether this consists of land or of the industries which convert into manufactured products the raw materials drawn from the earth. But it has both the right and the duty of exercising jurisdictional power over every form of private ownership the moment the latter affects the general welfare. Yet the extent of all State action in this regard must be strictly limited by the demands of the common good. While public ownership in certain public service utilities may be desirable, according to national or local conditions, the main tendency of legislation should be to enable as

many as possible to become private owners of productive property in land or shares. Hence all true legislation will be equally opposed to Socialism, which would withdraw ownership from individuals to confer it on the commonwealth; and to rationalistic capitalism, which would concentrate it in the hands of a few. Such, in brief, is the Christian ideal as expressed in the teachings of the Holy See.

John E. Redmond

J. C. WALSH

IT has always seemed to me that, if we feel we have the right to pass judgment upon the acts of an Irish statesman, we ought to consider, as he has to consider, the two phases of his work, for there are two. He has to carry on a struggle against England in England's capacity as a foreign power ruling Ireland in England's interest and against Ireland's interest; and he has to convince the Irish people that every move he makes is the right move. The conditions in which his work has to be done are constant only in the constancy of change, of change in men to be dealt with, of change in circumstances of which advantage may be taken, of change in the tactics to be adopted to the end that there may be always gain. No man can command all events to his liking, and by temperament Mr. Redmond was the last man to complain if, when he had acted according to the best of his judgment, events caused his calculations to miscarry. In the last four years, in which he must have suffered keenly and constantly, bitter words escaped him but twice, once when he believed the fruits of patient statesmanship had been thrown away by the act of the young men in Dublin, and once when he told the rulers of England that when he sought to bring Ireland honorably to their aid in their great trial he had been by them "let down and betrayed." For the first and only time he had lost his game in London and had lost his game in Dublin. Like the good player he was, he went calmly on to the next game. We shall learn, when the report of the Convention comes in, whether he won or lost, or whether the reaper took him before the game was played out. But whether he won or whether he lost, this much is certain: Whoever succeeds him as leader of the Irish people will have to take up the game where he left it, and play it through with varying fortunes just as he did, for his death does nothing to change the basic problems of leadership, which take rise on the maturing of new generations of Irish men and women righteously intolerant of foreign rule and of the persistence of England's inherent and seemingly ineradicable tendency to treat Ireland as an alien and essentially a hostile country, whose people are to be maintained in a real, if disguised, subjection. That was the problem of Grattan, of O'Connell, of Parnell and of Redmond, as it will be the problem of Dillon, Devlin, De Valera or whoever may be the man of the new day and the new generation. However lightly the rest of us may ignore the elements of the situation, no leader of Ireland can escape them. The new leader perforce accepts the position as the earlier leader left it.

In an earlier and more auspicious hour, Mr. Redmond was a beneficiary of this element of permanence and continuity, for it is the Land Act, by whose agency the Irish people got back their land and laid the foundations of economic strength, that will be linked with his name in history, and it was the work of Davitt and Parnell, long before, which had made the Land Act possible. The generation which has grown to manhood since 1903 knows nothing, at least it knows nothing by experience, of the helplessness of the people in 1878, nor can it realize how fantastic and impracticable appeared the demand that Davitt made when Davitt made it. The critical battles in that great warfare were fought by men who were in the depths of destitution, who had all the odds against them, who had been treated as serfs all their lives as their fathers were before them, and who had between themselves and destruction only the intrepid spirits of Parnell and Davitt and the sustaining generosity of the Irish in America. There came a day when Mr. Redmond felt he could say to one of his lieutenants that if there was a strong agitation that winter he believed the land could be won for the people. There was an agitation; the lieutenant spent much of the winter in jail, that favored rostrum of Irish right; and the land was won for the people. That was John Redmond's great hour. He had what seemed to be another on that afternoon in May, 1914, when the Home Rule Act, now safe at last from the enmity of the Lords, was carried across to them from the Commons through corridors crowded by young Irishmen singing "A Nation Once Again." It looked as though he was to complete the program of Parnell as well as the program of Davitt. The cup was at the lip. Now it will be for some other leader to complete the work of Redmond. There is nothing in the future more certain than that it will be done. The event only awaits the determining occasion.

One other achievement of the impossible stands to his credit. Mr. Balfour, in office, admitting the complete justice of the case for an Irish university into which Catholics might enter without sacrifice either of faith or of self-respect, pronounced the institution of such a university impossible in the presence of bigotry's antagonism. Mr. Redmond waited, and in time he got the university from Mr. Birrell.

For a long time, probably, people will continue to judge Mr. Redmond by his action during the war. There can be no proper objection to that, and he would be the last to complain even of disapproval. What perhaps is worth while is an honest effort to understand his action. After Parnell's death, he had fought his way to the front, and the fighting was bitter, in support of the principle that Ireland could not place her dependence upon the good will of English statesmen. During many years he had made gain after gain for Ireland by playing off one English statesman, or group of statesmen, against another. In the final stages of the Home Rule contest, gusts of treachery were forever blowing up from some new corner. He knew how Loveburn, apparently a tried friend, had broken the solidarity of the Liberals. He knew how Lloyd George, with Asquith's approval, had sprung upon him the trap of partition. He knew how Asquith had handled the mutiny of officers at the Curragh. And he knew how the law had closed its eyes to Carson's gun running. He knew he was surrounded with deception, and yet he elected, when the war came, to trust England and to assent to the postponement of Home Rule. It seems to me he must have done it with his eyes open, that he had studied the ground, which none knew better, that he made his election in the belief that he was choosing aright for Ireland, and that the risks he took were as patent to him as they have since been to the severest of his critics. If he guessed wrong, so did Joffre when he threw his armies into Alsace, so did the British Cabinet, when it counted on a victory in three months, so did Sazonof when he headed the Russian steam roller for Berlin. Probably we shall learn some time that the miscalculations were all one and the same. The firmest friends of the Irish cause in the British Cabinet were convinced of victory in a few months. The wonder would have been if Redmond had reached any different conclusion. Only Kitchener did, and he spoke not in the first days of August, but in the last days of September. To the extent that Redmond erred he paid, and, as time goes on, it is the other phase of the error that will increase in significance. It was the same Redmond who, during the Boer War, had refused to associate Ireland

with England's war The world was told then that if Ireland had acted otherwise Ireland could have anything from a grateful England. This time Redmond took Ireland into England's war, into a life and death struggle, and England's answer was to deceive and humiliate Redmond, to insult and dragoon Ireland, to foment a rebellion and to repress a people over-eager to be friendly and helpful. Mr. Redmond bore without complaining the odium of his error. Mr. Asquith's idea of bearing England's share of blame for the failure of the great experiment was to taunt Mr. Redmond with the resulting loss of prestige in Ireland. In the calmer times ahead all this will come up for mature and reasoned appreciation. All that need be said now is that the lines are more clearly marked for the guidance of whoever is next to lead the Irish fight for government with the consent of the governed.

That phase Mr. Redmond was fated not to see. Like the leader of Israel, he saw it only from the mountain near by the promised land, how near we are not yet to know. What we are free to suspect is that, knowing himself stricken, he deferred for many months to seize his chance for a restoration of health lest by his absence the one chance there seemed to be to carry Ireland a long step on her way might be impaired. I confess I cannot find it in my heart to grieve when one who with heart and head has played his part to the last hour goes to join his fathers with his knight's harness on. The new generation, which he had to ask to wait and which could not wait for him, must fill his place. Let us hope their choice may measure up to his stature, for what remains to be done is still a great and difficult work, calling for the highest there is of character and courage in Ireland's service.

COMMUNICATIONS

Letters as a rule should be limited to six-hundred words.

White Slavery: A Reply

To the Editor of AMERICA:

"Furthermore, I submit that to hold that we may not cooperate with non-Catholic citizens towards the common good in matters of morals for fear of scandal is rank bigotry and not holiness": With this ponderously pompous and forensic thud the gage of J. S. L., of Buffalo, descended on the field of combat, in AMERICA for February 2, thereby adding to the already considerable cloud of dust which for more than a column's space he had been assiduously engaged in raising. Whereupon, without deigning to argue the point at all, under the kindly shelter of his three initials, he abruptly retired from the lists, leaving the combatants on either side sorely perplexed as to which of them he intended to befriend. His thesis favored one side, his arguments the other; he proved the crying need of cooperating with non-Catholic agencies by showing how Catholic resources, if properly utilized, were more than sufficient to accomplish all important social work that Catholics have time or money or zeal to do. Our friend, C. Connolly, must have been as well satisfied with J. S. L's invaluable support as Balak was with the prophecies of Balaam.

To avoid further confusion, it may be well to restate the question at issue. Mr. C. Connolly's original contention was that, by neglecting to adopt the programs of non-Catholic reform agencies and by failing to support, financially and otherwise, their movements for social uplift, the Catholic clergy and laity were gravely derelict to duty. By implication Mr. Connolly condemned the Catholic social program, pronounced Catholic measures and methods inefficient, called into question the wisdom of the Church's attitude towards modern problems, and virtually denied that she was properly fulfilling, at least here in America, her mission to society as the true and only guardian by Divine appointment of morals as well as faith. He may say in reply that he criticized Catholics and not the Church. To this I answer that, by contrasting Catholics with non-Catholics, he criticized the Catholic clergy and laity in that sense in which they are identified with the Church. Now so to criticize the Church, especially when the matter borders closely on morality, and when the critic has nothing but admiration for the specious efficiency of non-Catholics in the same field, constitutes to my mind a breach of loyalty. In morals as in faith, the wisdom of the Church is supreme both as to the standards of conduct and the methods of teaching them to men. To proceed in such matters without her approval is rash; to go outside for light and guidance is not merely folly, it is sheer lack of loyalty, which invites certain failure of the enterprise and even shipwreck of faith itself.

But, as Father Blakely pointed out, such criticism is due even more to ignorance than to disloyalty. Ignorance of Catholic things among non-Catholics is simply appalling, but some Catholics seem to be almost in the same predicament. They do not appear to know, for instance, that the Catholic Church has a definite social program, approved and furthered by her entire hierarchy, with certain agencies organized to carry out its several parts. Unfortunately, however, these agencies suffer from malnutrition of membership. The Catholics who wish to cooperate with non-Catholic agencies would apparently rather die than join them, much less work enthusiastically for them, I speak of the Catholic Federation, the St. Vincent de Paul Society, etc., etc. These societies they prefer to criticize, those they cease not to admire. Yet, meanwhile, the fields are white for the harvest, and the laborers in the Catholic organizations are few; and the upshot of it all is that a social and moral program more perfect, efficacious and sublime than any non-Catholic organization ever dreamed of, remains nothing more than a program. Why? Is it because the Bishops and priests fail to exhort the Faithful to join, or actively and financially support, these movements and organizations? No, but mainly because of the canker of worldliness which eats into the very vitals of faith, kills the zeal of the lay Catholic, makes him ashamed of things distinctively Catholic, a critic of his Church, and a worshiper at other shrines.

This social program of the Church is embodied in that of the Catholic Federation, which calls upon the Catholic laymen in every city of any size in this country to assist its campaign for securing, among other things, three very practical and essential objects: (1) The purging of theatricals, literature, films, etc., from moral filth; (2) a living wage for workers, both men and women; (3) higher education for Catholic young men. At first sight, and to the superficial mind, these measures may not seem to constitute an issue at all comparable with that of a vice crusade. To the thoughtful, however, who seek for remedies that go to the very roots of evil and do not merely salve the surface, it soon becomes apparent that the former aims are worthy of the most devoted service, while the crusade against cadets and white-slavers is, on the whole—that is, as long as nothing is done to eliminate the causes and conditions which make possible such hideous immorality—a waste of valuable time. English and French officers from the western front inform us that owing to the number of wounded and the consequent congestion of hospitals in Europe, it becomes necessary to discriminate among the wounded; those who have received wounds from bullets or shrapnel are taken to the hospital, but those who have received a bayonet-wound are given "first aid" and then passed over, because it is futile to waste on such the attention that will save life elsewhere. Similarly, modern society presents the appearance of a battle-ground littered with the victims of sin. So stupendous is the task of rescue that, if anything is to be accomplished, there must be more specialization and less sentimentality. When vice has reached the white-slavery stage, it is almost too late to talk of remedies. We must begin our efforts at the other end

of the process, by destroying the causes. I do not for a moment approve of that attitude which allows vice and its promoters to go unpunished; indeed, no one is a good Catholic, or even a good citizen, who does not use his influence to have the laws against vice enforced, but to rely on mere punishment as an efficient means of reform is an expedient as pitiable as the attempt to cure a cancer by the application of ointment.

The measures set forth in the Catholic social program are, on the contrary, real and not makeshift remedies. Fill our legislatures, executive boards, professions, etc., with educated Catholics, and Catholic moral standards will prevail. But as long as Catholics neglect, as they do, the exhortations of their pastors to send their boys to Catholic high schools and colleges, so long, in spite of numbers, shall we remain social nonentities, so long will the destinies of the nation be exclusively in the hands of men who lack correct moral principles. Engaged in the work of purifying the theater, films and literature of the nation we see only the Catholic Federation unassisted by any "evangelical" crusaders. There is nothing sensational about this work, the press does not commend it, it lacks the "band wagon" and the "tom-tom," there is, above all, no compensation in it for indigent "social experts," and so the Catholics, so far as they have zeal to utilize it, naturally have the field to themselves. Yet the pollution of the imagination and the mind has its necessary corollary, the pollution of the body. Not merely moralists, but infidel psychologists will tell you this. Lastly, to deny our workingmen and girls the compensation justly due them for their services to society by refusing them a living wage, is to turn their homes into cheerless hovels, to drive men to drink and degraded amusement and to tempt women to the bartering of their virtue.

My aversion to all "evangelical" methods of reform is due not to "rank bigotry" but to common-sense and experience. There is no common ground for cooperation with non-Catholic organizations of an ethical or religious nature, though Catholics may and should cooperate with civic organizations and with non-Catholics as individuals. Our eternal and unchanging standards of right and wrong must not be subordinated to their shifting and fanatical fads. When we join hands with them to cleanse the theater, it is usual to find that we have been inveigled into a movement to suppress Sunday baseball or some other piece of tom-foolery, which makes the whole affair ridiculous. On the other hand, they see no harm in the things we condemn, as I experienced, on one occasion, when I attempted in vain to secure the cooperation of the ministers in a certain town of Ohio, to have the Mayor issue an order for the removal of some vile posters from the boards of the principal streets. One of them made a joke of the affair, and all of them seemed to think me quite competent to take care of the matter without their assistance. At all events, no one except myself made any protest to the Mayor. Hence it would seem that where standards based on faith or morals are concerned, cooperation is impossible for the difference of viewpoint goes back to first principles.

Beatty, Pa. BARRY O'TOOLE.

[This correspondence is now closed.—ED. AMERICA.]

Some Irish, Old and New

To the Editor of AMERICA:

Why slur the names of Americans of Dutch or Gaelic blood who "ape the English" in those things in which the last named are worthy of imitation? "L. J." in AMERICA for February 9, should not let old prejudices blind him. Perhaps he dislikes the English-cut clothes, which are the style even in New Hampshire. We Irish could learn some profitable lessons from English self-restraint, perseverance and devotedness to a cause. More English *savoir faire* would help the Gaels socially.

A few examples will illustrate my former letter urging the educated Irish-Americans to guide the uneducated Irish-Americans to apostolic achievements. Old English families, no matter what their failings, generally have a tradition. Frequently that tradition bequeaths the self-imposed obligation of doing something worth while for "humanity," especially English humanity. Now, I realize that they have followed bad philosophies; that they have ignored the Irish. The point, however, is that the Irish-American families, who until recently have been totally engrossed in money-making. should look up the traditions of their fathers in the Faith, who possessed a good, sound philosophy, and who loved the Irish. Then they, as leading Catholic families, might go and do likewise, not working for a vague "humanity," but for the temporal and eternal welfare of their fellow-men and for a moral America.

The old English aristocrats were often highly educated. Many of them in every generation have tried to improve the condition of the poorly educated English. They failed more for want of Catholic Sacraments and ethics than from insincerity. Irish-Americans, who try to scintillate socially, are often poorly educated. Their ignorance is especially pathetic, where religion and philosophy are discussed. Moreover, they do not try to reach and elevate their less opulent kindred, because they themselves are looking up. They try to climb into social circles, where they are not wanted. They forget, rather they do not know, that in their religion, its literature and art, they have greater cultural opportunities than their neighbors. Every fundamental principle that America is now fighting for, Irish Catholics have fought for since the battle of the Yellow Ford.

We can and should make enthusiastic speeches on the stage and off it, about our Catholic heritage. Such boasting is not self-praise, but the glorification of Christian principles. Well-to-do Irish Catholic men and women should be satisfied with their own society. They would be very happy enjoying their own company, and their Catholic inheritance in art and philosophy. They would gain the respect of the rest of America by instructing it in Catholic glories.

Baltimore. G. O'N.

Florence Nightingale's Opinion of Orange Ulster

To the Editor of AMERICA:

In Shane Leslie's "Forgotten Passages in the Life of Florence Nightingale," contributed to the October, 1917, *Dublin Review*, there is further and very conclusive evidence that Miss Nightingale was indebted to Catholic influence, example and training for the foundations of her career as the patron of the modern humanitarian nursing cult. There is also a curious, and, just at present, most interesting, outline of the impression Orange Ulster made on her. Writing on August 20, 1852, she says:

> Of all places that the eye of me would *not* have visited, I think Belfast is the one. Imagine a new, commercial Orange Presbyterian town, a cross between Geneva and Manchester, inhabited by that anomalous animal, an Irish Protestant, with infirmaries, poorhouses, etc., all on the model of London. I have had moments of intense discouragement in my life, but never anything like this.

And in another letter written on September 7, 1852:

> I have seen everything in this place and Lisburn and the towns about. And never did I see nursing, education, and all the works of love practised as a *trade* to such an extent before. London is comparatively a little child. To see the craft carried to its perfection you must come here.

More than sixty years have passed since this was written, but, judging from the social situation in Ulster today, in spite of all the progress the world has made elsewhere, Florence Nightingale would have to repeat her avowal of disgust could she revisit this benighted sector of the Green Isle.

Newark, N. J. H. H. S.

An Irish Lad

To the Editor of AMERICA:

Reading recent communications in AMERICA, I have been reminded forcibly of an incident which took place in an Irish country-school in Ballivor, Co. Meath, in the year 1837. The teacher was at the same time the sexton in the Anglican church, which was situated near by. Schools were rare in Ireland in those days, and of Catholic common-schools there were none. But the love of the Irish for learning impelled them to send their children, in spite of scruples, to the Protestant schools. One day a plump, little eight-year-old boy, rambling in from a small farm a mile away, took his place among the scholars. His family was of the class of small farmers or cottiers who constituted the chief element in the population of Meath, which was almost entirely Catholic. At that time Whately, Archbishop of Dublin, known for the rhetoric which bears his name, was intent on perverting the children of Catholic parents; so he ordered that all the pupils should say the Protestant prayers with the teacher at the opening and closing of the school sessions.

The teacher began the Lord's Prayer, which the little peasant recited after him until he came to the addition, inserted at the end: "For Thine is the kingdom, the power and the glory." At this point the boy stuck his fingers into his ears and would neither say nor listen to the false addition, now recognized as such by the more enlightened Church of England. The teacher saw the boy's action and called him up and publicly whipped him on the palms of both hands with a leather strap. The boy shed no tears, and he persisted in refusing to say the prayers. When the little fellow went home, his mother took him to the parish priest, who blessed him for his courage and faith. Once more he went to the same school, and once again refused to say the false prayers; he was again beaten for his loyalty and his faith. He never went back to that school. Soon his whole family, the boy with them, emigrated to the United States, where they all succeeded and stanchly held to the creed of their ancestors. Of the entire family, which was a large one, only that boy is alive today. He is an old man, now as ever a loyal Catholic.

New York. M. B.

A Catholic Daily Paper

To the Editor of AMERICA:

When the subject of a Catholic daily paper was being discussed in the columns of your paper about a year ago, the writer, a sixty-dollar-a-month clerk, talked about it with men in the same line of work. Nearly all these men are anxious to see such a paper started in Chicago, and here are just a few of their reasons:

We believe Dr. Walsh could edit a health department better than any doctor now writing for any Chicago paper. We want besides a man who can fill a column without telling us that Mr. Arthur Balfour is a man of perhaps the greatest intellect since Newton, and that the latest peace effort, referring to the Pope's peace proposal, has "an odor of limburger." The columnist who writes this trash is the greatest individual molder of public opinion in Chicago. He has convinced more than one Catholic of my acquaintance that Gibbon is an infallible historian.

We want a musical critic, who will refrain from placing John McCormack in the twenty-five-cent-vaudeville class. The most quoted musical critic in Chicago will never forgive the Irish Catholics for not taking the "Play Boy of the Western World" to their hearts. We want a "Guidepost Column" conducted by some one of the type of Mr. Michael Williams, who understands the Catholic position on economic questions and who is in sympathy with the common people. We like the way the *Herald* handles religious questions, but it is too much to expect the feature writers on the big dailies to know anything about Catholic principles. We would rather have John Talbot Smith's opinion of the New York stage than Burns Mantel's. We appreciate the fact that the local dramatic critics are, as a rule, fair with Catholics, but they have different moral standards and they commend plays that a Catholic critic could not commend. We want some one to write on science who will not insist that the world is billions of years old and that man has evolved from a tadpole. We want some one to answer Arthur Brisbane when he makes fun of Christians.

We want more from the pen of Mary Synon, Spearman, Bazin, Conrad, Ascough, Connolly, Joyce and Aline Kilmer, O'Malley, Walsh, Pallen, Ryan, Belloc, Chesterton, Leslie and others like them, and less of Shaw, Wells, Galsworthy, *New Republic* experts, and best-sellers.

Why does not some man of means, who is interested in this subject, have one of the large cities solicited for both stock and subscriptions for a Catholic daily, to be started in case enough people are found to be interested. It would not cost a fortune and I believe it would prove beyond a doubt that the Catholic people want a daily and will support it.

Chicago. CHARLES V. HIGGINS.

The "Saturday Evening Post"

To the Editor of AMERICA:

As you know, I called your attention to an article on the Red Cross in Italy, by Elizabeth Frazer, in the *Saturday Evening Post* of February 9. To this you responded with a magnificent editorial in your issue of February 23. On February 22 I wrote the editor of the *Saturday Evening Post* as follows:

To the Editor of "Saturday Evening Post":

I read with disgust and indignation an article called "The Red Cross in Italy," by Miss Elizabeth Frazer, in your issue of February 9, 1918. Hoping he would call your attention to these deliberate lies that have been officially denied by Italian Government representatives, concerning the Pope, the Italian Catholic clergy and the Catholic Church, I wrote the editor of AMERICA, an able weekly, published in New York City. Should the editor of AMERICA not have called your attention to this calumny, I trust you will procure a copy of that paper, dated February 23, which contains an editorial on this subject. When in error even a newspaper can have the manliness to tender a prompt and complete apology; in this case, not only to the Holy Father but to the Catholics of Italy and of the world.

Yours truly,
E. P. BARRY.

On February 27 I received the following answer:

Editorial Rooms,
"Saturday Evening Post,"
The Curtis Publishing Company.
George Horace Lorimer, Editor.
Philadelphia, February 25, 1918.

Dear Sir: You have apparently read something into Miss Frazer's article which she did not say or intend to intimate. As we read the passage, she simply suggests that the Austrians were misquoting the Pope in an effort to influence the Italians by a poisonous propaganda.

You can rest assured that in publishing this article the *Saturday Evening Post* was not actuated by any religious bias or prejudice, nor, in fact, did we suppose that it would be construed, even remotely, as an attack on any religion or religious organization.

Very truly yours,
THE EDITOR.

Mr. E. P. Barry.
L—H.

When I read this effusion I could hardly believe my own eyes. That the editor of a paper of such high literary standing should make deliberately such a statement does not speak very highly for his knowledge of the English language. I do not think this matter should be allowed to rest with any such stuff. If these people are sincere they will repudiate the Frazer statement.

Baltimore. E. P. BARRY.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MARCH 16, 1918

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Dogma and Some Clerics

FEW phenomena so afflict the soul with weariness as clergymen who "preach" on anything and everything except the Gospel. As a glance at the Saturday newspapers will show, New York is full of these gentlemen, and they have imitators in every American city. One of these men, a stern critic of the untruthful and wily Jesuits, discoursed to an admiring congregation lately on "Airplanes and Angels," while others have been known to expatiate on subjects varying from the price of winter wheat to a defense of such "Christians" as deny the Divinity of Jesus Christ. These clerics have nothing new to say. The point of importance, therefore, is to give to their banalities an environment as noisy as a boiler factory, as glaring as the band wagon at the head of a circus parade.

Several of these clerical showmen chose the second Sunday in Lent to present in public the frayed and venerable pronouncement that deed, not creed, is important, and that if a man leads a good life it matters not what he believes. That the pronouncement was itself a "creed" did not occur to these gentlemen, who, in truth, have little power of self-criticism. A dogma, in a general sense, is a truth properly enunciated, and a religious dogma is a truth proposed for acceptance by competent religious authority. It is obvious that no honest, no intelligent man can be indifferent to the truth. The intellect is so constituted that its goal is the attainment of the truth, and it is a disordered or a dishonest mind that accepts with equal readiness truth or falsehood. Furthermore, every man, acting intelligently, initiates, guides and completes his actions according to certain principles which he firmly believes to be true. That is, his "deed" is ruled by his "creed," his acts are based on "dogma."

Inevitable as dogma is, from the standpoint of psychology, even a brief acquaintance with the Gospels must show its necessary place in the life of every Christian. If one thing is clear from the study of these sacred records, it is that Our Blessed Lord taught a definite "creed," which He imposed upon all who wished to be His disciples. He announced in brief and unmistakable terms that unless men were willing to accept the truths which He came to preach they could not enter the Kingdom of God. So important was the dogma which He proposed that without its full and unreserved acceptance men would be damned. Nor did this mission cease when the visible presence of the Master was withdrawn. He founded a self-perpetuating body of men, whom He commissioned to go forth into the whole world teaching all men and requiring them to believe, on peril of their eternal salvation, whatsoever things He had taught them.

Today, no maxim is more widespread among those who cannot bear the yoke of the Gospel than that proposed by the New York clergy on the second Sunday of Lent. But none is more absurd in the light of psychology, none more disastrous when tested by the life of Jesus. Unless a man has a "creed" of some sort, false in itself, perhaps, but apprehended by a fallible intellect as true, he cannot act rationally, and unless he is willing to admit the teachings of Jesus Christ, invincible ignorance alone stands between him and an eternal hell.

The Professors See a Light

AFTER a protracted investigation the Committee of the American Association of University Professors has published its conclusions on "Academic Freedom in War Time." Nearly three years ago, this committee issued a report on the same subject, the general tenor of which was that, in spite of dean, president, Church and State, "academic freedom" amply justified a professor in proposing to the callow youth of his classes whatever appeared to him to be the truth. That, by the common persuasion of mankind, this alleged truth might be deemed an arrant falsehood or a palpable error did not alter the case. The matter was purely subjective: that was true and useful which to the professor seemed true and useful. Any differences of opinion were ultimately passed upon by the supreme court, the professor himself. If on investigation, sober and sincere, he felt himself impelled to teach that, since to hold property is immoral, the students should forthwith constitute themselves a committee of pickers and stealers to remove all the property of the University and give it to the Socialists, it was sheer bigotry and oppression to transfer him from his chair to a comfortable cell in the county jail.

Beyond the signers, and a few kindred spirits, no one took the 1915 declaration of independence seriously. College students are notorious jokers, but harmless, as a rule, and the general public was content to believe that the professors were simply taking a lesson from their pupils. But with the entrance of the United States into the world-war, a world of realities, the utter sham of the whole report speedily became apparent, even to the signers. The current report of the association yields to the pressure of the times, and betrays without regret the high principles so courageously announced three years

ago. The old and absurd position that anything which seemed true might and should be proclaimed, without regard for the requirements of prudence, courtesy or common sense, has been abandoned. Out of the mist of words, the professors now rise to the conclusions, cautious if not courageous, that violators of the law "may legitimately suffer deprivation of academic tenure"; and they even unbend so far as to admit that a professor who advocates resistance to the draft-law may be scholastically decapitated. No doubt the entire country, beginning with the Supreme Court of the United States, breathes more freely since the publication of the maganimous admission that an American university professor is not above the law of the land.

No less a force than a world-war was required to jolt these dwellers in academic and intellectual shadows from their Nirvana of sublimated nonsense into an attitude in which the elements of common sense are not entirely rejected. Having vindicated the majesty of the civil law, will our intellectual leaders now proceed to a higher level? "Academic freedom" no longer justifies the preaching of rebellion against the State in our universities. But what of the law of God? Perhaps the saner atmosphere which war, in spite of its horrors, always brings, may yet teach even our university professors that no rebellion against the law of God, or against that law of his nature known to man independently of revelation, can be justified on the plea of "academic freedom." But as yet that edict has not been promulgated by the American Association of University Professors.

Superstition in the War

ONE of the curious things about the war is the impetus it has given to the practice of superstition. Only the ignorant, it was to have been expected, would be so weak-minded as to have recourse to such absurdity; this however has not been the case, and a not inconsiderable literature has grown up since the outbreak of hostilities, devoted to setting forth the manifold forms in which this world-old folly has been revived. None of the nations has been exempt. Even some Catholics, who through the constant insistence of the Church on the malice of superstition certainly should have known better, have laid themselves open to the danger of contamination. Hence the Church has found it necessary to expose in unequivocal language the folly and the wickedness of this survival of paganism, and to warn its children to have no part in it.

At first sight it would appear incredible that men of the twentieth century should attribute to mere pieces of wood and metal and to set forms of words the power to insure them protection in battle and immunity from disease; but the records of history show that in times of great danger this has been a marked tendency of ill-instructed minds. Barbarous peoples have not been the only ones who have had recourse to foolish measures to ward off physical evils; those addicted to astrology naturally did the same; and even the intelligent Greeks and the hard-headed Romans were not above such practices. That those present-day soldiers who are without a sure moral and religious anchorage should have fallen into superstition is not altogether surprising. The wonder is that any Catholics should have been tempted to be guilty of it.

Superstition, as it appears on the war-fronts, manifests itself mainly in attributing to the use of charms and to the repetition of set formulas of prayer an infallible efficacy to ward off wounds and to prevent sickness and death. The Church would be the last to discountenance the saying of prayers with the view of invoking Divine protection, provided they were said with reliance on God's providence, with abandonment to His will, and with the realization that no set form of words has an unfailing power to obtain temporal favors. God has never promised any such certain and absolute efficacy. Yet this is precisely the efficacy attributed to the formularies in use, as if compulsion were put on God by this means to grant such requests, whether He wills to do so or not. The use of such prayers in such a spirit, even when they are not in themselves heterodox, is superstitious and sinful.

True, the Church approves the wearing of images and medals, blessed for a set purpose, provided they be recognized to have in themselves no supernatural efficacy. If they be used as a mark of devotion to the Saints or Our Lady or Christ Himself, as an indication of interior love or an outward mark of loyalty, as reminders to live the life consonant with the wearing of such things, as a sort of silent invocation for the intercession of those dear to God, and as freighted with the impetratory power of the Church; their use is not blameworthy but laudable. Superstition creeps in, when to the mere wearing of a piece of metal or cloth is attributed infallible protection against physical evil. Such power does not reside in these things by their nature, it is not communicated to them by God. Strangely enough, people realize this. From whom then do they expect protection—from the devil? Perhaps. But be this as it may, the practice is entirely wrong and silly.

A Methodist Bishop in Camp

THE Methodist Bishop, Charles Bayard Mitchell, according to his own account in the *Northwestern Christian Advocate,* has recently spent a month in three of our camps in the Southeast, preaching in the Y. M. C. A. huts to Protestants, Catholics and Jews, and bringing Christianity for the first time to the Catholic soldier-boys. This is a delightful revelation. Some nights, he tells us, he addressed as many "Roman" Catholics as Protestants, and then adds the enlightening information:

> The Catholics gather in the Young Men's Christian Association buildings, receive the khaki-bound copy of the New Testament, and rejoice for the first time in the possession of a portion of the Word of God. They are hearing for the first time, many of them, the preaching of the Gospel, and are deeply interested in the strange, new preaching which insists that there must be a

vital relation between creed and conduct. They are learning the inconsistency of coming away from Mass, where their knees knelt before the sacred symbol, and at once returning to their gambling and their profanity.

What a wonderful discovery! Catholics who have never heard the Gospel! Yet it is read and preached on every Sunday, in every Catholic church throughout the land, perhaps from six to eight times or oftener at the successive Masses. More wonderful still, it was left for the apostolic Bishop, during his campaign of proselyting in our American camps, to discover that many of the children of the Faith "for the first time" heard from his lips the "strange, new preaching" of an actual relation between creed and conduct. Catholics, it appears, are wont to rise from their superstitious worship of a "symbol" to go out straightway and indulge to their heart's delight in "gambling and profanity." Yet the most serious difficulty that many find in embracing the Catholic religion is the stern insistence of the Church upon the absolute conformity of their lives with her teaching. As for the distribution of copies of portions of the Sacred Scriptures, Bishop Mitchell has apparently never heard of the khaki-bound Catholic version of the New Testament, which the Church is doing her best to distribute among her Catholic soldiers.

The time has come when in the name of patriotism, if not in the name of truth and religion, an end should be put to such offensive and insulting language. Neither Christianity nor the war can profit from a campaign of slander, carried on in the midst of the greatest cataclysm of history. For the honor of Methodism, or denominationalism of whatever kind, such un-American and unchristian methods should be discontinued. It is ridiculous to represent the great Catholic Church, whose history dates back to the days of Christ and whose teaching is drawn exclusively from the authentic Gospels and the Apostolic traditions, as a pagan superstition, whose worshipers kneel before a symbol, whose doctrine has no relation to morality, and whose teaching abhors the Gospel as the owlet the light of day. Why will Protestant editors continue to print in their journals such offensive, absurd and insulting slanders, whether due to mere ignorance or prompted by a false and brutal bigotry?

But there is a practical lesson for Catholics. Protestant proselytism in our camps is presented as an avowed fact. It was under the auspices of the National War Council of the Young Men's Christian Association that this man was introduced to our soldiers. We are glad to recognize the many courtesies received from the Y. M. C. A., without which Catholic chaplains would often have found themselves in sore distress, but apparently there are serious dangers to be guarded against, such, for instance, as those disclosed by the ranting Bishop. Hence the great need of providing Catholic chaplains, of promoting the efforts of the Knights of Columbus, and of stationing Catholic representatives everywhere among our Catholic soldiers, that they may not be deprived of their highest inheritance at the very time they are preparing to offer for their country the supreme sacrifices that war may demand of them.

"The Overzeal of Latin Catholics"

THE Boston *Evening Transcript's* highly vagarious "Churchman Afield" has lately been rambling even more deviously than usual, for he tells us that "Leaders in the Church of England and in the Episcopal Church in the United States are taking steps to bring about a reduction of the days, forty [of Lent] not counting Sundays, to fourteen, including Sundays." The introduction of our exceedingly inconvenient forty-day Lent was due, it seems, "to the overzeal of Latin Catholics in an attempt to make the whole year full of holy days." "When will those trouble-making Latin Catholics," we can hear the *Transcript's* wandering Churchman complain, "ever learn to practise moderation! They are incessantly carrying things too far. They pray too long, they eat too little, they believe too much. It is perfectly clear that fourteen days of Lent are quite sufficient for any one who wishes to keep his health and spirits, but those overzealous Latins perversely protract the doleful period to forty days, because they think they have a high precedent for the practice in the recorded forty-day fasts of Moses, Elias and Christ Himself.

"Those Latin Catholics are certainly an overzealous set. Without question they carry things too far. Why they actually retain in their creed such antiquated doctrines as the necessity of Baptism, the Divinity of Christ, and the eternity of hell, dogmas which we Episcopalians can reject if we please, and still be 'stanch Churchmen'! Worse yet, those overzealous Latins stubbornly refuse to allow a man to have more than one wife at a time, whereas Episcopalianism, inheriting its royal founder's high scorn of Popish narrowness in this trifling matter, graciously permits the 'innocent party' in a divorce case to find another mate. But worst of all those overzealous Latins are hopelessly vulgar and ill-bred. Indeed they are quite impossible. You cannot be 'nice' and be a Romanist too. For among those overzealous Latins there are far too many poor, humble and uneducated folk to make it safe for a person of wealth, birth and breeding to join the Catholic Church. In truth, so lamentably wanting in delicacy and refinement are those overzealous Latins that they actually boast that theirs is above all others the Church of the Poor! How thankful we Episcopalians should be," perhaps the "Churchman Afield" concluded, "that we are so sane and moderate in every respect that we have the saving grace to avoid all excesses in doctrines and devotions, and we are so charmingly comprehensive that all men and women of wealth, family and position, no matter what their belief may be, naturally gravitate to our communion, and find there a chosen company of kindred spirits as unlike as possible to those vulgar, immoderate, overzealous Latins!"

Literature

THE CRITICISM OF POETRY

IMPRESSIONIST criticism, though falling into disrepute, has undoubtedly its interest and its value. If sincere and sane, it may open up new points of view, discover or emphasize disregarded attributes of a poet, and in this way may break the ground or perhaps furnish material for stable criticism. At the very least it may serve to enlighten the present and succeeding generations as to the attitude of our own critics towards poetry and the poets, and give a basis on which to estimate the literary instincts of the age.

The historical criticism of poetry has many sides and on every side merits the study lavished upon it. What, for instance, could seem more attractive to a generation like our own that has faith in its own potentialities than to trace the growth of poetry stage by stage, as it progressed towards perfection in the past? To a self-conscious generation like our own what is more fascinating than to diagnose the influence of artist upon succeeding artist—or to a practical and political generation than to connect the poet with the practical and political aspect of his times? This is the ambition of the historical critic. So also to discover the true character of the poet, often disguised rather than revealed in his verses, to unravel allusions deliberately concealed, and in general to reach beneath the actual content of the poem to a meaning and a value that are discoverable only by extrinsic research. Such historical criticism of Spenser occupies a large part of Mr. Herbert Ellsworth Cory's "Spenser, a Critical Study" (University of California Press), and we wish to make it plain that we have nothing but admiration for so scholarly a contribution to the knowledge of the great Elizabethan.

But it does seem to the writer to be important to draw a distinction between such historical criticism as this and the criticism of absolute poetry itself, which is an entirely different matter. It is one thing to study the poet and another thing to study his poetry. It is one thing to determine a poet's indebtedness to preceding and his effect upon succeeding poets, and another thing entirely to evaluate his work as a contribution to the world's literature. It is one thing, again, to bring to the surface what lay hidden in the inner consciousness of the poet when he wrote this or that satire or panegyric, and another to interpret what the poet actually expresses in his composition. Both are legitimate fields of study, but the latter alone is the proper criticism of objective poetry. Thus, it implies an insight into the mind of Robert Browning to know that he was thinking of Wordsworth when he wrote "The Lost Leader," or that he was girding at Cardinal Wiseman in "Bishop Blougram's Apology," but neither fact is inherent in the poetry itself. Such interest is quite external to the noble satire of the one and the acute analysis of the other. In the same way, to identify, with whatever circumstantial and extrinsic evidence, the characters of "The Shepherds' Calendar," or to demonstrate that Spenser, instead of being a flatterer, jeopardized his own position by running foul of Elizabeth's plans, as Mr. Cory does, is to make a contribution to the history of Spenser's character and sympathies, but cannot properly be said to increase or diminish the glory of Spenser's poetry. Any work of art depends for its value on what it expresses of itself, and not on anything gathered from without, just as it does not affect the poetic worth of Hamlet or Macbeth to prove that they were written by Bacon instead of Shakespeare. Mr. Cory himself remarks in one place that a sincere lover may write insincere love-poetry, and the reverse, though more unusual, is also possible. But in either case the strict poetical question is not whether the poet himself was sincere or insincere, but whether his poetry was one or the other. This is the only vital question when we set out to criticize poetry as an objective art-production.

A kindred consideration is this. Spenser himself in the preface to "The Fairie Queene" expounds in outline the meaning of his allegory; and the author of the "Critical Study" adds to the exposition the further idea that in its composition Spenser was haunted by a vision of an ideal England which he hoped to bring to partial realization. Now such interpretation, we claim, depends for its validity upon one question, viz., whether the reader recognizes in the poem itself the accomplishment of these intentions of the poet. If he does not, but if he must needs constantly refer to the preface in order to remind himself that Arthur symbolizes "Magnificance" and the rest, or if even in spite of himself he is so preoccupied with the glittering pageantry that he must pause from the text and make a conscious effort to recall the interpretation thereof, then the interpretation, however authentic or however supported by data, is not a criticism of the poem, but of the poet and his aims. But these aims, not being adequately expressed, are as irrelevant to the poetry as the title affixed to a futuristic painting. It is not what the poet aims at, but what he achieves that concerns the critic of poetry.

Furthermore, it is not what he says to his own contemporaries but his message to the universal heart of mankind. Many historical critics of our day insist so vehemently upon the poet being representative of his age that we are prone to assume it to be an essential ingredient of greatness. Indeed we have heard the principle asserted unblushingly. The contrary would be a truer canon. It would be safer to say that the greater the poet is, the less he represents his age. The greatness of Homer lies not in his portrayal of the customs and thoughts of Homeric civilization, but rather in the fact that, rising above the local and the temporary, he strikes chord after chord of emotion that have found an echo in the heart of every generation for three thousand years. And the interest we find in Spenser's poetry is not that he idolizes Elizabeth, nor that he fears Catholicism and abominates Puritanism, or indulges in any other fanaticism peculiar to his day. These things claim the attention of the historian. The lover of poetry sees rather that the poet expressed more sincerely or more gloriously than others have done loyalty, patriotism and whatever other ideals the whole world can sympathize with. The lover of poetry asks whether he has realized with truth and vividness the identity between Elizabeth and the Fairie Queene, and whether he has made this identity visible in his representation. These and similar considerations, and not the historical aspects of the poet, are what determine the rank of Spenser among the poets of the world.

And so it is that we do not care in the least that the poem suited the tastes of its own day, nor yet that it suits the tastes of ours. Mr. Cory pardons the incoherence of Spenser because of the immensity of his conception; Dryden might well have blamed the immensity of the conception because it marred the unity of the poem. Both blame and pardon are irrelevant until we can reach some satisfactory theory of relative values. The critical facts are that the design was broad—and the author interprets this design with skill—and, secondly, that the great design was not well grasped or executed. The business of the critic is to set a reasoned value upon these two facts if he can, or else to realize both facts vividly and in full measure, as indeed the author has done, and not to justify the defect nor to minimize the merit in the spirit of an advocate or partisan, the first of which the author has not always succeeded in escaping.

Like the most of modern critics, Mr. Cory is skeptical to the point of timidity of general canons of criticism. Yet it is only

by being cautiously bold in formulating at least tentative principles that we can make a substantial addition to the study of art. The author of this work is well equipped by the range of his information to indulge in a little such audacity. He has brought together an array of critical opinions concerning Spenser ranging from the poet's day to our own. If, instead of adding to these his own judgment, he had correlated the verdict of the centuries and had made an attempt to generalize on the rather safe principle "*Quod semper et ubique et ab omnibus,*" we think that his labor would have been still better spent and his work made more valuable for all time.

From what we have said, it will be gathered, we trust, that, even as it stands the "Critical Study" of Spenser is a valuable treatise for the student of the poet. As a matter of fact, in a volume of nearly 500 pages, the author analyzes and interprets all of the poems in minute detail. In the course of this interpretation he quotes generously from a large number of modern critics, either to substantiate his own point of view or to reprobate theirs. In the very entertaining concluding chapter, which covers more than one hundred pages, he discusses all the important utterances both in prose and verse concerning his subject down to modern times; and finally, after frankly acknowledging himself to be an ardent votary of his poet even from childhood days, he summarizes conveniently his own conclusions which have been dispersed and expanded throughout the volume. This should prove the book to be desirable in any library of literary criticism.

We must add in conclusion that we regret we cannot say as much as this for Mr. Cory as a moralist. His ethical ideas are often vague to the last degree, and seem singularly fluid and fluctuating, and, when we have had the patience to extricate his meaning, they have sometimes proved simply untenable.

F. M. CONNELL, S.J.

REVIEWS

Hearts of Controversy. By ALICE MEYNELL. New York: Charles Scribner's Sons. $1.75.

The six essays in this book are characterized by that rare critical discernment and high distinction of style that always mark Mrs. Meynell's prose. In the opening paper, "Some Thoughts of a Reader of Tennyson," she well says that he certainly *worked* at his verses but that "He makes somewhat too much show of the hiding of his art," and that "He has more imagination than imagery." After separating what was of passing value in Tennyson from what is permanent, Mrs. Meynell reaches the conclusion that

> He is one of the few fountain-head poets of the world. . . . The lovely unbeloved is . . . the matter of his poetry and not its inspiration. . . . He is fresh with the things that others have outworn. . . . His was a new appreciation of nature. . . . He showed the perpetually transfigured landscape in transfiguring words. He is the captain of our dreams. Others have lighted a candle in England, he lit a sun.

In "Dickens as a Man of Letters," this Catholic essayist points out that that great Victorian novelist, though he imagined a larger number of evil people than did Thackeray, had a more eager faith in good ones than his renowned contemporary possessed. In answer to the familiar objection that Dickens did not know how to draw either a gentleman or a lady, Mrs. Meynell instances Cousin Feenix and Esther Summerson as proofs of the contrary, and singles out for special praise his unusual gift of always being able to tell just "what happened," and she then cites numerous apt passages from Dickens' works to show how infallibly he does it. Finally she maintains that pages penned by the author of "Nicholas Nickleby," notwithstanding frequent assertions to the contrary, can "be parsed as strictly as any man's" and that "His grammar is not only good but strong." In her paper on "Swinburne's Lyrical Poetry" the author convicts that singer, who laid himself out "to delight and seduce," of having "a perfervid fancy rather than an imagination," of being "a poet with puny passions, a poet with no more than the momentary and impulsive sincerity of an infirm soul, a poet with small intellect." The essay on "Charlotte and Emily Brontë" calls the reader's attention to those writers' remarkable genius for selecting the exact word that was required to express their thought perfectly, and to the striking vividness of the images they could call up, as when Charlotte wrote: "I looked at my love; it shivered in my heart like a suffering child in a cold cradle." The two concluding papers in the volume, "Charmian" and "The Century of Moderation," will make the admirer of Mrs. Meynell's prose regret keenly that they are so short. W. D.

The Expansion of Europe. By RAMSAY MUIR. Boston: Houghton Mifflin Co. $1.00.

This book is the second in a series of three, in which the author, who is Professor of Modern History in the University of Manchester, has made an interesting effort to interpret and unify the theoretical principles of political philosophy which must govern the world after the war. From a wide study of the colonization by which Western civilization has spread since 1492, he comes to the conclusion that the world has now at last really been made one by that civilization and that no theory is tenable that does not take in the whole world as one society, a striking return by induction to the position that three centuries ago Suarez enunciated a priori. ("*De Leg.*" II, ch. 19, s. 9). Thus he defines the true imperialism as one that preserves ancient civilizations intact until they have become sufficiently modified to receive self-government; that gives its subject backward peoples the reign of law; that gives its settlers of European tradition, the fullest self-government, and a complete encouragement to national unity. These principles are gained by a study of the oldest and most experienced colonizing nations, France and England, who followed them, not as a theory and an ideal, and not without failures now and again, but as a fact and a practice.

To this doctrine that the function of a ruling power is that of a trustee on behalf of its subjects and on behalf of civilization, is opposed the doctrine of power, "the doctrine that the highest duty of every State is to aim at the extension of its own power, and before this duty every other consideration must give way." This latter is illustrated by the practice of Germany in her African colonies, especially among the Hereros. Thus from what in the past has been a successful and beneficial colonial policy the author erects a political theory for the world to be governed by in the future. It is, on the whole, a valuable and acceptable one, and yet at bottom it is after all a sort of higher utilitarianism. St. Thomas long ago supplied for such a theory the only reasonable and permanent foundation, the eternal and natural law. ("*Summa,*" 1 2, qq. XC-XCV).

Again the book would also gain by a wider and deeper study of Latin America, whose present state, where it is disappointing, is not due, as is here implied, to the failure of Spain and Portugal, which really held a higher form of the trustee-theory, (Francisco Vittoria, "*De Indis Prior,*" Tom. I, p. 358, ed. Lyons, 1557), but to the short-sighted and selfish machinations of Freemasonry. A perusal of the actual Bull "*Inter Cœtera*" will convince Mr. Muir that Alexander VI did not in the interests of Spain and Portugal close the seas against all other nations, but merely gave an arbitral decision imposing no obligation beyond those two alone. Besides it was merely a diplomatic document, with no reference to orthodoxy, as the author implies. The book has several good maps. J. W. P.

BOOKS AND AUTHORS

The spring number of the *Catholic Convert* begins with a ood paper by Dr. James J. Walsh on "American Physician Converts," in which he cites the case of Dr. Thomas Dwight, Dr. Thomas Addis Emmet and Dr. Horatio Storer, all leaders n their profession, to prove that stanch Catholicism and minence in medicine and surgery are by no means incompatible. R. J. Walker, M. A., writes that the British Empire with its 3,000,000 Catholics may now claim to rank in a certain sense s a Catholic Power, for "Wherever the British flag flies, the Roman Catholic Church enjoys at least that minor degree of egal establishment which consists in complete recognition by he State, the right to hold property, the right to unhampered liberty of worship, and the right to proselytize without let or indrance." Miss Eva Dorsey Carr continues her interesting ccount of the way she became a Catholic, Mr. Harry Wilson ells "The Story of Mary of the Cafeteria and How She Was Brought into the Church," and Father Scott has a convincing aper on "The Hand of God in the Church."

The March *Catholic World* offers its readers an attractive able of contents. Theodore Maynard opens the number with paper on "The Guild Idea." George Nauman Shuster follows with an article on "The Ancient Vision and the Newer Needs," which is an examination of Emerson's philosophy, Joseph V. McKee has a strong exposition of the perils of Woman and Child Labor Under War Conditions," calls attention to the grave mistakes in this matter the European nations now see they have made and shows that we are guilty of similar follies over here. Brother Leo writes about "Jane Austen and the Comic Spirit," Katherine Brégy about "Aspects of Recent Drama in English," paying special attention to Stephen Phillips' plays. Moorhouse I. X. Millar, S.J., has a thoughtful article on "Carlyle and the Nineteenth Century," Mary G. Segar finds "Echoes of the Canticle of Canticles in Medieval Literature," Edmund T. Shanahan, S.T.D., examines "St. Matthew and the Parousia," Charles F. Aiken, S.T.D., writes on "The Myth of Soulless Woman," Joseph Francis Wickham on "The Glory of Padua" and Francis P. Donnelly, S.J., and Caroline Giltinan each contribute a poem to the number.

"Marching on Tanga" (Dutton, $1.50), by F. Brett Young, s an unusual war-book. First of all, the scenes it portrays are located in East Africa; and then, although a twice-torpedoed book, written by its author during his convalescence from serious wounds, it bears none of the marks of disconnectedness that characterize so many of the war-chronicles which are turned out every month, but is a well-written book. However that very fact gives the work an impression of unreality. For it is incredible that anyone, while struggling across the pest-ridden swamps, or crawling through the tangled bush, of southern Africa, could have indulged in the poetical musings which fill every page. If he had such thoughts he could not remember them so accurately after long weeks of the resulting exhaustion and fever.——"The Great Crime and Its Moral" (Hodder & Stoughton, London, 6/), by J. S. Wildmore, is a summary of the indictment against Germany and the Central Powers. It has confined in brief all the important evidence which goes to convict these nations of guilt in the inception, precipitation and brutal conduct of the war. The harrowing recital of the atrocities perpetrated by the invading armies in their occupation of Belgium, France and the East reads like a chapter from the life of Genghis Khan, and by comparison makes Attila somewhat of a philanthropist. The moral is evident.

EDUCATION

Not German, but Germanism

THE most drastic action of its kind yet taken by any American commonwealth is set forth in the sweeping resolution just made by the North Dakota State Board of Education ruling that the teaching of the German language shall be discontinued in all public schools of that State after July 1, 1918. Many city boards in other States have, as a result of the war, already given orders that the compulsory study of German be discontinued, and in some localities the teaching of that language has been informally abandoned, by choice, but this is the first instance in which a State Board actually removed German from the curriculum.

Is the action of the North Dakota Board wise and foresighted? Of the motive, there can be no question. In the final resolution the question must be granted to be local: there may be conditions in North Dakota which demand such legislation. But generally speaking, are we not in danger of going to harmful extremes in matters of this kind?

The Value of the Language

THE point we must keep in sight is this: that it is not German, that is, the teaching of the German language, to which we as a people object, and which we have a certain reason to fear, but the teaching of Germanism in our schools. As far as the language itself is concerned, it has and will have its intrinsic value. No matter how completely the German military power is beaten in this war, and no matter how severely it is made to suffer for its crimes, the German tongue will continue to be spoken, and will continue to be the key to one of the world's great literatures. In view of that, we will be only biting off our nose to spite our face in altogether dropping it. Of course, no one argues that German will ever become an international medium, such as French. The experiences of American travelers in Europe have demonstrated that; for we who have had our German in high school or college, and have gone abroad, have found ourselves able to use that German in Germany only. Had we been given French instead, we could not only have gone with ease through the Latin countries of the Continent, but even in Germany it would have served us almost as well as did our halting school-book command of *Deutsch*. As far as utility is concerned, it would indeed be better for us to teach French and Spanish in our schools. But this does not invalidate the literary value of German. Scholars will continue to be interested in the language, however it may fall short of other foreign tongues as an international and commercial medium of exchange.

Why the Outcry?

WHY then the outcry against the teaching of German in our schools? Is it pure jingoism? Is it a case of losing our heads? Have we permitted the passions of war to lead us to extremes that we shall yet regret?

It is not altogether jingoism, nor perfervid patriotism. There is a basis for the alarm against the teaching of German in American schools; and it is this basis that we must discover in order to discuss the question with clear heads. The true reason for the opposition against German in the schools, whether that opposition expresses itself merely in a personal dropping of the study or in such drastic action as that just taken in North Dakota, is simple. The teaching of the German language has been, and is being, utilized as a medium of propaganda by those who rank Teutonic ideals above the ideals of America. German in our schools has become too often "Germanism," the inculcating of a *kultur* alien and antagonistic to American principles. This is true of our public schools, as investigation has plainly shown.

In regard to these schools, the investigations of the Public Safety Commission of Minnesota, for an example, recently

revealed these facts: Two hundred schools in that State are at present using German, in whole or in part, as a medium of instruction. Ten thousand children in the Commonwealth of Minnesota are being brought up practically as aliens, with more familiarity with the language of Germany than the language of their own country. This does not mean that the children in these schools are merely "learning German." It means that they are being taught in German, that they are being shaped and molded into German, and not American, citizens.

Disquieting Facts

THIS is the record of but one State, and a State bordering closely enough on North Dakota to throw some light, perhaps, on the action of the Board of Education of the latter place. And what of the rest of the country? A survey of the question, made recently by the Bureau of Education at Washington, and relating particularly to studies below the seventh grade, reveals the fact that in nineteen cities having a population of 25,000 or more the teaching of foreign languages prevails; and of these nineteen, twelve are wholly given over to German. In a few cities, Cincinnati among the number, German is taught in all the grades of the elementary schools, and this has been done for over forty years.

Is there anything in these figures to cause us alarm? There would not be, did all this mean merely the study of a foreign language, as an accomplishment, but the facts show that it means far more. The facts that the war has disclosed are disquieting. They are plainly these: that in communities where German is in common use, and not only taught, but utilized as the medium of instruction in all branches of study in the schools, the development of patriotic sentiment and loyal support of the American government has been retarded to a degree that can no longer be countenanced.

An Insidious Danger

BUT does the teaching of German necessarily, and inevitably, connote the teaching of Germanism? We need not dwell on the problem of the German press in America to answer that question, although, in passing, it is impossible for us to blink the fact that the true source of the power of that press, which has done so much already to blind and deceive our fellow-citizens of German blood, has been the so-called German-American school. A glance, rather, at some of the text-books used in those schools will better serve to clear the question. There is one book, for instance, still in use in many of our schools: *Im Vaterland,* a supplementary reader, even the cover of which carries its message to youthful minds, and the frontispiece of which is a portrait of the Kaiser. This book is a genuine implement of the propaganda of Germanism, instead of a mere innocent help in the study of the language of Germany, as it purports to be. Here are some of the doctrines—for they are nothing short of that—insidiously woven into the story it presents of a tour of the Fatherland, the burden of this story being a glorification of every Teutonic institution, custom and principle that can possibly be enumerated:

Germany must have a great army, because it is surrounded by enemies.

Germany is great because of Bismarck's formula of blood and iron.

None of Germany's children love her as much as those who have come to America.

Germans who have left the Fatherland must never forget the German tongue, but must cherish it as the dearest of all gifts; or woe betide them.

O, Germany, of all your children none love you as dearly as we Germans, far from you, across the sea!

This is the sort of thing that is being taught to American children in our schools, and this is but a sample.

Objectionable Texts

ANOTHER is the well-known tale *Höher als Die Kirche* which is German propaganda pure and simple, touching on the question of Alsace-Lorraine, altogether, of course, from the German side. Still others are Manley's *Ein Sommer in Deutschland,* Gronow's *Geschichte und Sage,* Niese's *Aus Danischer Zeit,* Werner's *Heimathlang,* and Prokosch's *Lern und Lesebuch.* These books, and many others like them, contain the propaganda of Germanism to which Americans object.

There may be no question of the loyalty of our schools. But there is a question concerning the teaching of Germanism to our children. The sooner the question is settled the better. The thing cannot be countenanced and must be done away with however our boards of education may manage it.

Charles Phillips.

SOCIOLOGY

The Children's Year

APRIL 6, the anniversary of the entrance of the United States into the world war, marks the beginning of the Children's Year, which is to close on April 6, 1919. During this period the lives of 100,000 of the nation's little ones are to be saved in the welfare drive now inaugurated by the Federal Children's Bureau. Each State has been assigned its definite quota of lives to be fostered in the course of the year. State councils of defense and State women's committees are called upon to assume responsibility for the State quotas which have been officially assigned. They are as follows:

	Population under five 1910 census	*Quota of lives to be saved*
Total	10,631,364	100,000
Maine	71,845	676
New Hampshire	39,581	372
Vermont	34,171	321
Massachusetts	328,886	3,094
Rhode Island	54,098	509
Connecticut	112,244	1,056
New York	898,927	8,455
New Jersey	266,942	2,511
Pennsylvania	884,270	8,318
Ohio	479,475	4,510
Indiana	275,524	2,592
Illinois	597,989	5,625
Michigan	298,554	2,808
Wisconsin	256,171	2,410
Minnesota	226,840	2,134
Iowa	236,063	2,220
Missouri	360,503	3,391
North Dakota	82,399	775
South Dakota	73,489	691
Nebraska	140,096	1,318
Kansas	191,519	1,802
Delaware	20,045	188
Maryland	137,714	1,295
District of Columbia	26,669	251
Virginia	268,825	2,529
West Virginia	169,118	1,591
North Carolina	332,792	3,130
South Carolina	228,459	2,149
Georgia	376,641	3,543
Florida	96,956	912
Kentucky	294,503	2,770
Tennessee	294,591	2,771
Alabama	311,716	2,932
Mississippi	259,661	2,442
Arkansas	230,701	2,170
Louisiana	224,069	2,108
Oklahoma	241,904	2,275
Texas	538,984	5,070
Montana	38,323	360
Idaho	40,444	380
Wyoming	15,331	144
Colorado	82,562	777
New Mexico	45,285	425
Arizona	24,778	233
Utah	52,698	496

Nevada	6,383	60
Washington	108,756	1,023
Oregon	60,211	566
California	193,659	1,822

The saving of these 100,000 lives is only part of the complete ogram which includes the welfare of the 30,000,000 children der fifteen years in the United States.

Defect in the Apportionment

The apportionment, it may be noticed, has been made on the sis of the population under five according to the 1910 census, thout taking into account the varying death rates in the dif- ent States. The period under five years is regarded as particu- ly hazardous, and hence the efforts of the campaign are ected mainly to the salvage of children at this stage of life. nce the registration both of deaths and births of infants has en seriously deficient in a large number of the States, it fol- vs that a high mark may be set for some States which have eady a low death rate, and a very moderate mark for other ctions of the country where the death rate has been excessively gh. But this inequality is unavoidable. "If the registration of ths and deaths were complete in all the States," says the ildren's Bureau, "an apportionment of quotas of the 100,000 es to be preserved by the various States could be made upon different basis."

Why 100,000?

It is the common conviction of public health authorities that e-half the deaths of infants in our country are easily preventa- . At present 300,000 children under five years of age die each ar. Not only could the lives of the 150,000 children thus lost ring the past year have been saved, if babies were well born d well cared for, but medical authorities furthermore assure that the death of most of the 150,000 mothers who died during e course of that same year could equally well have been pre- nted. It is clear, moreover, that in saving the lives of the ildren the mothers will likewise be better provided for and ore carefully protected. In view of these figures the Children's reau believes that it is not asking too much in demanding the scue of 100,000 infants during the coming year, in spite of the thdrawal of a large proportion of doctors and nurses for war rvice.

Not only is it the purpose of the Bureau to prevent the un- cessary deaths of so many thousands of our little ones, but it ould also preserve them in better health. It is well known that e examinations of the conscripts have resulted in a consider- le number of rejections because of physical defects. Many of ese, the Bureau believes, could have been remedied in infancy in early childhood, had they then been recognized.

Example of England and New Zealand

Very interesting facts in regard to possibilities of preserving ild life are revealed in the report of the Chief Medical Officer the Local Government Board for England and Wales, pub- hed in 1917. It enables us to compare the number of infants each district who died during the years 1916 and 1917. While e general confusion of the first year of the war resulted in a rge increase in infant mortality, there was an actual lowering in e death rate during the second year of the war, far below that hich had obtained previous to war itself. This result was due the financial aid granted to the various sanitary districts and the policy of securing health visitors for every mother and by, establishing health centers for consultation and providing spital care for sick mothers and babies.

The strongest argument, however, is drawn from the New aland statistics, which show that the rate of infant mortality s steadily decreased in spite of the war and is now almost actly half the rate for the registration area of the United ates. This implies that one baby in twenty dies in New Zealand hereas one baby in ten dies in the United States.

Methods Proposed

The methods by which it is proposed to save the lives of the children are thus briefly summarized by the Children's Bureau:

(1) The registration of births so that there may be an immediate record of every child born; and nursing and medical skill may be provided wherever family income does not permit its being secured independently.

(2) For every mother prenatal care, necessary care of doctor and public nurse at confinement, and after care.

(3) Children's conferences where well babies can be taken periodically to be weighed and examined, and clinics where sick children may be given medical advice.

(4) The organization of State and city divisions or bureaus of child hygiene.

(5) The guarding of the milk supply, that every child may have his quota of clean, pure milk.

(6) An income making possible decent living standards.

The Children's Year is to be inaugurated by a nation-wide weighing and measuring of babies and children of pre-school age, to be concluded within the first sixty days. It is maintained that weight and height constitute in general a fair standard of development. The records will all be gathered and tabulated by the Bureau.

The Moral Aspect

An aspect which the Children's Bureau overlooks, and which is the most vital of all, is that which concerns the religious influences which alone can restrain the vices and self-indulgence of countless mothers. Aside from the pagan refusal on the part of many women to bear the burdens of motherhood, and the vicious doctrines of birth control, which are likely to be urged with a particular insistence during a campaign like the present, there is the further fact that the purity and religious habits of mothers constitute a physical safeguard for their children. If the child is to be truly well born it should be born of a mother in whom the observance of the law of God has created a sweet harmony between the faculties of soul and body, where sense is subject to reason, and reason bows to faith. In this and in no other way shall we secure for our children their full heritage, physically and intellectually no less than morally. Yet religion, though the most important, is evidently not the only consideration. It presumes that all purely natural precautions are likewise taken. But the perfection of physical well-being can exist only in a chaste and God-fearing generation.

Our Duty as Catholics

The object of the present article is merely to offer a general statement of the facts connected with the present campaign, its purpose, reason and methods, without attempting any discussion. Whatever the results may be, it is well for Catholics to learn the lesson of the needless loss of so many lives of both mothers and children. Every effort should be made within each parish to prevent this wastage and detriment to Church and nation. As Catholics we shall need in the future all the strength of our young manhood and womanhood for the promotion of the great interests of God. It is no slight contribution to the Catholic apostolate to aid in multiplying the possible workers in the vineyard of the Lord, and it is high time that we assume a far more serious attitude towards our apostolic mission in the world. As citizens and patriots we know that we can render no better service to the land of our birth or adoption than to give to it the greatest number possible of true Catholic citizens. Their loyalty to God will be the surest pledge of their intense loyalty to the Stars and the Stripes, wherever they may wave.

J. H.

NOTE AND COMMENT

Navy and Militia Chaplains

A COMPLETE list of chaplains in the navy, showing their rank, denomination and present duty, including the acting chaplains and those in the naval militia and the naval reserve,

is printed in a recent number of the *Official Bulletin* issued weekly by the Committee on Public Information. There are twenty-two navy chaplains, the majority of them ranking as captains. Four are Catholics, of whom two rank as captains and two as lieutenants, junior grade. The acting chaplains of the navy number seventy-nine, the rank in every instance being that of lieutenant, junior grade. Twenty of these are Catholics. The naval militia chaplains are ten in all, eight of them belonging to the Protestant Episcopal Church. There is no Catholic priest on this list. Of the eleven naval reserve chaplains one is a Catholic priest with the rank of lieutenant, junior grade. The grand total in all branches is 122, including twenty-five Catholics.

New York Catholic War Fund

THE Knights of Columbus drive in the archdiocese of New York aims at collecting between $2,000,000 and $3,000,000 during the week beginning March 17. Outlining the purpose of the fund Cardinal Farley says:

> We are asking the people of the Archdiocese of New York, Protestant, Jew and Catholic, for this money. We are asking it to finance extensive religious and social work in our army and navy stations. We shall not for one moment conceal the fact that we seek this money as Catholics, and that our first aim is to protect the faith and morals of our Catholic soldiers and sailors. The material comforts, the social and recreational facilities which we supply will be at the service of every man in the army and navy, but our chief concern in undertaking this work is the spiritual welfare of the sons of Holy Church.
>
> Gentlemen, we have a right and a just claim to public support in this movement. Our right and our claim are based upon the fact that the great Church which we represent is the strongest and most enduring defender of this Government. We represent one-third of the population of this great city, and we confidently assert that in every contribution of service to the nation from New York, one-third at least has been Catholic.

To assure to the Knights of Columbus the entire sum desired from the archdiocese for their magnificent work each parish is asked to collect a stipulated amount. The Knights of Columbus war budget up to December 1 of the present year calls for an expenditure of $7,500,000. Of this sum approximately $4,500,000 is to be provided for overseas activities, $1,000,000 for construction, equipment and maintenance of buildings in camps, and $1,000,000 for the support of chaplains and for stationery and incidentals. More than eighty buildings have already been constructed in camps and cantonments in this country.

Righteous Patriotism

FOR some time past the editor of a frowsy Methodist journal, the *Christian Advocate,* a paper that has more respect for turgid rhetoric than historical truth, has been yapping vociferously at the Pope because forsooth His Holiness is pro-German. And the humor of it is that the *Advocate's* last yelp had scarcely died away when, according to the New York *Times,* under date of March 8, "the leaders of the New Jersey Methodist Conference" declared "that the courses of study laid down by the commission which maps out the teachings for new ministers of the faith are 'nothing more than another form of German propaganda teachings that have their organization in Germany.'" If Methodists are to be believed the *Advocate* should sell its bark and buy a shovel for the stable at home. This advice becomes all the more necessary in view of these words, spoken recently in the Senate by Senator Gallinger of New Hampshire.

> If there was any soldier on the Union side during the Civil War who was not a good soldier, who has not received a pension, I do not know who he is. He can always find men of his own type, equally poor soldiers, who would swear that they knew that he had been in the hospital at a certain time, whether he was or not—the records did not show it, but they knew it was so—and who would also swear that they knew he had received a shock which affected his hearing during a certain battle, or that something else happened to him; and so all those pension claims, many of which are utterly worthless, have been allowed by the Government, because they were "proved." . . . Why, look at the so-called Methodist Book Concern claim! Just give a moment's thought to that, Senators who were here when that bill was passed. The Methodist Book Concern—I think of Nashville, Tenn.—came in here with a claim of seventy-odd thousand dollars, as I remember, for the occupation of the building that they employed as a publishing house; and it was sworn before the Court of Claims that they were loyal men, every one of them devoted to the Union cause, that there was not a Confederate among them. It was further testified upon the authority of a very distinguished man that that claim was so honest that they had not employed any attorney to prosecute it; and upon those representations the claim was passed. But it developed shortly afterwards that in that concern they were printing Hardie's "Military Tactics" for the Confederate Army, and that they were actually making munitions of war also for the Confederate cause; and it further developed that, in place of there being no attorney employed, almost one-half of the amount of that claim went to an attorney, the matter becoming so notorious that the Methodist Church demanded that that money should be returned to the United States, but it was not returned.

In case the *Advocate* cannot find a shovel sufficiently lar and durable for this midden heap, it might be persuaded to co tinue to yap, but not at the Pope.

"Great Secret Orde Opens Attack

AN open manifestation of anti-Catholic propaganda recen occurred before the Maryland Legislature during t House Committee's hearing of two bills aimed at the destru tion of Catholic institutions. They had been introduced Delegate Benjamin Haughey, of Baltimore, at the instance George Waldron, editor of an anti-Catholic paper and natio organizer of the "Great Secret Order of America." Waldr himself spoke before a gallery packed with his followers w vociferously applauded at the signal or desire of their lead The following is in part a description of his address as r ported in the Baltimore *Sun:*

> Waldron began his address with the statement that he intended to make no attack on any religion. Yet, although he spoke nearly an hour the two bills which he was supposed to speak for were scarcely mentioned, except during the last 10 minutes. The rest of the speech was devoted entirely to Catholics at the head of Government bureaus and in other Government positions; Catholics as soldiers in the United States army, fighting abroad or preparing to fight; a Catholic priest at the head of the American Red Cross in Italy so highly praised by the Italian Government; Catholics on the draft boards throughout the country who, Waldron said "were reaching in and grabbing out of the minority such a large number of Catholic soldiers." He was referring to the fact that, while the Catholics comprise only about 15 per cent of the entire population of the country, records show they have at least 35 per cent and probably a greater percentage of the membership of the United States army. This fact seemed to gall Waldron more than anything else, and he drew sinister inferences from it. Although he used it then as a basis for his argument, later in his speech he referred to it as not true.

It is interesting to notice how the very patriotism of Ca olics is already being used against us as a weapon for our u doing. Direct attacks were made upon Cardinal Gibbons, t Vincent de Paul Society and St. Mary's Industrial School. T purpose of the lobbyists was to withdraw all State aid fr Catholic institutions. "The Roman Catholic government," w the insane charge of the anti-Catholic clique, "is the great graft in the State of Maryland." On the previous day anoth bill had been hotly debated which was described even by an ind nant Masonic Delegate as "Only one of a series of bills whi have been introduced here aiming blows at the Catholics."

AMERICA

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Chronicle

The War.—In the sectors northwest of Toul and east of Lunéville the American troops successfully raided the enemy trenches, on two occasions reaching the German second and third line. They also destroyed a large supply of gas projectors which had been discovered by their aeroplanes. All through the week the enemy kept up a series of powerful attacks on the British lines in the Ypres sector around Armentières, while his artillery was active south of St. Quentin, north of the Scarpe, and along the British front between Hill 70, north of Lens and Festubert, southeast and east of Messines, east and northeast of Ypres, and in the neighborhood of Vierstraat south of Ypres. A large German raiding party attacking positions of the Portuguese troops near Laventie was caught on the front and flanks by machine fire and suffered heavy casualties. In the Champagne region west of Mont Carnillet, the French regained the trenches which the Germans had won from them on March 1. At the same time French detachments penetrated the enemy lines at Mont Blond and returned with some prisoners. Almost at the same hour French infantry were driving off German attack on their positions at Massiges. General Pétain's forces advanced half a mile on a wide front at Malancourt, in the Verdun sector on the west bank of the Meuse. According to Berlin dispatches reporting movements from the front of the German Crown Prince, an extremely violent fire was directed against the German positions north and northeast of Prosnes, while a strong French party advanced on a wide front but succeeded only in obtaining a footing in the foremost German trenches west of the Thuizy-Naury road. In Palestine, attacking over an eleven-mile front on the coastal section, British troops, on March 13, advanced to an average depth of three miles, taking several villages on either side of the Wadi Abuledja and Wadi Deir Ballut. North and east of the Jerusalem-Nablus road the British are still making steady advance.

Bulletin, Mar. 11, p.m.-Mar. 18, a.m.

On March 11, the President addressed a message of sympathy to the Russian people through the all-Russian Congress of Soviets, which was to meet on March 12 in Moscow, to indorse or reject the treaty made with the Central Powers by the Russian delegates to the recent peace conference at Brest-Litovsk. The text of the President's message is as follows:

The President and Russia

> May I not take advantage of the meeting of the Congress of the Soviets to express the sincere sympathy which the people of the United States feel for the Russian people at this moment when the German power has been thrust in to interrupt and turn back the whole struggle for freedom and substitute the wishes of Germany for the purpose of the people of Russia?
>
> Although the Government of the United States is, unhappily, not now in a position to render the direct and effective aid it would wish to render, I beg to assure the people of Russia through the Congress that it will avail itself of every opportunity to secure for Russia once more complete sovereignty and independence in her own affairs and full restoration to her great role in the life of Europe and the modern world.
>
> The whole heart of the people of the United States is with the people of Russia in the attempt to free themselves forever from autocratic government and become the masters of their own life.

The message was telegraphed to the American Consul at Moscow for delivery to the congress.

The appeal of the message was warmly received by the American press. "It expressed," says the New York *Tribune*, "... the heart feeling of one free people for another." The New York *World* asks: "Can history produce a greater example of patience shown by one nation toward another?" The New York *Evening Post* says: "Certainly President Wilson never showed more clearly his trust in moral force." As to the interpretation to be given to the message there is a wide divergence of opinion. The New York *Times* looks upon it as a step taken by the President to counteract any feeling that might have been aroused in Russia against the Allies. The New York *Sun* thinks that it virtually pledges the United States to "rescue Russian sovereignty from German clutches before ending the world war." The New York *Herald* says that the message makes it clear that the

The Press and the Message

President does not share the view of the Entente Powers that the Russian people are incapable of administering the affairs of their own country. The New York *Tribune* says that if the words of the message mean anything, they mean "that this government would like to offer military support to Russia." According to the New York *American*, "The President's message to the Russian Soviets is a practical recognition of the Bolsheviki Government." The more common view among influential papers in the American press seems to be that the message is addressed not so much to the Bolshevist Government as to the Russian people. The Congress of Soviets expressed its appreciation of the Presidential message in the following resolution:

> The all-Russian Congress of Soviets expresses its appreciation to the American people and, first of all, the laboring and exploited classes in the United States for the message sent by President Wilson to the Congress of Soviets, in this time when the Russian Socialist Soviet Republic is living through most difficult trials.
>
> The Russian Republic uses the occasion of the message from President Wilson to express to all peoples who are dying and suffering from the horrors of this imperialistic war its warm sympathy and firm conviction that the happy time is near when the laboring masses in all bourgeois countries will throw off the capitalist yoke and establish a Socialist state of society, which is the only one capable of assuring a permanent and just peace as well as the culture and well-being of all who toil.

Two days after the message of the President to the Soviets, German troops entered Odessa. When the Central Powers signed the treaty of peace with the Ukraine Rada on February 9 they purposely left the southern boundary of the new State indefinite. The Ukrainians, or Ruthenians, themselves have always claimed the Black Sea littoral, whose chief city is Odessa, one of the great commercial ports of the world. Nearly a month later, March 9, the preliminary peace treaty forced upon Rumania contained a clause binding Rumania to allow the transport of German troops through Moldavia and Bessarabia to Odessa. A few days later, the German press announced that Germany had acquired a direct route by way of Russia to Persia and Afghanistan. For across the Black Sea, 600 miles southeast of Odessa is Trebizond, wrested from the Turks by the Russian Caucasus army in the spring of 1916, but recovered from the Russians a few weeks ago by the Turks. Trebizond is one of the starting points of the great caravan routes leading into Persia and through Persia via Teheran, Yezd and Irman into Afghanistan, the western bulwark of India. Before the war the annual exports of Odessa were more than $50,000,000, sixty-five per cent of it being grain. Odessa has a population of about half a million. Since the capture of Odessa the Germans have occupied Nikolayev.

Germany and Russia

On March 14, the day after the Germans entered Odessa, the All-Russian Congress of Soviets, meeting at Moscow, by a vote of 453 to 30, decided to ratify the Brest-Litovsk treaty with the Central Powers. In view of the repeated violations by both the Germans and the Russians of the line of demarcation fixed for the Pskov front, the Germans demanded the establishment of a new line ten versts east of the present Russian position. Germany claimed that the change was necessary to strengthen her strategic position. The Caucasus Government issued a statement in which it refused to indorse the Brest-Litovsk treaty, which cedes Kars, Batoum and Ardahan to Turkey, and declared that peace with Turkey can only be signed by the Caucasus Government, which has sent its own delegation to Trebizond to discuss its terms. The opening of peace negotiations at Kiev between Russia and the Ukraine was reported in a Vienna dispatch to the *Vossische Zeitung* at Berlin. According to the dispatch, the Ukrainian Rada will soon meet to ratify the peace treaty with the Central Powers.

So far no very definite action has been taken by Japan with regard to the occupation of Siberia. A strong conservative element in Japan, led by such men as Baron Shibusawa, President of the American-Japanese Association, and Yukio Ozaki, leader of the Constitutionalist party, advocates extreme caution. Other supporters of the Japanese Administration point out that the hour of action has not struck. They say that first it is necessary for Russia and the rest of the world to understand that Japan is engaged in no chauvinistic or selfish adventure and desires nothing more than to safeguard the East, assist the Allies, and, if possible, save Russia from German domination, which, according to them, means the mailed fist in the Far East. The Chinese attitude is one of the most serious features. It is recognized that this is China's great opportunity, and Japan is urging the leaders in the north and in the south to settle their differences, form a capable national government at Peking and join Japan and the Allies in guarding the frontiers and helping Russia.

Russia and Japan

Ireland.—On March 13 a striking example of America's interest in Ireland was furnished by the Legislative Committee on Federal Resolutions of the Massachusetts General Assembly, which voted unanimously to report favorably a resolution calling upon Congress to "pass such measures as may be necessary to provide that the right of Ireland to be a free and independent country shall be considered at any peace conference which may be held at the termination of the present war." A few days after Mrs. Sheehy-Skeffington, acting in the name of Sinn Fein and Irish-American organizations with a membership of 750,000, filed with Representative Flood, chairman of the House Committee on Foreign Affairs, an open letter asking that a date be set for a public hearing on the numerous resolutions now pending in Congress on the Irish question. The document read in part as follows:

America and Ireland

t least eight members of the House of Representatives have oduced resolutions on Ireland's claims at the peace confer-e. Almost every issue of the *Congressional Record* contains norials and petitions from Americans of Irish descent urging gress to take up the consideration of the Irish question at time. As representatives of loyal and patriotic organiza-s of Irish-Americans, deeply interested in the achievement a final, just and peaceable settlement of the Irish question, respectfully request the House Committee on Foreign Affairs set a date for a public hearing for

a) Those Representatives whose resolutions on the Irish stion have been referred to your committee for consideration, for

b) The Representatives of responsible and patriotic organiza-s of Americans who have filed petitions with the Speaker he House and with your committee on behalf of those reso-s.

reat Britain, as the President has frequently reminded us, ot our ally but merely our co-belligerent. As he has shown is position on the proposed invasion of Siberia by Japan, attitude toward our co-belligerents is to be defined not by a ne regard for their selfish interests but by eternal principles right and wrong. Upon those principles Ireland's case is ed. Among the "voices of humanity" which are "in the " surely none is more poignant and persistent than the voice hat unhappy island whose fifteen million exiles are among the t devoted sons and daughters of this Republic. On their alf we respectfully ask an early opportunity to be heard.

Among the resolutions pending are those introduced by resentatives McCormick, Gallagher and Mason of nois, McLaughlin and Morin of Pennsylvania, Ken-y of Rhode Island, Cary of Wisconsin and Rankin of ntana.

On March 16, John Dillon, Mr. Redmond's successor eader of the Nationalists, declared that his first task uld be to tell England before the world that her states-

Mr. Dillon's Program

men must cease to talk of a league of nations and give up their pretence of carrying on this war in defense of ll nations, unless she first put her own house in order set free a nation that had for 700 years groaned er her misgovernment. The new leader of the Na-alists has written an open letter to Mr. de Valera in ch he praises the latter's patriotism and expresses a ire that the Sinn Feiners unite with the Nationalists. advocates:

) Irish unity, an alliance between the Sinn Fein forces, the erites, and the Nationalists for their common purpose, the are of Ireland. (2) The self-government of Ireland within British Empire. (3) The endeavor by constitutional means chieve a settlement of the Irish question before the end he war. (4) In the event of failure to obtain such a settle-t, the presentation of Ireland's case to the peace conference. The enlisting of American sympathy in behalf of Ireland.

brilliant writer in the New York *Evening Post* for rch 16 declares that Mr. Dillon's tribute to De Valera ks the end of official tolerance by the Nationalists of species of propaganda which labels as Judas Iscariots Sinn Fein Irishmen. Proceeding, the author points that the new leaders' "essential policy is so to lead Irish people that they will give neither excuse nor vocation for military intervention."

Italy.—Two dispatches sent from Rome by the Associated Press call attention to certain alleged scandals which have taken place in the Italian War Mission. Ac-

The Italian War Mission

cording to the dispatch of March 3:

In a speech on March 2, Senator Marconi urged the Italian Government to adopt energetic measures concerning reported irregularities in purchases made in the United States by the Italian Mission.

The second dispatch has to do with the reports which have been current for several months that pressure was being brought on Marconi to succeed Count Macchi di Cellere as Ambassador and High Commissioner to the United States. Apparently he is reluctant to take the post for reasons which he does not disguise.

Senator Guglielmo Marconi has not yet decided whether he will accept the leadership of the Italian Mission to the United States. The Senator says he is not willing to shoulder certain financial scandals which have arisen.

The members of the Italian War Commission are considerably exercised over these statements.

Belated news is now throwing more light on the famous Article XV. of the secret treaty between England, France, Italy and Russia. The text of the article as pub-

Article XV

lished by the *Isvestia*, a Russian newspaper, is as follows:

France, Great Britain and Russia bind themselves to support Italy in not allowing representatives of the Holy See to undertake diplomatic action relating to the conclusion of peace or to the settlement of questions connected with the war.

When the article was published last December in Russia by the Bolsheviki, and later made its appearance in the press of England and the United States, Italian censorship refused to allow it to be printed in Italian newspapers. Lord Cecil's admission in the House of Commons that the article in question existed and his interpretation of it in the sense that the Pope was to be excluded because peace conditions should be discussed only by belligerents was also suppressed in the Italian press. When Baron Sonnino was questioned about the matter in the Italian Parliament he is reported to have made the following statement:

No secret clause exists in the agreements between Italy and the Allies affirming that France, England and Russia would support Italy's opposition against any step on the part of the diplomatic representatives of the Holy See relating to the conclusion of peace or to the solution of questions connected with the war.

On February 13 M. Bevione read the convention, as published by the Bolsheviki, in the Italian Chamber, and Baron Sonnino took occasion to give the following explanation of his denial:

I cannot by reason of the secret agreement with our Allies, restore the text, no matter how it may have been changed. If in the case of Article XV, published by the Bolsheviki, I made great haste to oppose an immediate denial to a false version of it, my reason for doing so was, that such a version might wound the feelings of a considerable portion of the nation in its devotion and respect for the Holy See, a group which has performed and is performing in a noble way its duty to the country; and because the version of the Bolsheviki

tended to create the belief that there was some connection between the attitude taken by the Powers of the Entente on the occasion of the last Papal peace note and the agreement of London. . . . In the publication of Article XV by the *Isvestia* the purpose is clear: to provoke distrust and hostility towards the Government in connection with the note of the Pope. The Allied Powers came to the common decision, spontaneously and not by reason of any bond arising from previous agreements or in virtue of any statement on our part, that it was inopportune to make any answer to the Pope's note after President Wilson had published his reply.

Bound as I am by the agreement, I do not consider myself authorized to add even a word, apart from the repudiation I make of a falsification executed with a manifest purpose. I do not intend in any way to prejudice the right of the Italian Government to take its own stand on the admission or non-admission of representatives either of the Holy See or of non-belligerent States to the eventual general conference which shall in any way treat of the conclusion of peace.

Taking up Baron Sonnino's explanations, and especially his statement that the Italian Government reserved to itself the right to declare its attitude on the admission or non-admission of the Holy See or non-belligerent States to the eventual peace conference, the *Osservatore Romano* remarked in an authorized article published February 18 that it was in entire accord with the Italian Government in the matter of his right, but that this did not remove the insult done to the Holy See:

Let us avoid all equivocation. No one denies this right to the Italian Government; and if Article XV had concerned all the non-belligerent States, as the Honorable Sonnino says, and not the Holy See only, no one would have a word to say. It is not the affirmation of this general right but its restriction to the Holy See which constitutes an injury and gives offense.

The *Osservatore Romano* had already declared on February 16 that the explanations given by Lord Cecil had softened but not removed the injury to the Holy See:

If the article in question had determined that no non-belligerent State should be admitted to the peace conference without the consent of the four Powers which signed the convention, there would be nothing to say; but the exclusion of the Holy See alone, which was to be left to the decision of the Italian Government, is offensive, and it is against this that we protest.

In its issue of March 17, the New York *Sun* published an article sent from Rome, bearing the date of February 28, in which the present misunderstanding between the Vatican and the Italian Government concerning the exclusion of the Holy See from any participation in the settlement of the terms of peace is attributed partly to Austro-German efforts to create some such complication. The writer claims that even before the secret treaty was signed on April 26, 1915, the news concerning the article excluding the Pope had leaked out, and that the Vatican was made aware, probably by information conveyed by Germany or Austria, not only of the existence of the article in question but also of the text of the entire treaty. Germany and Austria, he says, at once started an active propaganda, both in Italy and neutral countries, for the inclusion of the Pope in the peace conference. The "Roman Question" or the restoration of the temporal power to the Pope, according to the same writer, was also launched by Austria and Germany, with a view of p venting Italy's participation in the war. The Pope, ho ever, he declares, repeatedly disavowed any intention renewing the claim of temporal power.

Japan.—According to the New York *Evening Po* special "Japan Number" issued on March 16 Japan's f eign commerce during the year 1917 surpassed all t

Great Commercial Prosperity

Empire's previous records. The va of her exports was $799,000,000 a her imports for the first time in J an's history passed the $500,000,000 mark. These figu indicate a gain in exports of 42 per cent and in imports 37 per cent over the year 1916, her exports exceed her imports by $291,000,000. This remarkable incre in commercial prosperity is chiefly due to the fact t Japan has secured a great deal of Germany's and E land's former trade with the United States and Orient; and to the export of war munitions to Japa European allies, particularly Russia. Moreover Jap has lent to her allies $650,000,000, the British Gove ment taking $140,000,000. The following figures ill trate Japan's expansion as a commercial nation:

Exports from Japan.		Imports into Japan.	
Year.	Yen ($0.4985).	Year.	Yen ($0.498
1881	31,058,888	1881	31,191,
1891	79,527,272	1891	62,927,
1901	252,349,543	1901	255,816,
1913	632,460,213	1913	729,431,
1916	1,127,468,118	1916	756,427,

It is worthy of note that the total Japanese populati of continental United States on June 30, 1916, was 94,3 the consular districts of Seattle, Portland, San Francis and Los Angeles containing all but 5,176 of the sum-to of the Japanese in this country.

Russia.—March 12, the first anniversary of the Ru sian revolution, marked the transfer of the countr capital from Petrograd to Moscow, and was celebrat

Moscow Made the Capital

as a national holiday. The exod from Petrograd before the advanci Germans seems to have begun early the month, when trains overcrowded with soldiers a civilians left the capital for the south and east. Tho who could find no room on the trains fled on sledges or foot for the depths of Russia. The evacuation of t city took place without noise or disorder, provisio enough being found to feed the population. On Mar 12 Premier Lenine and practically all of the gover mental commissaries arrived at Moscow and officia opened the various ministries. Many of the buildings the ancient Kremlin, the leading hotels, etc., were quisitioned for the housing of the various officials. March 16 the All-Russian Congress of Soviets adjourn after approving of the removal of the capital to Mosco Petrograd meanwhile is governed by the newly-creat Petrograd Labor Commune, with Trotzky as its cha man.

The Priest in the Trenches

J. HARDING FISHER, S.J.

THOSE who have had the pleasure of reading such books as *"Impressions de Guerre de Prêtres Soldats,"* first published by Léonce de Grandaison, S.J., in the *Etudes,* and later collected in two lumes under the same title, *"Le Prêtre sur le Champ Bataille,"* by Joseph-Papin Archambault, S.J., and ner similar studies of the heroic part taken by the fightg French priests have doubtless felt a thrill of satisfacn and admiration at the lessons of patriotism and courge given by these calumniated and persecuted victims anti-clericalism. A conservative estimate has put it on cord that out of the 30,000 priests called to service in e French armies more than 3,000 have been killed, an tremely large proportion in itself, but the more remarkle from the fact that many of the enlisted priests, being o old or ill for service on the fighting line have not me within the range of fire at all. Out of the 750 ench members of the Society of Jesus fighting for ance more than fifteen per cent have lost their lives, d of those still alive ninety-three per cent have been corated. It is the same with the other religious and e secular clergy. These facts should be remembered r future refutation of stock calumnies concerning the nstantly exploited double allegiance of Catholics.

In every phase of military service the French priests ve signalized themselves: as chaplains, as officers, as ivates, in the air, at the guns, in the trenches, as retcher-bearers, and attendants in hospitals. Incapacited by wounds for further service in one branch of e army they have passed to another, so indomitable s been their passion of self-sacrifice for the welfare d honor of their country. Speaking of an article in recent number of *Etudes,* called *"L Idée de Patrie,"* e editor makes the following comment:

> The *Etudes* has already published, in its issue of December 1915, an excellent article under the same title, written anonysly by Lieutenant J. Rullier, who was at that time convalescing om two severe wounds received in the war. Father Rullier und himself debarred from further service in the artillery; cordingly he entered the flying corps, and it was as a lieutenant the aviation department that he met his glorious death for ance on March 23, 1917.

is notes like the above that sadden but glorify the ges of the literature of the war.

The priests have fallen in greater proportion to their mbers, perhaps, than any other class in France, and e reason is not far to seek. They have been eager to ke on themselves the posts and the work most fraught ith danger. A little incident told without embellishent by Père Antonin Eymieu, S.J., in his brochure, *En Face de la Douleur,"* is an apt and forceful illustraon: "The captain said: 'Eight men are needed for a ry perilous mission.' Eight men stepped out of the ranks. 'All priests!' was the comment of their comrades." The spirit of self-sacrifice, of never counting the cost of duty, long since a habit, the desire to make reparation for the sins of their country, and a love of France not dampened but rather intensified by expatriation and persecution, nerved their priestly hearts, where others blanched with fear. So it has been with the clergy as a whole. The record of their deeds of valor is written in gold.

No one will deny that the example of their heroism, devotedness and purity of life has made them a spectacle to angels and to men. Their military service was a thing that should never have been forced on them, and yet God has known how to draw good out of evil. Through the merciful workings of Divine Providence they have exercised a powerful influence on their countrymen by the very fact that they left smoking guns to offer the Sacrifice of the Mass, and laid aside dripping bayonets to lift their hand in absolution. It was their soldier-garb and their soldier-deeds which first disarmed suspicion and gave the lie to calumny, and enabled them to win their way to soldier-hearts.

Anticlerical hatred, which expressed itself so bitterly in the law of 1889 and was completed in the law of 1905, and which trusted to prevent or at least to spoil vocations to the priesthood by drafting ecclesiastics into the army, has proved, as a writer in the *Civiltà Catolica* remarks, a veritable vendetta. Contrary to sectarian expectations, religious oppression has diminished neither the number nor the zeal of the priests; rather it has filled the ranks of the French army with unsuspected chaplains, who have been recognized, officially and otherwise, as the highest type of military valor and patriotism. Thus it has come to pass that the very means chosen by the French Government to wreck Christianity in the land which at heart is so thoroughly Catholic, has become one of the most potent instruments for that country's religious resurrection. This fact is testified to by a military chaplain quoted in the *Dublin Review* for October, 1915:

> How Providence loves to baffle all human calculations! The politicians never guessed that by the law of the *curés sac au dos* they were going to give to the ministry of the priests a new field of action and means hitherto unknown by which they might reach men's souls. And yet it is this which has happened; and the religious life now manifest in the French army is one of our firmest reasons for hoping that God will give us the victory and bring back the whole of France once more to the Christian traditions of its Catholic past.

The French priests are everywhere, and as a consequence incidents like the following, taken from the *Dublin Review,* and told by the Abbé B., a sergeant in an Alpine regiment, often take place:

> We have just spent five days in the trenches. Well, the first

evening my men said to me: "Listen, you who are a curé, or nearly so, you must say the prayers for us." You may imagine with what joy I consented. So every evening I said the prayers aloud and everybody answered.

Another incident, related in the same number of the *Dublin Review,* gives an example of a still more sacerdotal form of ministry:

The regiment [the 29th infantry] was in the trenches and under heavy fire. Suddenly a priest from the Basque country, a corporal, leaped up on the bank, exposed to all the enemy's fire. They cried to him to come down, but he commanded silence with a gesture. "Many of you," he said, "will never come back. I am going to give you absolution." He knelt down, his whole body exposed to the enemy. Every head in the whole trench was uncovered. With a voice that trembled a little, he said the *Confiteor.* A bullet whistled by his ear, he faltered a little, but soon recovered himself, and finished steadily. Then he gave the absolution, and added: "For your penance you will say with me three Our Fathers." Calmly and with joined hands, he went through the prayers, still kneeling there, while the others repeated them with him. Then he dropped back into the trench, quickly enough this time, and the danger once over, began to laugh. Among his hearers there were several who felt more inclined to cry.

Such incidents could be multiplied indefinitely. One of the remarkable things about them is the ease with which the soldier assumes the dignity of his priesthood and uses his God-given authority to preach and rebuke, even his superior officers, and the reverence which is shown him in the exercise of his priestly functions. Once these are over he lapses back into a trusted and popular comrade-in-arms. Such a state of affairs, impossible under normal conditions and brought to pass by the iniquitous law which forces priests into the trenches and puts rifles into their anointed hands, is having a large share in the moral and religious regeneration of France.

But when all this is said and recognized, and due allowance made for the undoubted fact, it still remains true that the fighting priest is an anomaly in the Church. The shedding of human blood is utterly alien to the sacerdotal character; it has never been permitted to priests, except in the case of justifiable self-defense or as an act of military duty, in a just war, when the law of the land requires of the priests service in the army. As is clear from the century-old discipline of the Church, the instruments of war have no rightful place in the hands of those destined or ordained to the ministry of souls. The priest's mission, like Christ's, is to lay down his own life for his flock, not to take the lives of others.

Nor is this a matter of mere fitness or sentiment; it is accurately provided for in the legislation of the Church. All those who have killed or mutilated another or have mutilated or attempted to kill themselves incur irregularity, which means that they are permanently debarred, unless the Church lifts the irregularity, from the reception of Holy Orders; from promotion to higher Orders; that is, from the priesthood if they be deacons, and from the episcopate if they be priests; and from the exercise of the functions conferred on them in ordination. This irregularity the new Code of Canon Law has been careful to retain, for we read in Canon 985 that irregularity is incurred by all those "who have committed voluntary homicide . . . have mutilated themselves or others or have attempted to take their own lives."

At first sight it would appear that the French priests who are taking part in actual fighting, fall under the canon. A moment's reflection, however, shows that such actions of theirs as result in the taking of human life are not wholly voluntary; on the contrary, they are done under compulsion. The matter is clear from the established practice and teaching of the Church; but it has been made doubly clear by a recent decision of the Sacred Penitentiary, one of the three tribunals, which together with the Sacred Congregations, make up the Curia.

Knowing the mind of the Church, but desirous to set at rest the anxieties of many priests subject to military service in his diocese, the Bishop of Verdun asked some years ago for an explicit answer to the question whether the priests, forced by the French law to take part in actual warfare, incurred irregularity. In a decree, approved by Pope Pius X and dated May 18, 1912, the Sacred Penitentiary referred the Bishop to the teaching of approved authors; and Father J. B. Ferreres, S. J., the noted Spanish canonist, commenting on this answer in the *Razón y Fe* for the same year, gives it as his opinion that, according to the teaching of approved authors, the French priests did not incur the irregularity. The Sacred Penitentiary, however, to set all doubts at rest, was not content with referring to the teaching of approved authors, but went on to say that, should it happen that the priests did actually incur irregularity, they have, notwithstanding, the permission of the Holy See to receive and administer the Sacraments. The decision is new evidence of the reasonableness of the Church; the point to be insisted on is the fact that, although the Church tolerates, under certain conditions, active participation in war on the part of her priests, she regards such participation as wholly at variance with the sacerdotal character.

That priests should be on the firing line as combatants is universally regretted; and even those French writers who do homage to the excellent apostolic work done by priests in the field, for example, A. Michel in the *Revue Pratique d' Apologétique,* for November, 1916, nevertheless maintain that the same priests, except in certain extraordinary cases, could have done splendid work, more work with greater effectiveness, had they retained their soutanes as regular chaplains and been free to devote all their energies to their sacred calling, instead of being obliged to snatch odd moments and chance opportunities for its exercise. How true this is appears from the single example of Cardinal Mercier, who has done more for the cause of Belgium and the Allies than either he or countless others could have accomplished had they been forced to apply their efforts to the actual military defense of their country.

The State and Labor

JOSEPH HUSSLEIN, S.J.

BEFORE the advent of the Church the duty of the State towards labor was almost entirely ignored. Even among the Jews the conditions of labor were far from ideal, although the hardships of the bought or hired servant were greatly reduced by the Divinely-given legislation. Religion has ever been the main defense of the workingman. Paganism in its most complete material development despised labor under every form. The history of labor in the ancient pagan world is mainly the history of slavery, and slaves were the merest chattel in the eyes of the pagan State. According to the wording of the Roman law, they were to be regarded: "*Pro nullis, pro mortuis, pro quadrupedibus*"; "As nothing, as dead things, as four-footed beasts." That, in brief, was their legal status. They could not even contract a marriage which the law would recognize.

The same conditions returned when Christianity was swept away by the barbarian hordes before the new dawn of the Ages of Faith. The slave was the master's property. Even with returning civilization his testimony could not be received in court except under torture. Such were the rights of labor in the eyes of the State, except where Christianity had been able to bring relief. After the lapse of centuries, the Church succeeded in impressing upon the public administration a new concept of the rights and dignity of the laborer, which the State was bound to safeguard under the Christian dispensation. By her doctrine of brotherly love and the example of the God-man, she brought about the abolition of slavery and gradually ameliorated the lot of the serf, until the day of his complete emancipation dawned. But long before that period she had been active in inspiring and directing social legislation in favor of the workingman.

The laborer, as viewed by the Church, is an integral part of the living organism of society. He has therefore social rights that must be protected and defended by the State. Numerically, he represents by far the greatest element within the commonwealth. Industrially, the prosperity of the entire community is inseparably connected with his daily toil. "It may be truly said that it is only by the labor of the workingman that States grow rich," wrote Pope Leo XIII. Hence the public administration is under an obligation, not merely of charity, but of strict justice, to provide for the welfare of its laboring classes, and it is the duty of every government to see that "They who contribute so largely to the advantage of the community may share in the benefits they create." ("The Condition of Labor.")

But the obligation of the State is based upon even higher considerations. Transcending the purely material order, this duty of safeguarding all the just interests of the working population is founded upon the end of society itself, which, in the words of the Holy Father, is "to make men better." Economic conditions, as we need hardly repeat here, can exercise the most vital and far-reaching influence upon the moral and religious life of the people.

"In all well-constituted States," says the great Pope of the workingmen, "it is a matter of no slight importance to provide those bodily and external commodities the use of which is necessary to virtuous action." It is possible, indeed, for men to save their souls under the most distressing economic conditions, but in general such circumstances will constitute a serious obstacle to morality and religion. Hence their removal is practically "necessary" if virtue is to thrive in any community. So the duty of the State to protect the rights of the working classes and to provide for their material well-being is lifted into the higher sphere of true, noble and virtuous living.

From this, as an important corollary, follow the right and the duty of the Church to insist that the State shall faithfully discharge its duties towards the laboring man and the poor. Catholics may not be indifferent to the social question, nor may priests and bishops ignore it. The Supreme Pontiffs have here set the noble example which all are to imitate according to their ability. From whatever aspect or angle we may view the social question, it will always remain a religious as well as an economic, political, and legislative problem. Such it was in the days of Isaias, when he exhorted the Jews: "Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow." Such it is today. It is through the State, as a last resort, that we seek judgment, bring relief to the oppressed and secure justice for the fatherless and the widow, as witness the Workmen's Compensation act and the Mothers' Pension law.

No defense can be offered for the post-Reformation principle of *laissez faire,* or non-interference on the part of the State. Under this policy collective bargaining was forbidden to the laborer and only the fulfilment of contracts was safeguarded by the public authorities. It was the theory under which the demoralizing form of uncontrolled capitalism came into existence and grew into a menace to civilization. Yet it was universally upheld by the Protestant economic schools of the day and accepted as a practical working principle of the new Protestant statecraft. The inevitable reaction against it gave birth to anarchism, Socialism and all the various forms of modern radicalism. The principle of individual bargaining, based upon it, was the economic source of an endless train of evils, as the principle of the individual interpretation of the Bible had been their religious origin.

The *laissez-faire* policy could obviously have no other

effect than the destruction of the economically weaker party and his complete oppression, without any hope of redress or assistance from the State. To imagine that the rights of capital and of labor would balance themselves, without any superior control, was no less palpable a deception than to fancy that man's nature could develop most perfectly by granting full license to all its senses and faculties. Yet this logical transference of the principle of *laissez faire,* from the economic to the moral order, has actually been made in our modern plays and novels, and in the philosophical and educational literature of the day.

When the need of State interference in economic life was finally admitted, the fatal superstition still lingered on that the first object to be safeguarded at all hazards by the State was the industrial prosperity of the country, meaning the interests of large fortunes, rather than the economic welfare of the masses. Catholic State action in favor of the people is even today confused with Socialism, to the great gain of the latter, whose borrowed plumage hides its real nature. Socialism is not identical with a reasonable State protection, but with State tyranny and State absolutism. Whatever popularity Socialism may possess is entirely attributable to its *camouflage* Catholicism.

The principle of State interference can thus be briefly summarized: The State is called upon to act wherever the general welfare of the community or the just interest of any particular class is imperiled. State interference is a last resort, to be invoked when private means are inadequate. Under every form of society such action will at times be necessary to secure the rights of the weaker party. But the principle of turning over all power and initiative to the State is a fatal delusion upon which Socialism is founded. It finds no authorization in Catholic teaching. We shall briefly indicate here four aspects under which the welfare of the laborer may be guarded by intelligent legislation. It should be noted that we are concerned here merely with the rights and not with the obligations of labor, which must similarly be enforced by the State where the public welfare requires it.

Religiously it is the first duty of the State to secure for the laborer his Sunday rest. This implies a cessation of work consecrated by religion. The Sunday rest was instituted that it might preserve the human dignity of man made to the image and likeness of God, enable him freely to lift up his thoughts in worship to his Almighty Creator and afford him the necessary leisure for the outward practices of religion.

Morally it is the duty of the State to alter conditions of labor which threaten to prove detrimental to virtue. Thus the employment of children by night and as messengers sent into questionable surroundings, the temptations to which women are frequently exposed under certain conditions, and the various circumstances that lead to vice among the laborers in factories and elsewhere, are instances which call for prompt and strict legislation wherever due provisions are not made by the employers.

Physically there arise the problems of sanitation, of the prevention of industrial accidents and of all the many regulations that can secure for the worker such surroundings and conditions of labor as are consonant with his human dignity. "Women," as Pope Leo XIII warns us, "are not suited for certain occupations; by nature they are fitted for home work." It is the duty of the State to prevent their employment in occupations detrimental either to their physical or their moral well-being. The good of society requires this. In the same manner children may not be placed in workshops and factories "until their bodies and minds are sufficiently mature," nor may they be exposed to conditions that "would blight the young promise of a child's faculties and make any real education impossible." So, too, the hours of labor must not be excessive: "As a general principle, it may be laid down, that a workman ought to have leisure and rest in proportion to the wear and tear of his strength; for the waste of strength must be repaired by the cessation of work." ("The Condition of Labor.") We are furthermore told that it is the duty of the State to remove the causes from which labor troubles are bred.

Socially the State must remember that normally a family depends upon the wages of the workingman. Hence it is not only necessary that his wages be adequate to support a home in Christian decency, but also that provision be made for the possibilities of unemployment, sickness, accidents and other circumstances, including death itself which may remove the bread-winner from his daily task while the family at home is deprived of his support. Hence the many insurance provisions, the workmen's compensation laws, the old-age and the mothers' pensions and similar enactments. Here again the general principle must be laid down that self-help rather than State-help should be aimed at in such legislation. Where it can equitably be done it is better that insurance laws should not be based upon State support. This, however, supposes an adequate wage, a question which calls for special discussion.

As a final argument and as a summary of all that has here been said, we quote the words of Pope Leo XIII:

> If by a strike, or other combination of workmen, there should be imminent danger of disturbance of the public peace; or if circumstances were such that among the laboring population the ties of family life were relaxed; if religion were found to suffer through the workmen not having time and opportunity to practice it; if in workshops and factories there were danger to morals through the mixing of the sexes or from any occasion of evil; or if the employers laid burdens upon the workmen which were unjust, or degraded them with conditions that were repugnant to their dignity as human beings; finally if health were endangered by excessive labor, or by work unsuited to sex or age—in these cases there can be no question that, within certain limits, it would be right to call in the help and authority of the law. ("The Condition of Labor.")

The limits referred to here are defined by the extent of the evil itself or of the danger that is to be removed. So far, and no further, should the State intervene in the conditions of labor.

Lenten Scenes in an Army Camp

CHAPLAIN GERALD TREACY, S.J., U. S. A.

THEY crowded into the K. C. hut, those long lines of khaki. A stone's throw away, at a Y building, a moving-picture show was in progress. I do not know whether there was an entertainment going on at the K. C. hall that night. The crowded lines were after something different. They were formed by Catholic soldiers waiting to receive the ashes that marked the beginning of the great season of penance. It was very much the same as Ash Wednesday a year ago, or a thousand years ago, with the Faithful lovingly gathering around the sanctuary rail and listening to the "*Memento Homo.*" Only this was a plain wooden building with book-racks and paper-files, benches and writing-tables and the Lord of All looking down on the scene from His rude rough throne in a simple jewelless tabernacle, the best we can give Him in an army camp. A very attentive congregation it was, too, that listened to the chaplain explain the meaning of the ceremony of Ash Wednesday. A mile away, at a Y building, the same scene took place, only there was no tabernacle to distinguish the building from any other amusement hall. In a K. C. building the folding doors are closed at the end of Mass or devotions. When the doors are open the Catholic soldier is in church. The solemn quiet tells you so, if you do not happen to know why several hundred soldiers will become suddenly silent at the opening of two folding doors. It is a very striking thing to experience on Friday and Sunday evenings when devotions are about to begin. The hush of reverence seems like a breath of the supernatural that hovers over Catholic worship, whether in the mighty cathedral or the humble hut in an army camp.

In the Base Hospital at the extreme end of Camp Greene regular Lenten devotions are held. Here the audience is not all in khaki. The nurse's uniform and the convalescent's robe add a touch of color to that earth-like uniform that is calculated to render troops in modern warfare less visible. Now the Base Hospital has no resident chaplain. The regimental and K. C. chaplains visit the sick, but no one is officially appointed to look after the medical detachment or the nurses' unit stationed there. One of the regimental chaplains, however, seeing the need, has been saying Mass and having Lenten devotions at the Base. The night I was there I recalled Kipling's "Fultah Fisher's House," where "There were men from every port, from Mississip' to Clyde"; a group of nurses from California, a medical detachment recruited from all over the country and convalescing soldiers that hailed from everywhere. The spirit of Lent reached them all and the power of the great Catholic Church brought them all together for a prayer-period, when the day's labor was done. The congregation at the Base Hospital deserves more than a passing meed of praise. To go to Mass or evening devotions is much harder for a member of a medical detachment or a nurses' unit than it is for a soldier. The soldier's Sunday and all his evenings are his own, unless he is on guard or "K. P." In many instances in this camp he is in easier reach of Mass or church service than he would be at home. This is not so, however, of those who are doing their bit at the Base. Living up to Catholic practice means much more of a sacrifice than it does for the soldier in his regiment. Sunday is not free for the nurse that is on duty, nor is it an easy thing to go to Mass or devotions after many hours in the ward. The fine thing about the Base Hospital congregation is that it has initiative. As soon as it was assured of having Catholic services an organ was purchased and a choir formed. I know of only one regiment in camp that has cooperated as well with its chaplain as have the members of the Base Hospital congregation. That regiment is the old First New Hampshire Infantry, now the First Army Headquarters Regiment.

These soldiers, about 2,300 of whom are Catholics, began Lent with a general Communion. Their chaplain called on all the camp chaplains to assist in hearing Confessions. We began at one o'clock in the afternoon and were kept going till nightfall. The tents on Officers' Row were used as confessionals and men and officers were lined up outside in the mud and rain awaiting their turn. It was one line of khaki where rank did not count. At the close of the afternoon the captain of Company D, whose tent I had been occupying, asked me to go down to the end of his company street to hear the Confession of one of his men who was confined to quarters on account of a slight illness. As we came splashing back through the rich red mud of North Carolina and had come alongside the company mess-hall, a very pronounced murmur was audible. "Do you know what that is, Father?" Of course, I did not. "The Catholic boys in my company assemble in the mess-hall every evening after retreat to say the rosary. That is a custom in this company." How simple I thought would be the work of the Fosdick Commission, or any other commission that has the real moral welfare of soldiers at heart, if the weapon of prayer was theirs to wield as it was wielded in this company of the First Army Headquarters Regiment. Every energy is used by the different camp agencies to uplift the men and make of our army a clean body of troops. Yet it is a very common experience with chaplains who are dealing with members of every sect to find how few have any idea of the need and power of prayer. At the Base Hospital one day I came across a case that is typical. A nurse asked me to talk to a boy who had only a few hours to live. Neither the nurse nor the patient was a Catholic. "He has not a relative living, and it will make his dying easier if you say a word to him," was the nurse's plea.

The soldier's story was brief. He had followed the religious belief of his mother. When she died he stopped going to church, and as far as he could remember had never said a prayer from the day he left his village Sunday-school, a lad of twelve. Had he seen a minister of

his sect? No, if one came around he would not object to talking to him. But there was no need. "What can a minister do for me now? There is something different with the Catholic soldier and the priest. I don't know what it is. But they understand each other." The next day when I visited the ward that hospital cot was empty.

You find a world of contrasts in the ordinary army camp today which is a good picture of the manhood of young America, men of all shades of religious belief and of no belief at all, Catholics both good and poor. The outstanding fact in all the camps in or out of the Lenten season is that Y halls and K. C. halls are filled at the Sunday Masses, and wherever there is a nearby town with a Catholic Church there is always a good sprinkling of khaki at the services no matter how many services may be held in camp. This in face of the truth that the Catholic soldier is given no bait to attract him to Sunday Mass. In two cities nearby the camps where my regiment has been stationed, I have noted the number and variety of inducements held out to the soldier by the churches of the different sects. Over the Catholic church stands the Cross only, pointing heavenward. And there they crowd under its saving shadow, those men in khaki!

Much has been written in book and magazine articles about the effect of the war on religion. The most contrary opinions are expressed. This much is certain about the effect of mobilizing large numbers of troops in Southern camps. It is an educational benefit to those communities, which are for the most part non-Catholic. For the large percentage of Catholic soldiers give an object-lesson in Catholic patriotism that is worth a hundred written arguments. In the present national crisis khaki speaks louder than words.

The Literature of Leisure

BLANCHE M. KELLY

HE has aged considerably within the year which is the duration of my acquaintance with him, an acquaintance grounded on observation only; his eyes are dimmer and he shuffles in his walk. He has also grown somewhat shabbier; his nondescript garments are a whit more nondescript; he is a degree more slovenly. But it is difficult to reach the reading-room of the public library earlier than he or to leave it later. No hour dismays him and he is daunted by no kind of weather. As a general thing he pursues a solitary and silent way, but occasionally one may hear him address a remark tentatively facetious and tinctured with culture, to one of the attendants, from whose air of supercilious forbearance it is plain that he is regarded as a dotard meriting but scant consideration.

Night takes him to who shall say what garret, what sordid wretchedness? Who knows on what sorrows he sups or amid what cold comforts he lays his head? But the longest and the coldest night—save one only—has an end, and when the library doors swing open in the morning he is on the threshold, and he enters as one coming into his own place. He does not come as most folk do, with a definite purpose written in a determined air, having on hand a disputed point to be cleared up, a magazine article to be written, a subject to be studied. He comes to read. He would browse, if that were possible, if the library were not so huge and so impersonal. As it is, he does not approach the open shelves at all, but waits for the good wine he has selected to be sent up to him by the cellarer, unhurriedly chooses his seat, and his day has begun.

For he is a bookworm, one of a fast disappearing species, and an unusually rare phenomenon in a public library. And the literature he chooses is the literature of leisure. It is old wine, therefore, wine with the flavor of the tun about it and the class which consumes it grows as rare as the class which produced it. Now of the consumers, connoisseurs in their line, this sorry derelict is one. Not that he is a tramp, mind you. The day is still far off when these doors may be closed to him as the doors of another library were closed to Francis Thompson—as though by some strange irony its winged guardian were shut from Paradise and the way barred with his own shining sword.

How this bookworm came by his leisure I cannot say, whether it be well- or ill-gotten. It may be that his is enforced idleness and that the weapon he selected to kill time with—"as if," as a sage has said, "we could kill time without injuring eternity"—has turned to a wand of beneficence in his hand. Or it may be of his deliberate choice that he goes poorly shod and thinly clad, preferring the undubious luxury of leisure to the less obvious benefits of shoes and coat. It is not the austerity of the scholar which impels him; he has not merely postponed possessing until it shall be warranted by achievement and recognition, for as I have said, age is coming upon him and the day of achievement is past for him, if it ever dawned.

He may, of course, have his immortal hopes; somehow I think he has. For he chooses to consort with immortals, and when he opens his book and yields his soul to converse with his peers he is a pleasant sight. He reads the poets and the philosophers, he reads Plato his "Dialogues," and Augustine his "City of God"; he reads

Herodotus and Mandeville—smiling the while, as who would say in the Ettrick Shepherd's phrase: "It's a gey Sefu'-like story"—he reads Sir Thomas Browne and the "Compleat Angler" and Pindar's "Lives" and Lang's Homer. In the street the newsboys are shouting of a terrible engagement in France, but he is looking on "the face that sank a thousand ships" and watching a battle rage under the walls of Troy. The world roars past outside; the city comes and clatters at the windows and he does not hear. Closer and more real to him is the scent of Helladian violets and the taste of the heather-honey on Hymettus-hill.

Do not judge him too severely nor blame overmuch that must seem his criminal inactivity in these days of world concern and stir. Not of this world is he a citizen. He is not of those who read the newspapers and the best-sellers. He does not even belong to the category known as the reading public. Indeed it is part of his tragedy that his only library is a public library. For he is one of that small group of which Thomas à Kempis confessed himself to be another, who love "little books in little books," little in the sense in which Crashaw wrote, "Lo here a little volume but great book."

The reading public, on the other hand, is driven by a goading sense of duty from problem-novel to problem-play, from war-book to war-book, always with an increasing sense of the futility of attempting to "keep up." And those who write these books go scurrying about the world in motor-cars or railway-trains, pounding out their works between train-connections or while waiting for change. How many, even of those whose energies never take them past a doorstep on which the wolf crouches, would welcome as Gissing did release from the literary grind and the large leisure that came to his scarred soul, too late to heal it of all its bitterness, but not too late to give the world one of the late fruits of leisure. For who produces nowadays the literature of leisure? What catalogues contain beckoning titles about a man's armchair or his fireside or his study window? Who gives us the thoughts of his idleness? Who buttonholes us with his first paragraph and decants for us a mellow wine, a wine that needs no bush, a wine that is not to be gulped, but sipped and tasted and rolled on the tongue? Who holds us in our seats with the witchery of his table-talk and persuades us that the night is young and it is over-early for good friends to part? And when finally, after ambrosian hours, we tear ourselves away, who lingers pleasantly in our memory as one in whose company "We have heard the chimes at midnight"?

No, there is a certain breathlessness even about Mr. Chesterton's very brilliancy. Men write in a hurry for a hastening multitude who want to read as they run and object to having their course impeded and made a kind of obstacle-race by citation and allusion and unwonted word, even though it be the inevitable one. They are swift of foot as Atalanta, but they will not pause for all the golden apples in the world.

It sometimes seems as though those simple folk were not wholly wrong who attributed the first multiplication of books to the power of Beelzebub. And yet we know that it was in the spirit of heavenly achievement that Guttenburg contrived his invention and William Caxton "emprised to print." The die-cutters who wrought the old black-letter type worked with as meticulous a care as the monastic scriveners who adorned their script with gold and cramoisie, and they who wrote the books that were so lovingly perpetuated did so in a like spirit of consecration, as witness the conclusion of Thomas Malory, Knight: "I pray you all, gentlemen and gentlewomen that readeth this book of Arthur and his Knights from the beginning to the ending, pray for me while I am on live, that God send me good deliverance, and when I am dead I pray you all pray for my soul." These are the words of a man to whom the writing of his book was as knightly a deed as might be undertaken by prince or paladin and who from the grave's brink could look back upon it, without self-conceit or complacency and yet with the serene assurance that for a life's work this were enough and so take it with him to the judgment. For a book is not merely a matter of signature and covers; these are its body. But books that live have souls; into an immortal book its maker has infused a spark of his own immortal element. It is made to the image and likeness of his spiritual part as his soul in turn is made to the image of his Creator and so in some sense is a reflection of Divinity. How then is the making of a book a task to be done hastily, to supply a demand as a man raises vegetables for the market, or to provide for the needs of the body or to catch the post?

And if so much sacred deliberation go into the making of a book surely the reading of it demands the tribute of reverence. So, at least, thought St. Benedict when he provided for the duties of the weekly reader. "After Mass and Communion," is his counsel, "let him ask all to pray for him, that God may keep him from the spirit of pride. . . . And so, having received the blessing, let him enter upon his reading." Libraries, of course, are all very well in their way, even public libraries. But no man ever wrote a book in order that it might be preserved in a library. Not thus do books live, and that is why it is sometimes hard to recognize in a book-collector a book-lover. Let our books be well cared for, by all means, and decently and variously bound—and not with orphan-like uniformity—but not so daintily that they may not be read and read often. For spirit must hold converse with spirit and unless the soul of a book meet the soul of a man it were better that it should perish utterly. It were better that its leaves should be torn out and scattered to the four winds and so the predestinate word meet the foredestined eye rather than that the book should be preserved inviolate forever. That is why I would crave your patience for my bookworm, for this old man who continues to see visions although the young men have ceased to dream dreams.

Irish Not Catholic

THOMAS F. MEEHAN

WHEN in the course of human events it becomes necessary, especially on Washington's Birthday and March 17, for a large number of distinguished orators and popular writers to point with pride to the record which their Catholic brethren have made in the annals of this Republic, few can resist the temptation to become enthusiastic over the "Friendly Sons of St. Patrick," originally of Philadelphia. In spite of the fact that this was neither a society of Catholics nor a Catholic society, piety and patriotism are blended in an iridescent dream or rather a historical nightmare.

Soon after 1720 there was a numerous influx of immigrants from Ireland to Pennsylvania. This continued into the nineteenth century, but it was mainly from the northern counties. These people were largely non-Catholics and they were proud to be Irish without prefixes or suffixes. It was only when several generations later the Catholic Irish from the south and west began to come over in thousands that narrow bigots invented the term "Scotch-Irish" to cover the difference in faith between the two. As Campbell, in his "History of the Friendly Sons of St. Patrick," says: "The St. Andrew's Society of Philadelphia was organized twenty-two years before the Friendly Sons of St. Patrick, and yet the 'Scotch-Irish' members of the latter society organized a distinctively *Irish* organization to keep alive the memories of old Ireland."

This Society of the Friendly Sons was founded on St. Patrick's Day, 1771, with twenty-four regular and six honorary members. Stephen Moylan was elected president. He had only two Catholic associates, Thomas Fitzsimmons and George Meade, among the thirty founders. At the meeting of the Society on December 18, 1781, General Washington was "unanimously adopted" a member of the organization. When later he was formally notified of this fact and presented with "a gold medal, the ensign of this fraternal Society," Washington wrote: "I accept with singular pleasure the Ensign of so worthy a Fraternity as that of the Sons of St. Patrick in this city—a Society distinguished for the firm Adherence of its Members to the glorious cause in which we are embarked."

We are told in the Society's official history that the period from 1781 to 1790 was the most prosperous in its career, and the gatherings at which Washington was present are often adverted to by patriotic writers and orators. There were only two of these occasions, an extra meeting at the City Tavern on January 1, 1782, and the anniversary dinner for St. Patrick's Day, 1782. At the January meeting of the thirty-five members present only three were Catholics: Thomas Fitzsimmons, Morgan M. O'Brien and Jasper Moylan; at the St. Patrick's Day dinner the only Catholics were Thomas Fitzsimmons, Morgan M. O'Brien, the three Moylans, Stephen, Jasper and John, and George Meade. There were sixty-six members then in the Society.

The Society of the Friendly Sons of St. Patrick in New York was founded in 1784, and its founder, Daniel McCormick, for forty years its president, was not a Catholic. He was for years the Grand High Treasurer of the New York Masons. In the list of early members no Catholic names appear other than Dominic Lynch, 1793; Cornelius Heeney, 1804; John Sullivan and Andrew Morris, 1805, and Dr. William James Macneven, 1815. The Irish merchants and professional men who made up the membership for the first two or three decades were North of Ireland Protestants.

The oldest Irish society in the United States is the Charitable Irish Society of Boston, founded on St. Patrick's Day, 1737, by "several gentlemen, merchants and others, of the Irish nation residing in Boston, in New England, from an affectionate and compassionate concern for their countrymen from these parts who may be reduced by sickness, shipwrack, Old Age and other Infirmities and unforeseen accidents." The rules limited its membership to "Natives of Ireland or natives of any other part of the British dominion of Irish extraction being Protestants and inhabitants of Boston."

Time and the marvelous increase of the Faithful all over the country have radically changed the character of all these and similar societies, but the records of their former status cannot be impeached, and it is unwise to make claims about them that are not well founded and that necessitate embarrassing explanations. Our Catholic contribution to the founding of the Republic can rest without fear on the testimony of Washington himself. "I presume," he wrote, on March 12, 1790, to the four representatives of the Catholics of the United States, "that your fellow citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of their Government."

The moral of all this is the need of a wider and more practical study of American Catholic history. History is an exact science nowadays and for our own repute we can no longer afford a toleration of the loose, inaccurate methods of the past.

A digression by way of illustration will not be out of place. While this is being written I find in a Western Catholic weekly a report of a Washington's Birthday celebration at which an esteemed ecclesiastic is quoted as saying:

> As an American Catholic I refer with pride to the patriotic part my co-religionists took in the war for the freedom of our country. The history of the revolution cannot be truly written without recording the patriotic deeds of the Catholics who participated in it. . . . General Sullivan, another American Catholic, whose father came from Limerick, Ireland, struck the first blow on land.

If the orator had gone to the proper source for his information he would have discovered that there was no more blatant anti-Catholic bigot at that time than this same General, in spite of his Limerick schoolmaster father and his sturdy "redemptioner" mother.

In another paper usually well edited and most interesting is this editorial paragraph:

> A priest was sent to prison by the judge of a court of law in New York years ago because he would not violate the seal of the confessional to betray a criminal who had made a disclosure to him in the confidence of the Sacrament of Penance. The priest was named Kuhlman. After a while the priest was liberated, and the legislature passed a law that such communications were confidential.

This refers to one of the most famous incidents in our local history, but it must be amended by the statement that the priest was never arrested; that his name was not "Kuhlman," and that he did not languish in jail. From such slips a lesson can be drawn: This time the lesson is that Catholics should rid themselves of their indifference to Catholic history and learn what their ancestors in the Faith did actually accomplish in life.

COMMUNICATIONS

Letters as a rule should be limited to six-hundred words.

The "Saturday Evening Post"

To the Editor of AMERICA:

It is gratifying to see that so many readers of AMERICA take the time and the trouble to invade the editorial sanctums of secular magazines with letters of complaint, whenever they find that certain writers have attacked our Faith or have made light of things which we hold in the highest estimation. In his letter contained in AMERICA for March 2, Mr. Michael Williams, who also voiced his complaint to the editor of the *Saturday Evening*

Post in regard to Miss Frazer's article, goes on to say that he fears that unorganized writers can do little in this matter of bettering conditions. However, I think that they can do a great deal of good, for these complaints will help to make both the editors and the writers more careful in the future.

Some time ago, for example, I sent a letter to Katherine Mayo in which I protested against her description of the priest in her article, "The Honor of the Force." In her answer she states that there is no religious bias in what she has written. I also wrote to the editor of the *Saturday Evening Post* regarding that article of Miss Frazer, in which she writes about the Italian *debâcle* and the causes which brought about that disastrous retreat. In order to make my protest all the stronger, I sent along with it the trenchant editorial in AMERICA which takes the editor of the *Post* to task for having published such a calumny when the true facts in the case had already been made known. I also sent along the article containing Mr. Walcott's retractation, in which he honestly took back a former statement attributing to the Pope a measure of responsibility for the Italian disaster. I received a dignified answer from the editor of the *Post,* in which he states that in his opinion, something has been read into that article which cannot be found therein. However, he also stated that he had brought the matter to the attention of Miss Frazer and that she would give her version of the case in one of her forthcoming articles. Meanwhile I am anxiously awaiting her version of the case.

Now, without knowing more about them, I would not accuse these writers of bigotry or unfairness. I really think that their unfair attacks are due to that lack of logical thought which we meet so often in our "popular" literature, hear from the lecture platforms and also see printed in our papers and magazines. Statements are made with little or no thought as to their consequences or to the harm which may result from them and then when the speaker's or the writer's attention is called to the matter, he either denies that he made or wrote the statement or else he says that he is misunderstood; in fact, he seeks to get out of the difficulty as gracefully as possible. However, as a rule, these writers' attention is not called to their objectionable statements and they are thus led to repeat the offense. But at any rate, let us keep at them and make them show their true colors. Americans take pride in the fact that they give all persons a "square deal"; let us see that we get ours.

Terre Haute, Ind. FRANK SCHEPER.

Prohibition and the Mass

To the Editor of AMERICA:

If Father Blakely's articles on "Prohibition and the Mass" present the issue in its true light, many pertinent questions suggest themselves. Among others these: (1) Are there in our written law any guarantees at all, which will safeguard a citizen in the exercise of his inalienable right to worship God according to the dictates of his conscience? Will these guarantees be effective, when a religious act is performed, not criminal or illegal, but which now some new statute indirectly makes illegal? The act in question, using sacramental wine, cannot be compared with the acts of blasphemers, fortune-tellers, and others, referred to in AMERICA. Such acts were criminal, and were considered so long before any statute was made. (2) Do State or Federal authorities claim for themselves inquisitorial or juridical powers, by which they are to determine, what external acts are essential to the exercise of a religious right, or non-essential? (3) Will the Government, State or Federal, accept the authoritative statement from a religious denomination, that a certain service, done in a traditional way, is essential to its practice of religion? (4) Will free American citizens accept as candidates for legislatures, men who hold it as a principle, that freedom in the exercise of religious worship must regularly yield to what they deem necessary in the way of prohibitive legislation? (5) In practical detail, what does the Constitution secure to a citizen of a State in these United States, when there is question of the outward public exercise of religion?

Explained, as Father Blakely explains it, and, apparently, as the Supreme Court applies our fundamental law, the Declaration of Independence and the Constitution, too, are nothing but "a scrap of paper," when actual use and enjoyment of freedom of worship are concerned. I say apparently, because it is not altogether conclusive, that the cases cited necessarily apply to the religious use of sacramental wine. We should not surrender any line of defense until forced to do so. However, it is clear, as AMERICA contends, that an exception in favor of wine for sacramental purposes must be inserted in every prohibition measure.

Many said complacently a few years ago that the situation now actually facing certain American citizens in Oklahoma and elsewhere would never come about. Will a similar situation face us all, because of similar Federal legislation? True it is, that the contemplated amendment to the Constitution is concerned with alcoholic liquors, used as a beverage only. But is there not danger of a development in the proposed Federal Amendment, just as there has been development in State prohibition laws? The development in Oklahoma has reached a point where a free citizen is no longer protected in the traditional, reasonable, holy rites of his forefathers, but instead, is deemed a criminal in the eyes of the law, when he makes use of these same rites. "Now is the acceptable time" for preventive agitation.

St. Mary's College, Kansas. A. J. KUHLMAN.

Some Irish Old and New

To the Editor of AMERICA:

Being a schoolteacher on Cape Cod I am often half amused and half-grieved when I see such pupils as the Kellys, the Murphys, the Collins's and the O'Briens who are certainly of Irish extraction attending the Baptist church. It seems a great pity that Mother Church is unable to build churches here on the Cape and thus safeguard the Faith of her young children. Churches of the Catholic denomination on Cape Cod are very much scattered and we are paying the penalty bitterly by having our youth, the flower of the land, snatched from our grasp under our very eyes. If this be what the term "new" Irish signifies, is it not time to rise up and restore these "new" Irish to their proper position among the "old" Irish so dear to the hearts of us all?

Eastham, Mass. EDWARD S. FEENEY.

Bolshevism in America

To the Editor of AMERICA:

Your reference in the issue of March 9 to Wm. B. Thompson of New York and Bisbee, Arizona, and his exuberant praise of Bolshevism prompts me to ask what may have led Senator Calder of New York to have Thompson's lucubration printed in the *Congressional Record,* and to have reprints sent broadcast over the country at the expense of the tax-payers? As well fight fire with fuel oil as to countenance the spread of Bolshevism as an antidote to the excesses of autocracy. Of all the "piffle" about freedom and democracy that we are treated to nowadays, Thompson's brand is the very worst. If it is not, let our staid senators who approve of it—Calder, Stone and Owen—step out and surrender their seats to representatives of the I. W. W. and let Mr. Thompson turn over to them his vast financial and mining interests. They will undoubtedly give us a taste of that Russian democracy that has "mud on its boots, hair on its face and the love of freedom in its heart." They can decide afterwards how well they like it in practice.

Moline, Ill. J. B. CULEMANS.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Only the Cross

"TODAY, in the general devastation of war, the only thing left standing upright is the Cross," attests Lieutenant Antoine Redier in his recent book, "Comrades in Courage." He then describes as follows a wayside crucifix which the shells have wonderfully spared:

> Above that rise of the ground, which hid it until now, stands the thin silhouette of a cross. It is of iron and the Christ is dolorously bending his head. About its base are four stumps cut off almost level with the ground. They are all that remain of the beautiful trees which once sheltered this pastoral shrine. It stands alone amongst a labyrinth of *boyaux*. . . . Our trenches, in this region, curve forward in a salient. It is as if the enemy had been obliged to draw a respectful half-circle round the image of Christ. . . . Resting on the pierced feet is a bunch of withered flowers. . . . At the change of guard we pass beneath the extended arms of this Christ, on the way into the front line. I don't know whether many of us say a prayer to Him when we cross His gaunt shadow in the moonlight, but God will remember the one, be he ever so humble, who once put down his flowers and called on Him there. He has commanded that His image be not destroyed and that it remain here on our horizon. With head gently bowed and wide-open arms, He watches over the dead of the plain and blesses the living, devout or otherwise, who covered with dust, their backs bent under the weight of their knapsacks—go in long silent columns to take their fighting post.

That crucifix, standing upright, unharmed by shell-fire, and with a passing soldier's little offering at its feet, strikingly symbolizes the revival of religion in France. This reawakening had actually begun some years before the war broke out; for the brilliant sons of skeptics and unbelievers were seen going to Mass and Communion, valiantly defending the Church with voice and pen, and in their daily life reducing Catholic principles to practice. But since the present conflict began the religious revival has been more remarkable still. The war has made most Frenchmen pause and "think of their destiny, and, willingly or not, they turn to the God whom they learned to know and pray to at their mother's knee," and those who in civil life took care to hide the little faith they had, now, at the front, fearlessly profess their belief in Catholicism and practise their religion even ostentatiously.

The remarkable spectacle presented by the renewal of Catholicism in France can also be observed in other countries. The recent attacks made on the Holy Father by anti-Catholic statesmen and journalists have called forth from the clergy and laity of America, Ireland and England such loyal and indignant protests that the Pope-baiters quickly subsided. Numerous converts to the true Church, moreover, are constantly being made in the Allied armies, for the Protestant and unbelieving soldiers in our training camps and at the front have begun to realize that, though other religions may perhaps be quite desirable to live in, Catholicism is the only safe one to die in. Without question, amid the carnage and devastation of the present conflict "the only thing left standing upright is the Cross," and the one institution that is sure to emerge from the war with her holiness and beauty and spiritual power increased is the Catholic Church, which is always the invincible defender and the only unerring interpreter of the Cross.

The Defiant Corporations

THE president of an American railway system has recently filed with the Federal authorities a document arranged in the form of an affidavit. Interesting from many points of view, this affidavit is particularly interesting as evidence of the fact that, if the Government is patient, kind, and above all, persevering, it may after a lapse of some years, succeed in obtaining information which it needs at once. The document submitted by the president contains the answers to a series of questions put by the Interstate Commerce Commission in May 1916. In reply, the courteous, long-suffering president twirled his glasses uneasily, and cast a look of mingled pain and reproach upon his inquisitors. What use his railroad made of its funds, or of the funds of its stockholders, could be of no possible interest to the Federal Government. He explained his position in the quiet gentle tone which one uses in teaching a stupid but willing child. He could give no information. For him the case was closed, and he took refuge in his "constitutional rights."

The Commissioners, however, raised the issue, and for once an indulgent Government became as flint. After a legal battle which lasted nearly two years, and ended with an order from the Supreme Court of the United States the president agreed to submit his answers in writing. The document discloses in ample detail, more than one reason why the president chose to emulate the Sphinx until his jaws were pried open by the Supreme Court. The railroad in question had spent thousands of dollars in "influencing public opinion," and in solidifying the somewhat fluid "opinion" of legislators whose vote was of importance to what the railroad deemed the protection of its rights. Nor were the newspapers, stern and austere guardians of morality, forgotten. So adamant were these bulwarks of our liberties, that it was necessary to hurl tens of thousands of solid silver dollars against them, before the colors fluttered down.

The ordinary citizen, unacquainted with the technicali-
s which hedge our courts and clog our legal machinery
ll rightly ask why the Federal Government which, even
fore the war, enjoyed the unquestioned right of a gen-
al supervision over interstate carriers, was obliged to
ait until February, 1918, for information which it
eded in May, 1916. The reply seems to be that, while
e Government's power is unquestioned, the channels
rough which that power must be exercised, are choked
ith the debris of legal minutiae, and, perhaps, of whole-
le perjury. A Federal investigation of labor conditions
the Chicago packing-houses, recently adjourned, prob-
ly found its adjournment hastened by the fact that
any of the packers swore that they were utterly ignorant
matters vitally affecting their own industry. They
new to the ultimate penny just what wages should be
oled out to the workers but of the huge salaries paid
the officers of certain companies, even confidential legal
dvisers and general managers knew absolutely nothing.
Too many American corporations are ruled by the
orst spirit of "capitalism," a spirit as cruel as it is
norant and as stupid as it is greedy. Government
wnership is the last of all remedies for economic evils,
ut either that or a bloody revolution seems inevitable, if
e policy which guides the trusts and corporations of
is country continues in its present mad career. We
em rapidly approaching a social condition in which any
rporation with money enough to engage the services of
corps of clever and unscrupulous "legal experts" can
ay what wages it wishes to its employees, scorn the pub-
c and defy the law. The mills of retribution grind
owly, but the stones now preparing in this country are
to grind the tyrannical exploiters of the laborer into
e most impalpable of useless powders.

Lunar Christianity

"LUNAR Christianity" is a particularly felicitous phrase invented by the *British Weekly*. It de-
cribes the popular form of modern religion which con-
sts in a creedless morality. The prophets of the new
ult apparently fail to understand that whatever is good
nd true and noble in their ethical ideals is only the re-
ection of that Christianity which they ignore. They
ould blot out the sun and yet retain its splendor. The
eak, reflected, lunar light by which they live will daily
row more dim and illusive, until at last it leaves them
holly lost in their night of doubt and unbelief.
Lunar Christianity is the popular religion of modern
ovels, plays and works of sociology. Neither is it a
tranger to the non-Catholic pulpit, where it is frequently
eard to discourse in roseate language on brotherly love.
t gathers up stray and broken fragments from the Ser-
non on the Mount and sets them into its new and strange
nosaic, but denies the Divinity of Him who uttered them.
t daintily selects for imitation ill-understood traits from
he lives of the great Christian heroes of the past, but re-
ects the Christianity which gave them their greatness. It
parades a new socialized religion, but disregards the source from which all lasting order and harmony in social life, all true charity and justice upon earth must flow. It seeks to obtain the effect without the cause, the light without the sun. Yet nothing but the faint reflection of Christianity that still comes to them can prevent its votaries even now from sinking into a night of pagan abomination sevenfold worse than any Egyptian darkness of the past.

Protestantism, too, although it may be gaining in membership, is constantly losing in definiteness of doctrine. Many of its ministers are preaching a mere form of lunar Christianity, an uncertain code of Christian ethics without any certain Christian creed. In denying the authority of the Church built by Christ upon Peter, in failing to distinguish between the frailty of some of her members and the infallible doctrine of that Church to which Christ had promised His unfailing presence, Luther cast the first cloud of darkness over the light of truth. When in the course of time even the Divinity of Christ and the inspiration of the Scriptures were denied by many, there remained for them nothing but the delusive light of a lunar Christianity over which the shadow of total eclipse is fast and visibly encroaching. There is but one hope, for whose fulfilment we labor and pray: that all lunar Christians may soon be brought to see the beauty and brightness of the one Spouse of Christ, the Catholic Church.

Censorship in Chicago

BY its own confession, blazoned day by day in somewhat broken type, a journal published in Chicago is "The World's Greatest Newspaper." Tastes differ, and even honest judgments have been known to be at variance. One need not suspect the editors of the tendency which made Ananias famous. Perhaps they are merely deficient in good taste or mental poise, and in imitation of the late Mr. Barnum, act on the creed that the best agent for the defense of any proposition is a billboard well plastered with superlatives.

For some years that modest journal has viewed the Chicago practice of censoring, and occasionally, of rejecting, lurid, vulgar or immoral theatrical exhibitions, with increasing alarm and disdain. Its position has been, that since the great heart of the common people is in the right place, the great common people may, by consequence, be permitted to decide for themselves what theatrical and film exhibitions promote or hinder a healthful morality in Chicago. Repression through censorship is un-American, and that is enough to damn it. Although all State Street might be lined with places of amusement, of a character by no means doubtful, Americans could be trusted to pass them by, saved by the power of their uncloistered virtue.

All this sounds very well. Everyone likes to be told that he is his own master, capable of directing himself in whatever contingency life may present, a person to whom advice is really something superfluous, and re-

straint an insult. But "The World's Greatest Newspaper" believes naught of this flattering philosophy. For some years, it has not trusted the great common people to choose the pawn-shops, money-lenders, dentists, physicians, and hotels, which many of them undoubtedly favored. On the contracy, it conducted a vigorous campaign against loan-sharks and pawn-shop thieves. It made relentless war upon willing but incompetent dentists, and unspeakable physicians. It most laudably aided the public authorities in the closing of certain "hotels," used by a class of people for what they deemed "amusement." From time to time it even uttered one or more platitudes on pure food and pure advertising. Only in the theater, it would seem, does "The World's Greatest Newspaper" object to purity. Its policy is to let a theatrical manager stage what performances best appeals to the box-office, leaving the decision upon their moral character to the great common people. But as to the pawn-shops, and other similar evils, none of which advertise, the great common people are unable to decide without the aid of "The World's Greatest Newspaper" and the law.

"It is the common tendency of censorship to censor for the weakest minds of the community," remarks the editor. Of course it is, and the tendency springs from the sane principle that it is the duty of the State to care for the citizen in those things in which he cannot care for himself. If that tendency is an argument against the censorship of the stage, it is an argument against all law. Law does not of itself make men virtuous, but it can, by removing incentives, prevent some men from becoming vicious. The action of the State in setting a premium upon virtue and exacting a penalty from vice, is not often a dominant motive in the lives of men whose minds are firmly set upon the things that are good and true. But experience has shown that it is almost a necessity for the weak, whose further deterioration would constitute a menace to society. It cannot be denied that, in practice, censorship is sometimes weak or absurd, but the principle upon which it is based is sound and necessary. Whatever measures make virtue easier and vice more difficult cannot be rated as tyranny. They are merely the natural outcome of the proper functioning of the law.

The "Red Cross Magazine" and the Pope

NOT long since the *Red Cross Magazine* published a poem that did grave injustice to one of the great heroes of the war, our Holy Father, the Pope. Naturally enough Catholics took offense at the insult, and protested vigorously against it. The result is entirely satisfactory. With a manly honesty that does credit to its sincerity of purpose, the Red Cross has already acknowledged its mistake by the following wire sent to all its division managers:

> In the February issue of *Red Cross Magazine* there appeared a poem by Rudyard Kipling. In that poem there is an unfortunate reference to the head of the Catholic Church. T poem was inserted in *Red Cross Magazine* at the last min by the editors without having been submitted to Washing It was regarded purely as a contribution from Kipling and editors did not sense the reflection on the Catholic Church wh it contained. It is a matter of greatest concern to the War Co cil of American Red Cross that this should have happen and they regard it as a serious error. While the American Cross is non-sectarian, everyone knows the splendid help a cooperation it has had from Catholics everywhere, both in c tributions and in active service in its official ranks, and in vi of this spirit, it is to be hoped Catholics everywhere will derstand that the appearance of this poem was the result of ov sight and error. Will you immediately communicate this m sage to all Red Cross chapters in your division with sugg tion they place it conspicuously within their chapter rooms, a will you in addition call upon leading Catholic prelate in y city, showing him this message and explaining that the n issue of the *Red Cross Magazine* will contain an editorial of s cere regret for the error that has been made?

This is splendid, but the Red Cross has gone furth and has prepared this statement for its magazine:

> In the February issue of the *Red Cross Magazine* there peared an original poem by Rudyard Kipling entitled "T Holy War." The poem has given offense to some of the ma zine readers, and the Red Cross has received letters inquir whether the Red Cross questions the good faith of the Pope the Catholic Church in the war.
>
> The poem was published simply as the most recent c tribution from Kipling, and in reviewing it for publication was not realized that it might constitute a reflection on Pope or the Catholic religion. The fact that the poem allow of such an unfortunate interpretation makes us feel that it a serious mistake to publish it. It should be needless to that we deeply appreciate the great part that the members of Catholic Church are playing in this war, not alone in the ar and navy, but through their splendid organization, the Knig of Columbus, and in the Red Cross itself. It is hoped t Catholics everywhere will understand that the appearance this poem was the result of oversight and error.

With this the incident is happily closed; never, trust, to be reopened. The Red Cross has done the rig thing, and Catholics, who are second to none in apprec tion of the great work that that Society is accomplishi will forget the offensive poem, and labor as before to a the Red Cross in its noble mission of mercy.

Education and the Art of Life

IN the current issue of the *Atlantic Monthly*, Mr. A thur E. March has an article entitled: "Educatio The Mastery of the Arts of Life." With some at least the conclusions of Mr. March, every Catholic educat must agree. Like him they are only too anxious broaden and vitalize education, to render it interesting f the pupil and to make it a training ground where the b and the girl of the present generation may prepare the selves for the responsibilities, the duties and the strugg of the future. But though the Catholic educator kno that it would be criminal to send out his pupils into t arena of life unprepared for the contest, he realizes th the purpose of education is not so much to train for t "arts of life," as to train for life itself. Education ca

ot impart mastery of the arts of life in their fulness. hese are too many and too varied. Most of them can ly be learnt by long and painful experience. They are ten the work and the reward of the specialist and the ofessional man, and come to them at times only after any trials and failures. The school that tries to be protean" in its activities, to use Mr. March's expres-on, the school that overflows into the farm, the home, e factory, the store, the office, usurps a position and ities that take it out of its proper sphere. In its special-ing tendencies it may become detrimental to the general tellectual welfare of the pupil and confuse and arrest s mental growth.

Special schools must of course prepare by a specialized ourse of studies, a special and highly individualized aining. But the purpose of the general school is to lay a oundation of life. That foundation must above all ings be solid, so deeply laid that the edifice reared upon may be able to withstand the stress of the storm which ooner or later must test its strength. The mastery of e arts of life, were that possible within the limits of the ears of training given to the child; is of course highly desirable. But, under present conditions, under our complex and bustling civilization that seems to be an impossibility. The years given to the education of the young are too short and too few to accomplish that end. The Catholic educator deems it wiser, that the "protean" activities of the school should give way to a simpler system where there is a concentration of effort on a few broad intellectual and moral principles, which to the pupil will become anchors of safety to hold him to his duties, beacon lights to mark out his course, unfailing principles whereby his life will be directed, principles so broad and so wide-embracing that they cover his whole life and correspond to all his needs.

It is best therefore to look upon education not as "the mastery of the arts of life," but rather as the training ground, the arena where under the sanest intellectual principles and the most ennobling moral and religious standards the pupil is taught that while the arts of life must be studied and prized, the highest art and the one most worthy of a man is the art of living nobly and well. No educational system that teaches that truth can be said to fail.

Literature

THOMAS DE QUINCEY

"IT was not for the purpose of creating pleasure," says De Quincey in his "Confessions," "but of mitigating pain in e severest degree that I first began to use opium as an article daily diet"; and in these words we have just a single aspect a profound, an important and yet inadequately treated prob-m, namely, the quite special and peculiar dangers and tempta-ons to which the imaginative worker is subject. An exquisite d quivering sensibility, shrinking—with more than ordinary prehensiveness—alike from physical pain and mental distress humiliation; a strong and often tyrannous imagination build-g with clouds and casting up before the eye in shadowy outline r-off and exaggerated shapes of harm—what a deal of misery d torment and disaster have these not caused! Coleridge, Poe, ossetti, Lafcadio Hearn, Mangan, Francis Thompson, and here our own day and country, O. Henry, are but a few of that mmortal company of sorrow who in one way or another paced the places infamous to tell," and for whom the abyss was in tual fact "cloven with deeper menace than for other men." f that company not the least either in suffering or genius was homas De Quincey.

"The English Opium Eater" is for De Quincey his distinctive le, for, though there have been other English writers, notably oleridge, addicted to "the just, subtile and mighty opium," one has so completely turned his experiences and visions there-om to the enduring account of literature. "The Confessions f an English Opium Eater," the most famous of De Quincey's orks with its sequel, "*Suspiria de Profundis*," on the whole e highest reach of his genius, relates the author's adventures his dealings with the drug both in the world of everyday fact s well as that of its proper domain—dreams.

The "story" of the "Confessions" has been told once for l by De Quincey himself. How at the age of seventeen, slip-ng away from school early one morning with a small sum of oney and with a volume of a favorite English poet in one ocket and of Euripides in the other, he wandered for months in North Wales, subsisting for long periods on the blackberries, hips and haws of the wayside; of his journey to London, where for sixteen weeks he endured hunger in various degrees of intensity, and for two months was houseless and seldom slept under a roof; and finally of his eventual reclamation by his family: all this is one of the most familiar tales of literature. His sufferings and privations during this time were indeed of the severest character; so that long years after, despite his mild and almost boyish face and shy and gentle demeanor, Carlyle saw that in his countenance which made him exclaim, "*Eccovi!* look at him: this child has been in hell."

When we come to examine De Quincey's style we find that it is extraordinarily easy and simple, sentence flowing into sentence in effortless sequence, and rising almost imperceptibly into those stately and elaborate pageants of the historic past, those moving and impassioned apostrophes of strange eloquence and splendor, and those gorgeous descriptions of swelling and dissolving dream-scenery, for which he is so notable. And withal there is that vast and rolling movement of sound, that solemn and mighty orchestration of prolonged harmony, which, bearing up the whole, sweeps on in broad and billowy progress to its magnificent and thunderous *finale*.

Francis Thompson wrote of him that if ever poet dealt in prose that man was De Quincey; and the reason is clear to see; for De Quincey beside the specific poetic faculty of imagination, of constructive dreaming, which he possessed in an eminent degree, had in full power two of the most characteristic qualities of the poet's equipment—a sensitive and most delicate ear for the sound of words, and the ability to achieve marvelous verbal effects by means perfectly simple. One instance out of many may be given, the phrase describing the eyes of "Our Lady of Sighs"—"filled with perishing dreams, and with the wrecks of forgotten delirium." Only a poet can write so.

De Quincey of course is not the only English prose writer who has attempted the effects of poetry and who gives us sentences of long-drawn-out music and resplendent coloring. From Sir Thomas Browne to Ruskin he has numerous and worthy

rivals, and it would be a fascinating study to compare and contrast them. Taking but a hasty glimpse of a large subject, however, it may be said that as against the first he is not so uniformly stately and somber—he is much more light and various and versatile; and as against the second he has nothing whatever of Ruskin's didactic or reformatory bias, and moreover, while ornate, he is never merely ornamental. In addition he has what neither of these writers seems much possessed of—a deep sense of humor, ranging from broad fun to sly and elusive whimsey. In this particular he bears resemblance to Lamb, than whom, however, he is less of a wit; he has none of Lamb's "quaintness," and is a stricter logician and a sounder scholar.

There is a word to say of De Quincey's position as a critic. He has been acclaimed as *facile princeps* of all the English literary critics of his generation; and when it is recalled that this was the day of Coleridge, Wordsworth, Lamb, Hazlitt, Shelley, Leigh Hunt, "Christopher North," Carlyle, Macaulay—the list is almost unlimited—it may be questioned whether he is not the absolute chief of English critics without reserve. Indeed his critical papers both in their keen and profound analysis and in their power of exposition are all but incomparable.

One main criticism has been leveled against De Quincey as a writer—that he too often wanders away from the matter in hand; and there is truth in the charge. It is easy, however, to see how this came about. It is really a defect of his merit, his abounding and apparently inexhaustible store of mental wealth; and moreover, besides a teeming memory, he had, as he tells us, "an electric aptitude for seizing analogies," or, more fully, "a logical instinct for feeling in a moment the secret analogies or parallelisms that connect things else apparently remote." He has then his frequent digressions, but it is to be noted that these digressions always circle back to the main subject, and with an added load of illustration and instance that makes his "point" all the clearer and more firm. The digressions, too, in themselves are so full of interesting observation that it is far from a strain to follow his alluring lead.

In character De Quincey was one of the gentlest and most considerate of mortals. A story is related of him that once at his home in Edinburgh when he had a party of guests to dinner and the subject of religion came up, he requested as a particular favor to himself that if anyone had anything hard to say of the Scottish religion he would reserve it till the waiting-girl who was Scotch was out of the room. And his absent-mindedness might be set up as the classical type of abstracted scholarship; it was a rare evening when he did not fire his hair at the candles.

As is the case with the majority of old and established authors there has gathered about De Quincey's work a certain abstruse and learned atmosphere which serves to frighten away by mere report many an otherwise devoted reader. It is the fact indeed that De Quincey more than most English authors belongs to that patrician band who make their proper appeal to a discriminative circle and that the quality of his writing is such as to be fully apprehended only by one acquainted with the classics, alert to catch wide-ranging allusions, and with an ear awake to the magnificent music of which English prose is capable. But even so, the average reader will find in him much, very much, to enlighten, to entertain, and to delight him; while for the reader who comes to him with broad sympathy and an understanding mind, it is true of De Quincey as it is true of Lamb, that to read him once is to be sealed of his tribe forever.

JOHN BUNKER.

THE VIRGIN OF THE BATTLE-FIELD

Ah! In that turmoil of revengeful flame
  I see them fall! I see their startled eyes
  Go wandering to the blue, unshaken skies,
And hear their quivering lips repeat—a Name:
"Mother!" in every mortal tongue the same.
  The first they learned to lisp, the last to rise
  From their parched throats. They yearn in childish wis
For sheltering arms, remembering whence they came.

Their mothers are afar. But Thou, I know,
  Most wistfully, who mother art to all,
Forever through the battles' rage dost go
  To soothe thy piteous sons wheree'er they fall.
When their poor plaintive tones for mother cry,
Thou hear'st—and swift their heavenly Mother's nigh.

EDWARD F. GARESCHE, S.

REVIEWS

Reality and Truth. By JOHN G. VANCE, M.A. (Canta Ph.D. (Lov.). New York: Longmans, Green & Co. $2.50.

Scholastic philosophy is not poor in the number of its pres day exponents; nor are their works on the whole without t special merits. The angle of vision chosen by one is not viewpoint taken by another; one illumines what another fa to clarify. And yet however widely their avenues of appro may lie apart, the student cannot fail to observe that th writers arrive at the same conclusions in their solutions of tral problems, and by their convincing exposition make it q clear that the philosophy of the plain man, so far from b discredited by sober reason, is in its essentials logically jus able. In view of the excellent results, then, that have been complished within the past fifty years, in the field of e temology as well as in the other branches of philosophy might seem that little remains to be done. Nevertheless ther still room for a work that shall determine exactly—to indi but one problem—what is really demonstrated, and how m may and must, reasonably of course, be assumed. It was in hope of finding a definite answer to this and similar quest that the reviewer turned eagerly to Dr. Vance's book on " ality and Truth."

The preface was reassuring. "For many years," we read, has been my great desire to give to my fellow-countrymen, if might be, to the English-speaking world, a critical but defi treatment of the foundations of knowledge, truth and certain The author's solution of the problems he proposes to dis "depends upon no name, no tradition, no authority, no assu tion, no postulate. It stands or falls by its own intrinsic a ments, and by the plain facts which tell their own tale." "In general, it will be found that the conclusions of our st are both precise and satisfying." These are high promises; pity is they fall so short of fulfilment. The book is disappo ing; and for several reasons.

The author is justly dissatisfied with skepticism; it is impossible system. But what of dogmatism—an objection term, by the way, used as a synonym for scholasticism? too much like the realism of plain men; hence it must be r out of court. Dr. Vance's "plain realist," it may be observe passing, will seem to many readers a mere puppet, stran unlike the realist as he is found in actual life; and undoubt the author has failed to grasp the meaning of the schola when they say that three primitive truths are contained affirmed implicitly in every judgment formed by the m Again, the loose thinking displayed by the writer in his tr ment of the principle of contradiction and of the principl causality is startling enough; it is the more amazing when recall that Dr. Vance can hardly be unacquainted with the osophy he has chosen to abandon. One need not be a riva Aquinas in his grasp of scholasticism to realize, for insta that the principle of causality is by no means an immed inference drawn from the principle of contradiction.

There are two points, however, to which special atten should be directed. The first has to do with the critical me

adopted by the author in his search for truth. He will retain the method of Descartes. "The essence of that method, we take it, lies in a state of mind which, in its philosophic search, queries the certainty of every fundamental judgment, until it finally arrives at some certitude in presence of which further questioning is useless and doubt impossible" (p. 78). He is determined "to make a real and pertinacious effort to cast suspicion" on the three principles of identity, contradiction and excluded middle. It is unnecessary to show in detail how futile is this method. Here again the tyro in scholasticism is convinced on reasonable grounds that Descartes' method is fundamentally wrong, i. e., unsound in its essence; nor has Dr. Vance succeeded in vindicating that method from the charges brought against it; he has scarcely even attempted to do so.

The second point to which we refer is of equal, if not greater, importance; it concerns the author's discussion of what he rightly considers one of the most insistent problems of all philosophy. "Is there a reality, whether it be one or many, which is not existentially identical with my conscious states, and which, though it may be apprehended by the phenomena of consciousness, is yet independent of my consciousness for its existence?" (p. 116). Dr. Vance's solution starts with the assumption, which he nowhere justifies, that we can know directly only our conscious states. However, though we cannot claim for the senses any direct, immediate knowledge of reality we may by the application of the principle of causality readily argue from our states of consciousness to the existence of extramental persons and things. Such in brief is the solution which we are asked to accept instead of the traditional doctrine of scholasticism. That it is only a thinly veiled form of idealism will be clear to any one who is acquainted with the arguments advanced by the scholastics in defense of their position on the genesis of knowledge. Even were we to grant—which we do not—that the principle of causality enabled us to infer legitimately the existence of something other than our conscious states, how should we be justified in pronouncing judgment on the *nature* of that cause; whether, for instance, it be one or many, material or spiritual? "Reality and Truth" bears no imprimatur, though the author discusses in the volume such questions as the immortality of the soul and God's existence.

J. A. C.

Comrades in Courage (*Méditations dans la Tranchée*). By Lieutenant ANTOINE REDIER. Translated by Mrs. PHILIP DUNCAN WILSON. Garden City, N. Y.: Doubleday, Page & Co. $1.40.

Trench Pictures from France. By Major WILLIAM REDMOND, M.P. Killed in Action, June, 1917. With a Biographical Introduction by E. M. SMITH-DAMPIER. New York: George H. Doran Co. $0.50.

These are very readable books of reflections and observations which two Catholic officers made while engaged in trench-warfare. Lieutenant Redier's fourteen chapters describe the virtues of his comrades, tell how the war has brought back France to her better self, and bear testimony to the awakening of faith in the hearts of the poilus. He writes:

> Enemies of God do not exist at the front. They are found only behind it. Anti-clericalism begins timidly back toward the kitchens. It is a little bolder around the supply depots, and I learn by letters from the rear that it is loudest in the cafés in the provinces. From the Lys to the Vosges it is unknown.

The author tells many anecdotes to illustrate how widespread and frequent practices of piety are in the trenches; how a gutter-snipe from Lille, for example, chose a medal of Our Lady as a present rather than some tempting tobacco; how two officers, "far, far above" Lieutenant Redier in rank, walk at twilight in a solitary *boyau* telling their beads; and how on Sunday in the rear of the lines, the churches are full. There are excellent pages in the book on duty, honor, and glory, those watchwords of the gallant French soldier, a keen analysis of the German mind, and many a profound or humorous observation which throws light on the national character of the author's companions in arms. If the men of France, after the war, are to be like Lieutenant Redier, we need have no misgivings about the future of that country. The translation seems a good one, but the missal, not "the prayer book," is, of course, used by a priest at the altar.

The late Major "Willie" Redmond's book is made up of a dozen papers he sent from the trenches to the *Daily Chronicle*, which are preceded by a good biographical sketch of the author from the pen of Miss Smith-Dampier. Major Redmond also bears testimony to the revival of religious practices at the front. "Day and night, before a battalion goes to the trenches," he writes, "the chaplains are busy in the churches, for the men throng to confession." The Catholic soldier never loses possession of his rosary. If he falls, it is placed around his neck before he is wrapped in his blanket for burial. Major Redmond's conviction, based on what he observed in France, was that "the Faith has taken refuge more and more in the hearts of the people with the result that . . . religion has been perhaps the one thing in all the world, so far, strengthened and built up afresh amidst the horrible ravages of war." W. D.

BOOKS AND AUTHORS

The March 22 number of the *Catholic Mind* contains an admirable paper on "The Pope and the War," by the Most Reverend Neil McNeil, D.D., Archbishop of Toronto. His Grace reviews the Holy Father's attitude toward the Allies, refutes by documentary evidence the charges that Pope Benedict has manifested a German bias, and shows what remarkable success his Holiness has had since the war began in proving himself the Father of all the Faithful. The Bishop of Northampton then tells England how ashamed it should be of having bound itself to exclude the Pope from the peace conference after the war, and the number ends with a short paper on "France and the Holy See."

The spread of anarchy in the world nowadays makes timely a republication of G. K. Chesterton's fantastic story of "The Man Who Was Thursday" (Boni & Liveright, $0.60). It is a riot of Chestertonian parodoxes and absurdities, but abounds withal in those striking truths which the discerning reader can always find in this author.——A recent number of Everyman's Library (Dutton, $0.60) is made up of six stories by Nikolaiv Gogol, the Russian novelist, and a good introduction by John Cournos. "Taras Bulba," the first and longest of the tales, vividly describes the wild life of the Cossacks and gives an account of how they besieged a Polish town. "The Cloak" is a clever character-study and "How Two Ivans Quarreled" and "The Calash" are humorous stories.——"The Enlisting Wife" (Doubleday, $0.50), by Grace S. Richmond, is a short story about a pious Episcopalian bride who bravely saw her soldier-husband off to France.

"Four Lectures on the Handling of Historical Material" (Longmans), by L. F. Rushbrook Williams, Professor of Modern Indian History in the University of Allahabad, is a little book of some eighty or ninety pages, but into it the author has managed to condense an excellent treatise on the purpose and method of historical research and composition that will benefit and entertain not only the student but the general reader. The table of contents is apparently a dry one, but the writer by an abundance of apt and interesting illustrations and by great lucidity of expression, has made eminently readable what might have been a dry-as-dust disquisition on documents, oral, written,

and mixed; official and unofficial; public and private; formal and informal, together with all the other classifications, divisions and sub-divisions known to the delver in historic lore. As the author is a professor in British India, and is addressing primarily an audience of his students, his illustrations are naturally drawn to some extent from things Indian, and consequently are less familiar to the American reader, but the matter they are intended to illustrate is always clearly and interestingly put.

William Butler Yeats's warmest admirers will no doubt be quite at a loss to make out what he wants to say in "*Per Amica Silentia Lunae*" (Macmillan, $1.50), a hundred pages of prose, poetically phrased oftentimes, which seem to describe his bootless quest for his subconscious self, or the *anima mundi*, or whatever it is he seeks. The book is full of Freudean and Spiritistic vagaries, and shadowy descriptions of the way the author receives his inspirations. He is of the opinion that the artist finds another self, "an anti-self," who comes to those whose "passion is reality," whereas the "sentimentalists are practical men who believe in money, in position, in a marriage bell." At the end of his reflections Mr. Yeats tell how deeply he is affected by the writings of Catholic poets like Claudel and Jammes, who submit "everything to the Pope" and who see "the world with the eyes of vine-dressers and charcoal burners." "Have not my thoughts," he then asks, "run through a like round, though I have not found my tradition in the Catholic Church, which was not the church of my childhood, but where the tradition is, as I believe, more universal and more ancient?" Does the author mean paganism? That may be "more universal and more ancient" than Catholicism, but how much truth is there in it?

As "The Catholic's Pocket Prayer Book" (Peter Reilly, Philadelphia, $0.25) is bound in khaki-brown and though only three inches long, two wide and a quarter of an inch thick, contains in its 192 little pages all the prayers that the average soldier or sailor has time for, the tiny volume will doubtless enjoy a wide vogue.——"Le Purgatoire" (Tequi, Paris, 3 fr. 50), by Louis Rouzic, is a devotional treatise in popular form on a subject especially dear to all Catholics in the present day of countless and oftentimes unprepared deaths. And yet, as the author expressly states, the work is not so much an exhaustive theological treatise on purgatory as a proposal of some of the most suitable means of giving assistance to those in distress there. Quoting from the noted preacher, Père Bourdaloue, l'Abbé Rouzic maintains that the devotion to the Holy Souls is in a sense of even greater excellence than the conversion of the infidel, as it glorifies God by bringing to Him souls exceedingly dear to Him. The book's value is enhanced by numerous quotations and extracts drawn from the sacred orators, from theological and ascetical writings, and from the literature bearing on the subject.

The "second series" of "Atlantic Classics" (Atlantic Monthly Press, $1.25) is not equal to the first. There is little of permanent value in Henry C. Merwin's sentimental pages contrasting dogs' "virtues" with men's vices. Jane Addams' absurd "Devil Baby at Hull House" belongs in a book of fiction and several other essays in the book run pretty thin. Samuel McChord Crothers' paper on "Every Man's Desire to be Somebody Else," however, is cleverly done, and John Jay Chapman's essay on "The Greek Genius" is full of good things.——In "National Strength and International Duty" (Princeton Univ. Press), ex-President Roosevelt lays down the admirable principle that the rule of conduct for individuals and nations is essentially the same. Thence, arguing that nations must strive for the achievement of a worthy ideal, with adequate means of protecting their rights, and with due regard for the rights of others, he criticizes the Administration for what he declar has been inefficient military preparation, and gives a merite excoriation to pacifists, pro-Germans and those who would sa rifice this country to their hatred of England.

Father Charles L. O'Donnell, C.S.C., contributed to a rece number of the *Ave Maria* these happy lines on St. Felicitas:

Lady Saint Felicity,
Blessing on thy name and thee!
Happy wentest thou to heaven,
Martyred with thy martyred seven.
What a stripping was that day
Of the palm trees by the way,
Branches for thy marching band
Gloryward to bear in hand.
Where the Lamb's white-vested throng
Gave ye secret of the song
They alone of all souls sing
Over death come triumphing.
Now I know by what sweet right
Thou dost bear thy name, Delight,—
Saint whose heart was strong in joy
Seven deaths might not destroy,—
Seven sons that went to die,
Thou, their mother, standing by;
Seven sons that met their doom,
Sang ere birth within thy womb
This the song that should arise
From their lips in Paradise.
Glory unto God in heaven,—
Happy mother, happy seven!

BOOKS RECEIVED

The Century Co., New York:
Wings in the Night. By Alice Duer Miller. $1.00; Wraiths a
Realities. By Cale Young Rice. $1.25.

George H. Doran Co., New York:
Mexico from Diaz to the Kaiser. By Mrs. Alec-Tweedie. $3.50; Lo
and Hatred. By Mrs. Belloc Lowndes. $1.40; The Red Cross Bar
By Mrs. Belloc Lowndes. $1.25; The Brown Brethren. By Patri
MacGill. $1.35; Belgium in War Time. By Commandant De Gerlac
De Gomery. Translated from the French Edition by Bernard Mia
$0.50.

Doubleday, Page & Co., Garden City, N. Y.:
Cavalry of the Clouds. By Contact (Capt. Alan Bott, M.C.). $1.2
Aliens. By William McFee. $1.50; Simba. By Stewart Edwa
White. $1.40; Boy Woodburn, a Story of the Sussex Downs.
Alfred Ollivant. $1.40.

E. P. Dutton & Co., New York:
Over There and Back in Three Uniforms. By Lieut. Joseph S. Smi
$1.50; My Two Kings, a Novel of the Restoration. By Mrs. Ev
Nepean. $1.50; Religion and Common Sense. By Donald Hank
$0.60; Children of Passage. By Frederick Watson. $1.50.

T. Fisher Unwin, London:
The Secret Press in Belgium. By Jean Mossart. Translated by Berna
Miall. With 14 Illustrations.

The Gorham Press, Boston:
The Democracy of the Trees: Studies in Service. By Edward Andrew
$1.00.

Henry Holt & Co.:
The Philosophy of William James. By Th. Flournoy. Authoriz
Translation by Edwin B. Holt and William James, Jr. $1.30.

Houghton Mifflin Co., Boston:
Campaigns and Intervals. By Lieut. Jean Giraudoux. Translated
Elizabeth S. Sargeant. $1.50; Impossible People. By Mary C.
Wemyss. $1.50; Serbia Crucified: the Beginning. By Lieutena
Milutin Krunich. $1.50.

La Salle Extension Course, Chicago:
Advertising. By E. H. Kaslor.

Loyola University Press, 1076 W. 12th St., Chicago:
The Ceremonies of Ordination to the Priesthood. Translated from
Pontificale Romanum. $0.25.

Longmans, Green & Co., New York:
"Adventurers All" Series: Liadain and Curithir. By Moireen Fo
Linnets in the Slums. By Marion Pryce; Out of the East and Oth
Poems. By Vera Larminie and Margaret Rivers Larminie. $0.90 eac
French Windows. By John Ayscough. New Edition. $1.50; The Secret
Personality. The Problem of Man's Personal Life as Viewed in
Light of an Hypothesis of Man's Religious Faith. By George Trumb
Ladd, LL.D. $1.50; The Control of the Drink Trade. By Her
Carter. $2.50.

The Macmillan Co., New York:
Chronicles of St. Tid. By Eden Phillpotts. $1.50.

Marshall Jones Co., Boston:
The Nemesis of Mediocrity. By Ralph Adams Cram, Litt.D., LL.D.
$1.00.

G. P. Putnam's Sons, New York:
First Call: Guide Posts to Berlin. By Arthur Guy Empey. $1.50; S
Dogs and Men-at-Arms. By Jesse Edgar Middleton. $1.50.

The Service Publishing Co., Woonsocket, R. I.:
Itinerary of a Soldier. $3.50 a hundred; The Soldier's Prayer. $3.5
hundred; Honor Roll. $0.75.

Tipografia dell 'Immacolata, Levanto:
Le Bienheureux Jean Duns Scot La Vie, La Doctrine, Les Discipl
Par le R. P. Alexandre Bertoni, des Frères Mineurs. Fr. 6.00.

EDUCATION

Teaching "Pronunciation"

THEORY is today a drug, plentiful in a market which the war has not affected. In all lines of activity, there is an unlimited supply of "hows," and perhaps even a larger supply of "whys" to explain the "hows." It is rather puzzling, and inclines one to the utterly untenable position that all theories are bad. Theory in some quantity and in some quality, all who are teachers, have absorbed, but those of the profession who are busily engaged in the classroom, are, when asked their views, likely to be conscious of expressing only what they know by practice and experience, even when that practice and experience are founded on theory. It has been my own peculiar fate to teach all the classes that range from the sixth grade in the grammar school to the senior year in college. My views, therefore, will naturally be affected by that experience. I know what the college and the high school expects from the grammar school, and I have some appreciation of what the grammar school can, and—perhaps this is more important—of what the grammar school cannot reasonably be asked to accomplish.

What is the Standard?

FOR some years the problem of teaching our pupils how to speak their own language correctly has interested me greatly. Theory there is in plenty, much of it good and helpful, and as much, perhaps, decidedly harmful. Correct oral English begins with correct pronunciation, and before we begin to teach English pronunciation, it is necessary to determine a standard. It seems to go without question that our standard should be purely American. The pronunciation which obtains abroad is certainly different from our own. To affect this foreign pronunciation is mere priggishness. We, Americans, are large enough, educated enough, old enough to form a standard for ourselves. But even among ourselves there are differences of pronunciation which make it necessary to determine standard. The standard is not hard to fix. It is use, not all, or every use, but good use.

Yet even in the matter of good use, there are divergencies among us. The pronunciation of *a* in such words as *after, dance, half,* differs even among educated people in different parts of the country. The flat *a* is common in the middle and farther West. The Italian *a,* I think, is common in the East. There are, to be sure, people in the West who follow the lead of the East, and no doubt, there are people in the East, who use the flat *a,* especially where this variety has the weight of dictionary authority. In a difference such as this, where educated use is pitted against educated use, it seems to me that teachers will follow the standards of sense and of taste, when they conform to the part of the country in which their work is cast. In the East a flat *a* may in certain sections stamp one as uneducated; in the West the Italian *a* is generally considered an affectation. To accept a pronunciation which is considered ignorant, is certainly against both sense and taste, and it is as much against sense and taste to accept a pronunciation which is considered affected.

Use and Preference

AS in this and like questions teachers may be guided by local circumstances, so in other questions, when there is choice between various pronunciation all of which are sanctioned by good use, teachers may be guided by personal preference. There are, however, pronunciations to which teachers cannot be indifferent. Pronunciations which are authorized only by bad use should not be tolerated. The bad use may be fairly general in certain localities. It is not for that reason to be permitted. In a city of the West very many of the inhabitants never go to a ball park. They always go to a ball *pork.* If you visit another city in the West, you may discover that you are a "catlick," which may be some relation to a "cowlick," but which does not seem to be a relation to a Catholic. If you have ever lived in certain regions of the Northwest, you will have discovered that all persons united in matrimony are "merried," though you might think that they had only been married, which, as Kipling would say, is another story. If you work among children of foreign birth, you know that "b's," and "p's," "t's" and "d's," and others of the consonants are so hopelessly mixed, that you "rite" in the street-cars, and that you "ride" on paper, in fact that you do hundreds of things of which you were not conscious.

It is not necessary to multiply examples. Teachers are familiar with the facts. In the effort to teach children pronunciation they must struggle not only against the difficulties inherent in right vocalization, but also against the conditions of locality, of home, and of companionship.

When Reading was in Favor

TO attain the end in view, the teacher must give formal training in vowel sounds and consonant values. In this formal training, I suppose, reading will never cease to have the largest part. We whose school days were passed in the remote antiquity of thirty-five or forty years ago were taught to read, for reading was then a very important branch in the curriculum of the parish school. In the advance and progress of education since those barbaric times, other studies, the invention of a more enlightened pedagogy, have usurped in great measure the time and place anciently given to reading. Whatever may be said of the substitutes, it is likely that reading has suffered, and with it pronunciation. I think too that during the last twenty-five years, pronunciation and reading have suffered from various newfangled methods of teaching spelling. The old-fashioned schoolmaster taught us to spell Constantinople by instalments. You remember the method: "C-o-n, Con; s-t-a-n, stan, Constan; t-i, ti, Constanti"; and so forth. There was something humorous about the method, but this old-fashioned schoolmaster turned out boys who could see the syllables in a word, and who were not hopelessly stalled in pronuncation by every new word of more than three syllables. The teacher in the high school or the professor in the college who today must help his pupils to articulate every long word which occurs in a reading, longs for the return of that old-fashioned schoolmaster to our primary schools. Syllabication has its scientific shortcomings, but I doubt whether it has been succeeded or replaced by any method of spelling which has given results as satisfactory in pronunciation, in reading and in writing.

Some Obstacles

WE must remember, however, that no matter what method we employ in what we call the formal teaching of pronunciation, we will work largely in vain unless we insist on correct pronunciation in every subject which may enter into the curriculum. We may go farther, and say, that not only in the class-room, but out of it as well, we must show the same insistence. The child must not be allowed to unlearn in the class of arithmetic or geography, or even on the playground, what it has been taught in the reading class. This danger of unlearning what is correct makes it more important in the elementary school than in the high school or college for teachers themselves to be careful and exact in pronunciation. The pupil in the high school or college, who is grounded in pronunciation, knows enough to see an error, and therefore not to suffer much from an instructor whose pronunciation is imperfect or incorrect, while the child in the primary school cannot be expected to do anything but imitate its teacher.

The evil effects which should follow from the imperfections of the teacher may be offset by fortunate circumstances of home and other surroundings. This is a piece of good for-

tune which falls to the child in spite of, and not because of, his schooling. Very frequently, the excellence of a school and of its teachers is measured by results with which they have had little to do. We that labor in the mines have seen numerous examples of this.

JOHN P. MCNICHOLS, S.J.

SOCIOLOGY

Prohibition Legislation and Religion

RECENT communications and articles published in AMERICA, touching upon the extent to which prohibition laws, and more particularly the pending Federal Constitutional Amendment, may affect the keeping and use of wine for sacramental purposes, seem to me to miss the only real and practical point upon which protection against serious interference with religious practice can be established.

It is undoubtedly true that the guarantee of religious freedom and toleration contained in the Federal Constitution, does not prevent State legislation destructive of freedom and equality of religious rights. Nor does the Fourteenth Amendment cover the case in hand. Notwithstanding the silly sneer of a correspondent in AMERICA at the States rights views of "Jeff" Davis and the old school of Southern statesmen, the fact remains, absolute and impregnable, that the Constitution of the United States is an instrument of *grants* and not of *limitations,* that all powers and functions not expressly *delegated* to the Federal Government by the Constitution, are *reserved* to the States. That instrument itself so declares in the Tenth Amendment, and the courts have so often and so emphatically affirmed the doctrine, that the point is not debated by competent lawyers and publicists. If the scoffing critic of the Confederacy's great leader knew history, to say nothing of law, he would know that this fundamental constitutional axiom has no relation whatever to the doctrine of secession.

THE LETTER AND SPIRIT OF LAW

THE strict letter of the prohibition legislation, both State and Federal, no doubt seriously endangers the purchase, shipment, keeping and use of wines, for the Sacrifice of the Mass, and for the communion services of other Christian bodies in this country. But there is a well-considered and thoroughly established line of decisions by the Supreme Court of the United States, and by many of the State courts of highest resort, which appears to negative any such radical and drastic application of these restrictive regulations. In the discussion of the subject, I have not seen any reference to these judicial precedents, and it seems to me that they are well worthy of study, not only in reference to prohibition, but to other lines of current and threatened invasion of religious freedom.

Perhaps the latest decision is that of *The Church of the Holy Trinity vs. United States,* 143 U. S. 472, in which Justice Brewer delivered a lengthy and scholarly opinion, completely covering the questions at issue in that case, as well as those that must arise in almost any case involving the free exercise of religious belief and practice, especially among Christians. In that case Trinity Church in New York City was proceeded against for violation of the Federal statute prohibiting the importation of alien laborers under contract for service. The church authorities had contracted with an English clergyman of the Anglican Establishment, at an agreed salary, to act as rector and pastor, and to remove from his home in England to the United States, for that purpose. There was no dispute about the facts, and it was admitted that the letter of the statute had been violated. The lower court inflicted a fine upon the church, and writ of error was prosecuted to the Supreme Court. The latter tribunal, in what must be regarded as a monumental and triumphant declaration of religious faith as well as of religious freedom in the very constitution of American society and government, reversed the judgment of conviction, and announce the fundamental rule that "No purpose of action again religion can be imputed to any legislation, of State or natio because this is a religious people."

THE UNITED STATES, "A CHRISTIAN COUNTRY"

THE principal parts of Justice Brewer's magnificent argume and conclusions furnish the soundest and clearest Christi doctrine in matters of law and government and social philosoph that is to be found in all the literature of recent times. Th opinion was delivered in 1891, and in the passing years we ha traveled far afield in many directions of political, religious a social theorizing and experimentation. But the real sentime of American religious toleration and liberty, as well as the ve soul of American and Christian civilization, are embodied that vital judgment of the highest court in the land, and th still abide in the heart of the American people when proper aroused to expression and action. The court reviews at leng the history of the discovery, colonization and final liberation America, and at every step of the long and heroic processi towards the present nationality of our country, traces the lan marks of a deeply religious and distinctively Christian characte dominant at all times, and underlying and controlling by i necessary implications, all the legislation and governmental co duct of our people, at every stage of their development. Upo this historical foundation of inheritance, tradition, legislati policy and judicial precedent, the court bases its conclusions follows: (1) That this is essentially a Christian country, a all of its laws and institutions must be considered and inte preted as favoring, and not as abridging or destroying, Christi beliefs and practices; (2) That no law, State or Federal, c be construed as intended to deny to any one liberty and equali of religious rights, and especially no law will be deemed to ha been intended to interfere with the essential rights of Chri tianity, which is the fundamental faith of the American peopl (3) That although the letter of a statute may appear to invad this domain of Christian belief and practice, all presumptio are against such intent, and the real intent must be arrived subject to these presumptions, as well as subject to the gener rules affecting statutory interpretation.

THE RULE OF INTERPRETATION

THE foregoing is an abstract of the decision in the ca referred to, and in concluding the opinion, it was sai

> The construction invoked cannot be accepted as correct. It is a case where there was presented a definite evil, in view of which the legislature used general terms with the purpose of reaching all phases of that evil, and thereafter, unexpectedly, it is developed that the general language thus employed is broad enough to reach cases and acts which the whole history and life of the country affirm could not have been intentionally legislated against. It is the duty of the courts, under those circumstances, to say that however broad the language of the statute may be, the act, although within the letter, is not within the intent of the legislature, and therefore cannot be within the statute.

The reasoning and decision in the above case are supporte by an abundance of authority cited in the opinion of the cou notably by the decisions in *Updegraph v. Com.,* 11 Serg. & 394; *People v. Ruggles,* 8 Johns. 290; *Vidal v. Girard,* 43 U. 127, 198; *U. S. v. Palmer,* 16 U. S. 610, 631; *U. S. v. Kirby,* U. S. 482, 486.

It is not conceivable that the courts will hold that constit tional or legislative acts intended to prohibit the evils intoxication and the traffic in liquors, for the purpose of pr tecting the health and morals of the people and increasing t efficiency and economic production of the social and politic organism, will be construed to prevent or to interfere with t free and customary exercise of the oldest and most sacred all Christian religious rites, in a country whose whole civilizatio is based upon the fundamental truths and ceremonies Christianity.

DUDLEY G. WOOTEN.

NOTE AND COMMENT

American Chaplain Honored

MONG the first heroes of the American army to be decorated with the *croix de guerre* in France is the Catholic plain, Rev. Osiah Boucher. With six other priests he was overseas by the Knights of Columbus to join General shing's forces at the front. All details are withheld by a rous censorship, but it is well known that the French wars is awarded only for signal bravery in action. Father cher and his six priest companions were volunteers with official status, receiving their maintenance from the Catholic Fund through the Knights of Columbus. Semi-official ding was however given them by General Pershing, and an rly and a motor-cycle were assigned to each man. They e sent to the very forefront of the American position where have been laboring since January 1. Everywhere they were tily welcomed by the men and have already rendered notservices. Father Boucher is a native of Canada, but was cated for the priesthood at St. Bernard's Seminary, Rochesr N. Y., served first as an assistant at St. Anthony's Church, Bedford, and volunteered from St. Roch's Church, Fall er.

Catholic Federation Not to Meet

HE annual national convention of the Catholic Federation of the United States has been suspended for the present . Such was the decision arrived at during the recent meetof the Executive Board held at Chicago, March 6. All ated societies are urged instead to cooperate enthusiastically the Catholic War Council. The Federation itself is placed rely at the Council's disposal for any service with which ay be honored. In the report of the national secretary rence was made to the protests filed with the *Saturday ning Post,* the *Red Cross,* and other papers and magas for the publication of matter offensive to American Cath-. Of particular interest was a cablegram received from Confederation of England asking the American Federation ooperate with English Catholics in calling the attention of British Government to the campaign of misrepresentation nst the Pope, as a matter seriously detrimental to the cause he Allies, and to protest in the name of Catholics against continuance of this propaganda. In answer the following egram was sent:

> The Catholic Federation of England is authorized to represent the Catholic Federation of the United States in the protest filed with the British Government calling attention the campaign of misrepresentation against Pope Benect XV.

ne members of the executive and advisory boards and of various national committees will hold a meeting at a later , not yet determined. Mr. Thomas Flynn, national presi-, and Mr. Anthony Matre, national secretary, were elected epresent the Federation in the Catholic War Council.

The Laetare Medalist

HE Laetare Medal for the year 1918 has been awarded by the University of Notre Dame to Hon. Joseph Scott, of Angeles, a well-known lawyer and lecturer. Mr. Scott, gh born in England, 1867, is of Irish parentage. He was llow-student, at St. Cuthbert's, Ushaw, of the late Wilfrid d, and numbered among his professors Cardinal Merry del In 1889 he came to the United States and continued his ies at St. Bonaventure's College, Allegheny, N. Y., where eceived his master's degree and held the post of professor of rhetoric. In 1894 he was admitted to the bar and soon after settled at Los Angeles where his public-spirited labors gained for him general recognition. Santa Clara College honored him with his degree of Ph.D., and his own Alma Mater conferred on him the degree of LL.D. He has been prominent in the various activities of the Knights of Columbus, and at present is lecturing on the reason of America's entrance into the war. He has won particular esteem by his fairness towards all classes of American citizens at a time when, as he says, the air "is full of suspicions of anti-Americanism and pro-Germanism," and hardly any one, no matter how distinguished his public services, may consider himself immune from false suspicion. "Let us write," he urges, "the history of the Catholic citizen and the Catholic home in the hearts of our non-Catholic fellow-citizens, so that when the war is over there will be an end to the detestable campaign of prejudice and bigotry."

Desolation

"WITH desolation is all the land made desolate!" The heartrending plaint of the Prophet is repeated in the letter of a Togo missionary, held in British captivity. It was allowed to pass the English censor. In it he thus writes to one of his religious brethren in America:

> Dear Confrère: After a six years' stay in Togo I have been led into British captivity, together with seventeen other missionaries, on October 11 of last year. With a bleeding heart I bade farewell to the beloved Togo country. The parting was made doubly bitter by the order to board the steamer within two hours. Now all the missionaries have been led away from here. The churches and chapels stand empty and desolate. The "perpetual lights" have been extinguished throughout Togoland, and more than 22,000 Christians, who, thanks to much hard work, had been won over to Christianity, are now left to relapse into paganism. The last Fathers and Sisters are expected to land in England this very week.

The flourishing Togo mission, founded in 1892 by the Fathers of the Divine Word, numbered before the outbreak of the war, one Bishop, fifty-one priests, seventeen Brothers, twenty-seven Sisters, 217 teachers, 8,460 pupils and 22,000 baptized Christians. There were seventeen churches, sixteen chapels and 156 prayer houses. Must all this now be left to decay and the Word of God no longer be heard in the desolate land? Cannot some means be found by warring nations to consider the interests of immortal souls?

A New Anti-Catholic Forgery

TIMELY attention is called by the Knights of Columbus' Commission on Religious Prejudices to the latest Lincoln forgery which recently appeared in the *New Age Magazine,* the official publication of the thirty-third degree Scottish Rite Masonry. The martyred President is credited with saying:

> I have the proof that Archbishop Hughes, whom I had sent to Rome that he might urge the Pope to induce the Roman Catholics of the North, at least to be true to their oaths of allegiance, and whom I thanked publicly, when under the impression he had acted honestly according to the promise he had given me, is the very man who advised the Pope to recognize the legitimacy of the Southern Confederacy and put the weight of his tiara in the balance against us in favor of our enemies. Such is the perfidy of Jesuits.

The only authority cited for this imposition is a book of the *Menace* type, professedly written to besmirch and discredit the Church. In reply the Knights of Columbus' Committee states the following facts:

> It is a matter of common familiarity to all who know anything at all about the subject, first, that Lincoln did not send Archbishop Hughes to Rome, but to France; second, that his mission had no reference to the Catholics in this country, but was to help to prevent France and England from

forming an alliance to recognize and aid the South, as was being discussed in foreign diplomatic circles at the time; third, that the Pope did not recognize the Southern Confederacy, but on the contrary refused to accord it recognition, and on the whole acted toward our Government in a manner probably more satisfactory than any of the great European powers; fourth, that Archbishop Hughes was not a Jesuit, as none would know better than Lincoln and Secretary Seward, one of his most intimate friends.

The Knights of Columbus are to be congratulated on the excellent work they are carrying on in defense of the Church. The latest calumny recalls the forged Lincoln utterance about the dark cloud he saw on the horizon, signifying the presence of the Jesuits in these ill-fated United States. The utterance was discredited by Robert Lincoln after a careful examination of his father's writings and papers.

Pastoral of the Bishop of Savannah

THERE was no proclamation of universal peace made by the Angels on Christmas night, says the Bishop of Savannah in his Lenten pastoral. There was a message of peace that was meant for the heart and soul of every individual man who would avail himself of the means which Christ would offer to the world. There is no need today of a new religion, as many claim, but of an application of the religion of Christ, which the world has failed to put into practice. "In the last days shall come deceitful scoffers," the Apostle St. Paul predicted, and to these words the Bishop adds: "There are numbers of deceitful scoffers in the world today, and those who have departed from the Faith are very anxious to start a new religion." In the meantime there is but one voice that dares to speak in fearless language of the peace of Christ:

> What voice has been raised in the world begging warring nations to put an end to this dreadful war and arrange some satisfactory terms of lasting peace? What voice has been pleading for the wounded and disabled soldiers of every army in the many prison camps that they might either be returned to their homes or harbored, until the war is over, in some neutral nation? What voice has sent messages of inquiry to every place where these miserable prisoners of war are found and obtained news of them and then sent the word which so often changed mourning to rapturous joy when those at home who had lamented a member of their household as dead, now heard the echo of that voice, assuring them that, though kept in prison, he would one day be returned to them? It was the voice of the Visible Head of the Catholic Church, the voice of the Vicar of the Prince of Peace.

That his paternal love and solicitude for all his children should be misunderstood and maliciously misrepresented was to be expected. So the world had treated the Divine Master and so it will treat all His servants who walk, fearlessly and faithfully, in the blood-stained footprints that lead to Calvary.

Dr. Carroll's Statistics for the Year 1917

AN official review of church membership for the year 1917, by Dr. H. K. Carroll, is published in the *Christian Herald*. It is interesting to note that no fewer than thirteen denominations are set down as "Catholic," not including the Anglicans who lay claim to this name. There is obviously all the more reason why we should insist upon our simple name of "Catholics," without the appellation of "Roman," which Protestants insist upon giving us and which is persistently misunderstood. The "Catholic Church," is the world-church. The number of "communicants" (*sic*) assigned to us for the United States is 14,618,197. The number of Catholics given in the "Catholic Directory" as officially ascertained (not for 1917 but for 1916, as the former figures are not yet ready) is 17,022,879. The actual number, as we know, approximates more closely to 20,000,000. Dr. Carroll again states that he has not included the children in the figures given by him: "It must be remembered," he says, "that infants young children, also persons mentally incapable of choice, can with a few exceptions, such as the Roman Catholic, the Eas Orthodox, the Latter-Day Saints, qualify for church membership, and these classes are not included in the tabulation." his own basis therefore he thus computes the actual propor of church members in the United States:

> The number of infants and children of nine years of ag and under was, according to the United States Census o 1910, 20,391,996 in a total population of 92,000,000, or abo 22 per cent. Some children of nine are treated as com municants, or members, how many the United States Censu of 1916, shortly to appear, will show. Taking on this a count, a lower percentage, say, twenty, as probably safe, w have as applied to the population at the end of 1916, estimate by the Government at nearly 103,000,000, 20,600,000 who ca not be considered as possible candidates for church mem bership, at least in 1917. This leaves, not considering idio and insane, about 82,261,000 as possible church member under the rule of the denominations generally. As there ar according to the returns for 1917, 40,515,126, it follows th the proportion of church members is a little less than on half, or the number of church members in every thousan of persons qualified for choice as church members is abo 493, which is by no means as bad as it is often represente nor is it nearly as good as it ought to be.

The following is a condensed summary drawn up by Carroll from his detailed statistics. It may be observed Catholics are merely included among the three bodies of Wes Catholics whose total is given as 14,663,342. Of this num about 45,000 "communicants" are assigned to the Po Catholics and the American Old Catholics.

Denominations	Communicants	Gains 191
Adventists (6 bodies)	117,569	5,5
Baptists (15 bodies)	6,442,393	77,4
Brethren (Dunkard—4 bodies)	128,363	1
Brethren (Plymouth—4 bodies)	10,566	..
Brethren (River—3 bodies)	4,903	..
Buddhists (2 bodies)	3,165	..
Catholic Apostolic (2 bodies)	4,927	..
Catholics (East. Orthodox—7 bodies)	490,500	5,0
Catholics (Western—3 bodies)	14,663,342	158,7
Christadelphians	1,500	..
Christians	106,159	..
Christian Catholic (Dowie)	5,865	..
Christian Union	16,825	..
Church of Christ Scientist (estimated)	....	..
Churches of God (Winebrennerian)	28,575	5
Churches of Living God (Colored—3 bodies)	4,286	..
Churches of New Jerusalem (2 bodies)	9,772	..
Church Transcendent	148	..
Communistic Societies (2 bodies)	1,989	..
Congregationalists	807,993	12,2
Disciples of Christ (2 bodies)	1,396,466	59,0
Evangelical Association (2 bodies)	209,483	4
Faith Associations (9 bodies)	9,572	..
Free Christian Zion Ch. (Colored)	1,835	..
Friends (4 bodies)	119,263	1
Friends of the Temple	376	..
German Evang'l Protestant	34,704	..
German Evang'l Synod	279,964	5,1
Jewish Congregations	143,000	..
Latter-Day Saints (2 bodies)	420,000	5,0
Lutherans (18 bodies)	2,460,937	6,6
Scandinavian Evang'l (3 bodies)	62,900	..
Mennonites (12 bodies)	66,542	1,7
Methodists (16 bodies)	7,782,018	173,7
Moravians (2 bodies)	22,535	6
Nonsectarian Bible Faith Churches	6,396	..
Pentecostal (2 bodies)	36,119	..
Presbyterians (11 bodies)	2,225,879	54,2
Protestant Episcopal (2 bodies)	1,083,366	4,9
Reformed (4 bodies)	514,061	5
Reformed Catholic	3,250	..
Salvation Army	29,096	8
Schwenkfelders	1,126	
Social Brethren	1,262	..
Society for Ethical Culture	2,450	..
Spiritualists	200,000	..
Theosophical Society	7,002	1,1
Unitarians	71,110	..
United Brethren (2 bodies)	367,959	1,0
Universalists	58,942	6
Independent Congregations	48,673	..
Grand Total in 1917	40,515,126	573,2
Grand Total in 1916	39,941,811	756,8

(d) Decrease.

The net gain in membership by the Catholic Church is co puted at 148,750. The figure was obtained by subtracting probable number of children from the total gain of ab 175,000 given in the "Catholic Directory" for 1916.

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Chronicle

The War.—On Thursday morning, March 21, what ppears to be the long-awaited German offensive burst gainst the Allies in France, the enemy attacking the British troops on a front of over fifty miles, extending roughly from a short distance southeast of Arras where the ensée crosses the battle line east of Croisilles, to the eighborhood of La Fère on the Oise. After a heavy tillery preparation along this front the Germans unched their infantry attacks in dense formation, not venly along the line, but at various widely separated oints. On the first day their main efforts were directed gainst the British positions on either side of the Cambrai-apaume-Amiens road, not far from the scene of the cent Cambrai battle and extending to the ground of e battle of Arras. By March 22, their activities had ifted to the other end of the engaged front before St. uentin and along the St. Quentin-Noyon-Paris road. he thrust of the German armies indicated that they ere endeavoring to bring into play their favorite strategy a double turning movement. The fighting continued n March 23 with unabated fury and by Sunday, March 4, the first stage of the battle, in which at least 1,250,000 en were involved, was finished. The result was a sub-antial German gain. The Germans claimed the ad-ntage all along the line from Monchy, near Arras on e north to La Fère on the south, where the British ctor ends and the French begins. Berlin stated that a considerable part of the British army was beaten" nd also asserted that up to that date the Germans had ken 25,000 prisoners in addition to 400 field guns and 00 machine guns, a number later increased to 30,000 risoners and 600 guns. The greatest penetration of the ritish line by the enemy by March 24 was just below t. Quentin where it was nine miles. When the German ttack on the first two days of the battle reached its aximum near the northern end of the line west of ambrai, it was shifted suddenly to the southern end, ith such an enormous mass of men and metal hurled gainst the British lines that here the British line broke nd as the enemy poured through Haig's troops had to etreat to previously prepared positions. The enemy pur-ued, the British making a desperate stand at Ham about even miles southwest of St. Quentin. The Germans apparently intended to drive a wedge here between the British and French armies. In the north where the fighting was most intense, the British were more steady. At Mory, northwest of Cambrai, the Germans attained their greatest penetration in this section, about four miles. Terrific fighting took place around the little town of Mory, which in the course of the battle changed hands several times. Marshal Haig's last reports indicate that his forces were obliged to retire south and west of St. Quentin to new positions. According to the latest bulletins the tide of battle was running against the British. Berlin states that the Kaiser's troops have driven part of the British army across the Somme and have taken Péronne, Chauny and Ham. American troops were erroneously reported in action at Chauny.

lletin, Mar. 18, p.m.-Mar. 25, a.m.

On March 23 and 24 Paris was officially reported to be under bombardment of long range guns. On that date shells of 240 millimeters (about 9.5 inches) reached the capital and its suburbs at intervals of twenty minutes, killing and wounding several persons. The shortest distance from Paris to the front is over 100 kilometers (62 miles). A monster cannon supposed to have hurled these shells has been located in the Forest of St. Gobain, west of Laon and 76 miles from Paris.

In a proclamation issued on March 20 President Wilson directed the Secretary of the Navy to hoist the American flag on the Dutch ships now in the territorial waters of the United States. Imperative military needs of the nation, the President stated, required that there should be no further delay, and he held that the act was in accordance with international law and practice. The Navy Department and the Shipping Board were vested with full power to man and arm the vessels, send them through the submarine zone carrying soldiers and war supplies, or put them to any other use expedient. Arrangements had been made whereby coincident with the action taken by the President, the Dutch shipping now held under the control of the Allies should be taken over. It has been estimated that there are approximately 500,000 tons of these ships in American waters and an equal amount of tonnage within the jurisdiction of England and France.

Seizure of Dutch Ships

In the last stage of the negotiations between the

United States and the Government of the Netherlands for the transfer of the ships, the Netherlands Government stated that it did not feel that it could acquiesce in the use of the ships in carrying troops and munitions through the submarine zone. In a statement supplementing his proclamation, President Wilson reviewed the negotiations which had been carried on between the United States and Holland and made it clear that he sympathized with Holland's precarious position as a result of Germany's defiant attitude, which, he said, made impossible "the meeting of free wills." The interests of Holland, he said, would be safeguarded in every respect. The ships she sends here for coal will be freely bunkered and will be immune from detention. The "Nieuw Amsterdam," which came to our waters under an agreement for her return will be released and she will be allowed to take back a cargo of food. Germany has threatened, if Holland consented to the transfer of the ships, to sink any vessels that were sent to America for food. The text of the President's proclamation ordering the seizure of the ships is as follows:

WHEREAS, The law and practice of nations accords to a belligerent power the right in times of military exigency and for purposes essential to the prosecution of war, to take over and utilize neutral vessels lying within its jurisdiction; and

WHEREAS, The Act of Congress of June 15, 1917, entitled "An act making appropriations to supply urgent deficiencies in appropriations for the military and naval establishments on account of war expenses for the fiscal year ending June thirtieth, nineteen hundred and seventeen, and for the other purposes," confers upon the President power to take over the possession of any vessel within the jurisdiction of the United States for use or operation by the United States;

Now, therefore, I, Woodrow Wilson, President of the United States of America, in accordance with international law and practice, and by virtue of the Act of Congress aforesaid, and as Commander in Chief of the Army and Navy of the United States, do hereby find and proclaim that the imperative military needs of the United States require the immediate utilization of vessels of Netherlands registry now lying within the territorial waters of the United States; and I do therefore authorize and empower the Secretary of the Navy to take over on behalf of the United States the possession of and to employ all such vessels of Netherlands registry as may be necessary for essential purposes connected with the prosecution of the war against the Imperial German Government. The vessels shall be manned, equipped, and operated by the Navy Department and the United States Shipping Board, as may be deemed expedient; and the United States Shipping Board shall make to the owners thereof full compensation, in accordance with the principles of international law.

The act of the President, though in strict accordance with the *"lex angaria"* recognized by the Hague Peace Congress and acted on by Germany in the Franco-Prussian war, has stirred up a certain amount of resentment in the Netherlands against the United States. A diplomatic break between Holland and this country is spoken of in some political quarters in the Netherlands. In the diplomatic circles and official departments at Washington no such complications are looked for.

The Supreme War Council of the Allies issued on March 18 a statement condemning Germany's pol crimes against the Russian and Rumanian peoples, r

The Supreme War Council and German Crimes

ing to acknowledge Germany's p treaties with them and decla "We are fighting and mean to tinue fighting in order to finish once for all with policy of plunder and establish in its place the pea reign of organized justice." In speaking of the cr which under the name of a German peace were comm against Russia the Council's statement which was is through the London Foreign Office says:

Russia was unarmed. Forgetting that for four years Ger had been fighting against the independence of nations an rights of mankind, the Russian Government in a mood of s lar credulity expected to obtain by persuasion that "demo peace" which it had failed to obtain by war. The results that the intermediate armistice had not expired before the man command, though pledged not to alter the dispositio its troops, transferred them en masse to the western front so weak did Russia find herself that she dared to raise no test against this flagrant violation of Germany's plighted

What followed was of like character, when "the Ge peace" was translated into action. It was found to involv invasion of Russian territory, the destruction or capture Russia's means of defense, and the organization of Russian for Germany's profit—a proceeding which did not differ annexation because the word itself was carefully avoided.

Meanwhile, those very Russians, who had made military o tions impossible, found diplomacy impotent. Their repres tives were compelled to proclaim that while they refused to the treaty presented to them, they had no choice but to sig so they signed it, not knowing whether in its true significa meant peace or war, nor measuring the degree to which Ru national life was reduced by it to a shadow.

For us of the Entente Governments the judgment whic free peoples of the world will pass on these transactions w never be in doubt. Why waste time over Germany's pl when we see that at no period in her history of conquest when she overran Silesia nor when she partitioned Poland she exhibited herself so cynically as a destroyer of national pendence, the implacable enemy of the rights of man, an dignity of civilized nations.

After referring to the threatened partition of Po by Germany and to the fate of Rumania overwhel by Germany's "merciless passion for domination," statement adds that the Allies cannot and will not re nize such peace treaties as these and proclaims that will continue to fight on in order to finish this po of plunder and to establish in its stead "the peac reign of organized justice." Almost at the time that statement was issued it was reported that German tr were advancing on Moscow from three directions shortly after they had occupied portions of the Tr Siberian Railroad.

Ireland.—St. Patrick's Day was celebrated in R by the beatification of Oliver Plunket, Archbisho Armagh and Primate of All Ireland, who was exec

Blessed Oliver Plunket

by the English, at Tyburn, out hatred for the Faith, July 11 calendar, July 1), 1681. Born Loughcrew, near Oldcastle, County Meath, in 1

was ordained to the priesthood in 1654. He was ointed Archbishop of Armagh July 9, 1669, was con- rated at Ghent November 30, 1669, and received pallium July 28, 1670. In 1673 the persecution of Irish Church took on new fury and writs for the est of the Archbishop were often issued by the Gov- ument. He was arrested December 6, 1679, and after hort time he was taken to London for trial. Before sing sentence of death the Chief Justice set forth at there could be no greater crime than to endeavor propagate the Catholic Faith; than which there is hing more displeasing to God or more pernicious to nkind in the world." At the beatification Mgr. Riordan, rector of the Irish College, in speaking of persecutions in the United Kingdom, declared:

> he Irish in the end obtained religious liberty for their breth- in Britain as well as for themselves, although the struggle ed until a time within the memory of some who are still ng. It involved many sacrifices and the loss of life, while Ireland itself it meant the martyrdom of the nation.

Recent press dispatches announce the death of the st Rev. John Healy, Archbishop of Tuam, since ruary 7, 1903. He was born in Ballinafad, County Sligo, November 14, 1841, was ordained to the priesthood September, 1867, became coadjutor Bishop of nfert in 1884, and succeeded to this See in 1896, rising r to the Archbishopric of Tuam. The dead prelate s a prolific and scholarly writer, publishing amongst er works, "Ireland's Ancient Schools and Schol- " "The Centenary History of Maynooth College," he Life and Writings of St. Patrick," "Irish Essays, erary and Historical," and "Papers and Addresses."

th of Archbishop Healy

The country is in a state of great and continued tation; the people are demanding that they be allowed till the pasture land and on meeting with a refusal they seize the land and plough it in preparation for planting. During the week land raids, as the Irish papers m them, have increased in the South and West of and, notably in Clare, Sligo and Leitrim. Heavy ms for damages have been lodged with the Clare unty Council by victims of the raids and of cattle ves, one claimant demanding £2,000 for loss by the ves. The Chief Secretary of Ireland, Mr. Duke, has tten an open letter on these subjects, in which he de- es that the new manifestations are inspired by a ire to injure the Convention; Sinn Fein retorting that s anxious to feed the people immediately issued a clamation which read:

ational Turmoil

> o increase the food supply and safeguard our people against horrors of famine this year and next year it has been de- d on Wednesday, 20th inst., at a meeting of the combined mittees of the Sinn Fein Clubs of Ballaghaderreen and dis- to secure for tillage purposes to labourers and farmers hav- 10 acres or under the use at £4 per acre of the land situate at tlemore, Brooklawn, Colebrooke, Levelick, Aughurine, Augh- tia, Edmonstown, Lung and Lisene.
>
> The owners of available land in the aforementioned districts have been asked to co-operate with the clubs in allotting the land. The work of allotting will be begun at 10 a. m., Tuesday, 26th inst., and carried on in the districts in the order named above. Every person entitled to receive an allotment must be present when the division is being made in his district, and failure on any man's part to attend will leave him without an allotment. All the men are requested to bring spades or other farm implements, and the work will be carried out in the name of the Irish Republic.

The situation is critical and bloodshed is not improbable. A rather serious riot occurred in Waterford when Captain William Redmond, son of the late leader of the Nationalists, was elected to the House of Commons over Dr. White, the Sinn Fein candidate. Meantime the English, but not the Irish, papers are taking an optimistic view of the Convention. The *Westminster Gazette,* however, remarks that public hopes should not be pitched too high, since there are many stages and pitfalls between a draft and a final agreement. These remarks are apropos of an announcement that Sir Horace Plunkett is preparing a report of the work of the Grand Committee for presentation on April 4. An official statement says that decisions have been reached on all material points.

Rome.—Following the precedent set by himself last Christmas, the Holy Father has addressed to the people of the United States through the medium of the Associated Press, an Easter message, which reechoes the greeting given by the risen Saviour after the agony of the first Holy Week:

The Pope's Easter Message

> The first message of the risen Saviour to His disciples, after suffering the torture of Passion Week, was "Peace be unto you." Never has the world for which He sacrificed Himself needed so poignantly that message of peace as today. On this solemn occasion no better wish can be made to the country so dear to our hearts than that the Divine Redeemer may grant a realization of the desire of all, that is, a healing of the existing hatred and the concluding of a lasting peace based on the foundations of justice, fear of God, and love of humanity, giving to the world a new organization of peoples and nations united under the ægis of true religion in aspiring to a nobler, purer and kinder civilization. It is thus we desire to fulfil our Master's last injunction to His apostles: "Go ye into all the world and preach the gospel to every creature."

The Holy Father's reference to his affection for the American people, which is quite in line with many of his previous utterances, will be welcomed not only by Catholics, but also by non-Catholics in this country; and all alike will be struck by the lofty moral and intensely Christian tone which pervades the message.

English newspapers, of the last part of February, which have just arrived in this country, contain interesting items of information concerning the discussion of the notorious Article XV of the Secret Treaty in the House of Parliament. Mr. McKean complained of the British Government's treatment of the Vatican on two grounds: the lack of courtesy shown the Holy Father

The Pope and Great Britain

in the matter of the Pope's peace proposals, and the offense given the Vatican in Article XV of the Secret Treaty. Lord Cecil replied to Mr. McKean, and stated that, if the Government, after assuring the Pope that the Holy See's note should be studied with "the closest and most serious attention," sent no further communication on the subject, the reason for its action was that it believed "that there would be nothing gained by adding anything further to what had been said by President Wilson." The London *Tablet* finds this explanation far from satisfactory:

It was open to the Foreign Office to explain that the Government, having given full consideration to the Papal Note, felt unable to accept its suggestions. If this had been done, there could at least have been no question of discourtesy, but to promise that the proposals of the Holy See should receive "the closest and most serious attention," and then never to say another word, is difficult to justify. Apparently the Holy Father's Note was acknowledged respectfully, put into a pigeon-hole, and then forgotten.

The *Tablet* contrasts President Wilson's courtesy with the Foreign Office's "strange neglect." Nevertheless Lord Cecil's explanation, if not satisfying, contained several passages which Catholics will read with pleasure:

The honorable member appears to think that the Government is committed to some anti-Papal policy. This is an entire mistake. The Government, as everyone in the House is perfectly well aware, is trustee for the good administration of an Empire which contains many tens of thousands, many millions, of Roman Catholic subjects, and quite apart from any personal feeling that one member of the Government or another might have on the subject, it would be failing in its duty if it launched out into action disrespectful or injurious to the Holy See. . . . I say once again that the terms of the Secret Treaty, the action with regard to the Papal Note, and the other matters to which the honorable member has alluded, were not in any way dictated by any anti-Papal feeling on the part of the Government, and were not intended as, and did not constitute in the opinion of the Government, any insult or disrespect to the Pope or the religion over which he presides, and I hope that the honorable member will assure his friends that that repudiation is made in absolute sincerity on behalf of the whole Government.

The *Universe* in its issue of February 22, commenting on Lord Cecil's reply, endorses the opinion of Mr. McKean, that there is more than a suspicion that the Government was terrorized by the press into trying to gag the Pope, but believes that "the old no-Popery cry of Lord John Russell's day will not be galvanized into life even by the joint efforts of those eminently mid-Victorian organs, the *Post* and the *Spectator*."

The *Tablet* accepts Lord Cecil's explanation of the meaning of Article XV of the Secret Treaty, namely, that the clause was intended merely to put on record the settled purpose of the belligerents to limit attendance at the Peace Congress to the Powers which had waged the war. Accordingly it acquits the Foreign Office of anything but a *gaucherie*. It gives expression, however, to criticism of the action of the Government, which is practically identical with that of the *Osservatore Romano*, and asks very pointedly why the clause, if it was aimed at all non-belligerent Powers, was not expressed in terms applicable to all—to Spain and Holland and Scandinav as well as to the Holy See:

Could anything be more stupid or needlessly offensive than single out one Power by name for exclusion, when the same r was to apply to all the Powers of the world except the bell erents? Italy, no doubt, in her dread of the influence of t Vatican, had no time to think of anything else, but surely might have occurred to the Foreign Secretary of an Emp which includes many millions of Catholics, that such a law proscription, pointed solely at the Pope, would arouse the de est feelings of anger and resentment. What a little imaginati and regard for the feelings of others were needed to convert particular exclusion which was effected into the general exc sion which was intended!

The explanation of Lord Cecil is undoubtedly rath lame, it palliates but does not remove the offense. had, however, one very good element, for it called for a very frank expression of esteem and appreciation the services rendered by the Pope in the war. In t course of his reply to Mr. McKean, Lord Cecil said:

The honorable member quoted a number of cases in which Pope had assisted in connection with the war. That has only not been objected to, but it has been gratefully received the Government, and there are many occasions on which Pope has interfered in connection with the war, and interfe most benevolently, and in a way which has earned the gratitu of every person in this country. There are other cases to wh I could refer, cases in which His Holiness obtained better ter for prisoners, the repatriation of prisoners, where he has r dered services in regard to hospitals, and in regard to the gra of our soldiers in Italy. He has also taken action with rega to matters of civilian relief, and so on, as to which we have h many diplomatic conversations in this country, and as to wh we have always treated all his representations with the utm respect, and we are grateful for the many things he has done alleviate the condition of our prisoners and others who have s fered through the war. The idea that we were precluded by t clause from allowing the Pope to interfere in any matter w the war is clearly and obviously untrue, and equally untrue reference to the bigger matter such as the Papal Note.

Like the *Tablet*, the *Universe* accepts the explanati of Lord Cecil at its face value, and quotes with appro the statement made by Cardinal Bourne in his sermon the Lourdes celebration:

I know that those who in an unguarded moment consented such a clause in that treaty had certainly no thought or intent of showing any disregard to or want of respect for the Ap tolic See. . . . There would seem to be no one among statesmen to grasp and understand the historic place which Holy See possesses in all great events.

The *Universe* characterizes the incident as a "very b blunder."

It is the same story of that want of insight, imagination, p vision and the finer tact which has involved our nation, now always, in so many difficulties, so much odium, and also v often in the commission of injustices only remedied after enormous amount of unnecessary suffering to all concerned.

It is pleasant to note that both Catholic papers, wh reserving to themselves the right to disagree with Pre dent Wilson's answer to the Holy Father, agree in payi tribute to it as "admirable in tone," and in accordan with "the most exacting code of courtesy."

The Ferrer Schools Then and Now

JAMES J. WALSH, M.D., PH.D.

A FEW years ago, about the time of the execution of Francisco Ferrer for direct participation in anarchistic propaganda which resulted disas-ously in Spain, the first Ferrer schools were estab-shed in this country. It was declared that their system education had caught the true significance of liberty d pointed the only way by which people could obtain eir rights. Ferrer's methods were the very last word radical education. Spain could not, of course, tolerate enuine education, least of all, such as would secure erty to its citizens. The Spanish priests recognized ry clearly that Ferrer's doctrine would surely under-ine their influence, destroy faith, eliminate superstition, d hence make their occupation a thing of the past. herefore, Spain put Ferrer to death.

Happily, the present state of war has helped many who ere allowing themselves to coquet with radical doc-ines, to understand the value of conservative opinions, pecially at times of crises in national affairs. The ectacles that war has put before Americans have en-bled them to get a better view of the real significance a number of novel notions that were popular, mainly cause they were novel.

That is what has happened with regard to the Ferrer hools. At one time these centers of disloyalty may ave seemed good to certain people, and many others ay have thought that at least they should be given a ial. But now all loyal Americans have nothing but spicion for them. American opinions with regard to errer himself have changed even more decidedly. His aching was decided by the Spanish Government, after perfectly fair trial, according to all due forms of panish law, to have been an active factor in a number bloody riots, and he himself was declared a causative gent. His trial attracted a great deal of attention in reign countries, indeed much more than the person and e cause involved at all merited. Many foreign news-apers and magazines declared the anarchist's conviction d execution a definite demonstration of the obscurant-m of the Spanish Government, due to bitter opposition progress and above all to genuine education. It was r this reason alone, they proclaimed, that this founder free schools had been condemned. It was also em-natically declared that the Spanish Church, especially panish prelates, had used all their influence to bring out Ferrer's death. There was absolutely no proof any such thing; on the contrary there was abundant vidence that neither Church nor prelates had anything do with the case.

Certain supposedly fair-minded magazines in this coun-y took up the case and exploited it for their readers. hey appealed to hostile Protestants, by declaring that e Spanish Inquisition, though suppressed supposedly a century ago, was really still active, while the Church was at her old tricks of persecuting liberal opinions with the intention of keeping the people as ignorant as possible in order that they might remain faithful to their religion. So Ferrer was made a bleeding martyr. Even Protestant ministers held up the anarchist for public sympathy, and that hater of Christianity became a sort of idol.

Despite all the press-propaganda their founder enjoyed, the Ferrer schools have not exactly flourished in America. In fact those who came to know anything about them soon ceased to wonder why the Spanish Government would have none of them, for it was seen that the Ferrer schools inculcated anarchy, insisted that patriotism was foolishness and that obedience to law was a humiliating slavery. In fact, these schools were founded with the idea that if a determined group of men could succeed in teaching children resistance to organized authority there would soon be a generation of men who would not only refuse to submit to law but would take means to destroy all government. It is very surprising now that such destructive propaganda was ever tolerated at all. In the past we were quite ready to try anything novel, but the new discipline of war-time has taught us some very important lessons, and among others our serious attention has been called to the teaching of the Ferrer schools.

One of these hotbeds of anarchy in New York bears the alluring title "The Ferrer Modern School." Its principal has been roaming about proclaiming the merits of this new, and, as he insists, marvelous system of education. He was in Buffalo not long ago, talking on such very vital questions as conscription, patriotism and obedience to government and laws. He barely kept within the bounds of law and was well outside the bounds of prudence. The police were present, but did not interfere, though surely some of the speaker's utterances called for interference. The audience was small and composed chiefly of Socialists, otherwise it is possible that the speaker might have found himself in need of protection.

In the light of these facts we can now appraise at their true value the charges made against Spain because Ferrer was put to death. The principal of the Ferrer Modern School, for instance, thinks that a great wrong is done by conscription in this country. The United States Supreme Court has declared conscription, even for foreign service, entirely constitutional and indeed has emphasized that government would be impossible without it, but the exponent of Ferrer's doctrines disagrees with our highest Court's decree and, according to the newspaper report, "expressed his dislike for the way the country is run at present" and said "that there are hundreds of people under conscription to support this country which is supposed to give them the enjoyment of life, liberty and the pursuit of happiness—on paper."

His favorite heroes are the Bolsheviki. They are the only ones who have done anything in this war worth while. Other people have been led astray to fight a capitalistic war, but the Russian armies disbanded and the common people of Russia properly educated, of course, by methods corresponding to those of the Ferrer school had refused to fight and thus began the liberation of the masses. "We wish well to the Bolsheviki" he said. "I am a Bolshevist myself. The Bolshevist movement in Russia and the freeing of the masses there has been the great benefit to civilization which the war has brought about." He insisted that all our education in this country was a mistake and that the only real system of education for the people was that of his school which would give them a proper sense of their own rights and not let them submit tamely to the impositions that were practised on the people by those above them, or by those who have secured authority over them without any real justification.

What particularly came in for the principal's severe deprecation, and indeed utter condemnation, in the present school-system was the teaching of patriotism. He thought that to teach the young to salute the Flag and to repeat the oath of allegiance was all nonsense or worse. This Ferrer schoolmaster said that true patriotism could not be jammed down the throat of the young that way. He declared, according to Buffalo papers, that "The salute of the flag was a senseless practice which took up time that might be much more profitably employed." He ended by denouncing it as a scheme, on the part of the upper classes, to keep the masses in subjection. According to one of the Buffalo morning papers, he said that such practices "result in a lot of grown people falling victims to scheming bosses and unscrupulous politicians."

The whole drift of his talk was to the effect that all our doctrines about nationality and the flag were cunning devices and elaborately worked out schemes to keep the poor contented and enable the rich to get richer, while preventing the proletariat from knowing its own rights and proceeding to get them. At present there are not many cities in this country which would provide an audience that would stand very much of this sort of talk in war-time. It is indeed rather surprising that Buffalo permitted as much of it as was reported. Certainly the meeting must have been neglected rather thoroughly by the Irish-Americans in Buffalo or the speaker would scarcely have come off so easily.

It is very evident from the reports of the lecture though, of course, this fact had been abundantly known to all those who were familiar with Ferrer and his schools that the basic idea of the Ferrer system of education is to fill children with disregard for law and order, to harp continually on rights and to say nothing about duties. Rights, real and supposed, are exaggerated to the greatest possible degree and duties are pushed into the background. The all-important thing is that each individual shall get as much as possible for himself and not give a thought whether anybody else gets anything or not.

It will not be long, in all probability, before the Government finds that it will have to suppress such loose talk as the foregoing, but in the meantime what a light these ravings throw on the Ferrer incidents and Ferrer's execution. Is it any wonder that when such teaching led to riot, murder and destruction of property the Spanish Government executed the anarchist? The International Workers of the World, the I. W. W., sprang directly from Ferrer and his principles, and yet William Archer defended the anarchist and insisted that the Spanish Government was all wrong and Ferrer right. Indeed, the interest in the latter made it perfectly clear that there is a secret society, some form of the International, so-called, which influences newspaper opinion widely for purposes decided on by an international committee.

What a wonderful revealer time is! I wonder how many people who were interested in the Ferrer incident when they seemed to indicate a new argument against the Catholic Church will heed this revelation of time and realize that the ancient Church must always maintain its thoroughly conservative position against teachings which are subversive of authority?

War Camp Community Service

Richard A. Muttkowski, Ph.D.

AMERICAN soldiers are wont to repress, not express, their sentiments, and it is therefore not surprising that we find it difficult to ascertain their exact thoughts on any matter concerning their comfort and welfare. If asked directly, they will give a flippant and evasive reply. Yet behind the flippancy there lies the germ of the correct answer. Some months ago I met a number of soldier friends on their first leave of absence and deprecated my inability to entertain them at the time as I was as new in the city as they themselves.

"'Nuff said, Sir," one voiced it slangily. "Just to see you and think and talk of old times is enough for me."

"And rock in a rocking-chair while you do it," said another.

"In a real room," added the third.

"And a real woman in it," said one of the four shyly referring to my landlady.

"And be fed real food from real china with all the other real trimmings. Oh, boy!"

Somewhat later, after several visits, they admitted their initial brief, but violent, spell of homesickness, and stated frankly how they felt about it all. To the soldier drafted from a comfortable home the cheerless monotony of the barracks and the sameness of camp-life

are oppressive, and he is bound to seize the first opportunity to get away from the camp for even a brief spell. What he wants he does not know, and he does not care particularly. He has wants, but why bother to analyze them? Above all he desires to get away. That was the experience of my friends in their first weeks at Camp Funston. Since then I have met many others, both officers and privates, and their wants and desires seem to center around three ideals: home comforts, home cookery and home company.

But this is not what I set about to write. Rather I intended to show how the cities near the camps discovered these wants and how they tried to meet and satisfy them. For the reason that this particular phase of the war activities is entirely in the hands of the people themselves, it offers opportunity to study the response of a democracy to war-time needs. Furthermore, a problem that is only an incident in the routine of a large city has taken the form of a distinct civic movement here in Manhattan, Kansas, and in the other camp communities, such as Junction City and Ogden, in the environs of Camp Funston, and Fort Riley.

Let me consider the war communities and the development of their service chronologically. Coincident with the rapid growth of the national encampments the cities near the camps found themselves confronted with several distinct problems. Quiet cities, for the most part, these communities were suddenly plunged into war activities. It was a distinct shock. The easy-going customs of life in small cities had to be exchanged for the clangor and hurry of metropolitan activity. Everything was "speeded up." There was a great demand for rooms, eating places and amusement places, and for equipment and paraphernalia of the most varied types. Things were wanted in quantities for immediate use. Perhaps these problems seem negligible to people accustomed to life in a metropolis that can absorb two or three simultaneous conventions without further external signs than some scattered bunting and a little congestion at the hotels; but to the average small American town a convention is an important and rare event, for which it makes one splendid effort and then relapses into its previous dormant state, to rest contemplatively for another far-distant occasion. Yet there is aptness in this simile, for the cities of the camp environs are at present in a more or less constant state of "conventionitis," and they are only gradually becoming used to it.

There are three definite lines of effort along which the camp communities have been forced to extend themselves. They are, successively, (1) the housing of officers' and privates' families, (2) the housing of soldiers and their relatives and friends on a week-end, and (3) the entertainment of soldiers on leave or furlough,—of those that seek an evening's change from camp life and those that come to meet relatives, friends and sweethearts over Sunday.

The housing of officers' and privates' families was perhaps the first and more perplexing problem. As a problem it is constant. To a city like Manhattan, with a normal population of a little over 6,000 and an annual added population of 2,500 students, the sudden influx of several additional thousands meant a confusing difficulty. The city was meant to hold 9,000 at the most. How, then, accommodate 12,000 or more?

Yet this perplexity was the least troublesome of all. A careful canvass of all available room and the further solicitation of rooms from people who were not in the habit of entertaining strangers resulted in ample quarters for all during the winter months. Naturally, the demand has increased the rentals, and some landladies have taken cruel advantage of the helplessness of the people. But, to the credit of the Manhattan women, it must be said that the increase does not originate entirely from this source. Congestion is great and competition for rooms keen, and rather than continue what seems to them a futile search, would-be tenants become importunate and try to force people to keep them by insistent offers of high and even exorbitant terms. Some can afford to do so, but a standard is set which reacts injuriously on the rest. To a great extent, therefore, the high prices for the visitors are of their own choice. To relieve the congestion "roomers" have been taken by business men and professors who would, under ordinary circumstances, hardly consider such an arrangement, and in this case a sense of duty is stronger than pecuniary profits. It is a kindness which is perhaps little appreciated, for it means the sharing of the privacy of home life with strangers. To say, as an officer sneeringly remarked, that "this kindness is well paid for, and as for pride, money is a splendid salve," is a sop to cynicism and not indicative of the truth. As a matter of fact, the added burden of caring for strangers has proved too much for more than one woman, and indeed a fair number have been obliged to give up their houses altogether.

Under the circumstances, the relations between landlady and roomer are often complicated and may give rise to ludicrous incidents. For instance, there was the lieutenant's wife who refused to attend to her bed. Said she: "You can't expect the wife of a lieutenant in Camp Funston to do her own work." Replied the landlady: "And therefore the wife of an overseas captain should do it for you." This only indicates that snobbishness may meet rebuff from rather unexpected quarters, and that it is equally inappropriate among the soldiers' relatives and the soldiers themselves.

The week-end housing still awaits a satisfactory solution. During the winter the cold weather and the several epidemics kept the visitors down to moderate numbers, but the return of warm weather has again filled the streets with visitors, chiefly soldiers and their relatives. A repetition of the autumn conditions is probable. Congestion was then so great that people slept on bare floors, in barns and garages, on porches, in automobiles—wherever there was shelter. Some slept in the open park. What the

summer will bring no one can say, but congestion such as never was seen before is sure to reign.

But the really vital problem was that of entertaining the week-end visitors from Camp Funston and Fort Riley, and their relatives. It was natural that the soldiers and the community should turn to the customary agencies, such as the Y. M. C. A., for relief, especially since the Government had placed these societies in charge of that very phase in the camp themselves. But camp and city presented different problems. Camp buildings and their personnel were organized for war service and were therefore efficient, while in the small cities the Y. M. C. A. was barely sufficient for local needs and never intended to cope with a sudden influx. Indeed the Y was unable to cope with the situation at all. This was recognized at once. A few attempts were made to relieve the situation, but only after the National Recreation Association took charge of the community service throughout the country and organized the efforts, was any real success achieved. It is of interest that the representative sent to Manhattan, Mr. Barnes, is responsible for the present national interest in camp community service. Mr. Barnes quickly recognized the fact that a city of 6,000, although sharing the responsibility of entertainment with another of the same size, could not be expected to finance the recreation for a national camp of 42,000, exclusive of officers, men in medical training camps and the regulars stationed at Fort Riley. He therefore brought the matter to the attention of the Rotary Clubs of Kansas, which, together with the national Rotary Clubs and the Chambers of Commerce, have aimed to make the movement general, on a plane perhaps with the K. C. and Y. M. C. A. work within the cantonments. A fund was collected for a community hall, over half of which was subscribed by Manhattan. Pending the construction of the new building, an edifice costing over $25,000, a hall was rented for temporary entertainment.

In an early part of this paper I said that the soldier desires an approximation of home life, and to him this means home cooking, home comforts, home company. To supply these, or to organize the supply, is the aim of the National Recreation Association. Soldiers on leave want to eat. Lunch-rooms, lunch-wagons and "lean-tos" sprang into existence over night to supply the needs. But professional cooking did not appeal to the soldiers. What they wanted was home cooking. Here in Manhattan, and in neighboring camp communities like Junction City, Ogden, Topeka, the ladies' gilds of the various churches cooperated. In shifts, each denomination taking some week-end, they fed the soldiers and their friends with home-cooked suppers. The popularity of the suppers is best attested by the fact that on several occasions, with relays eating from five to nine o'clock, hundreds had to be turned away, till finally the cooks and the food gave out.

For amusement the soldiers may seek the professional sources, such as the "movies" and vaudeville theaters, and the dance halls. Or they can go to the community hall and indulge in dancing, in cards and other games. Again, a definite number may be invited by some of the various rooming clubs, student clubs, and fraternities, and the soldiers will be entertained in various ways. On these occasions the American girl is in her element. Of this there can be little doubt, for the supply of girls seems ample enough for the soldiers.

On Sundays the entertainments in part take on a religious tone. Of course, all churches welcome the soldiers for their Sunday services. A special feature here at Manhattan has been an arrangement by which about a dozen truck-loads of soldiers have been taken out for an afternoon service and luncheon. Sunday dinner offers to many, who cannot otherwise help the men, excellent opportunities to be charitable. This feature has been systematized and many hospitable people regularly ask for a definite number on their hospitality cards.

The entertainment of colored boys must not be forgotten. The local churches for colored folk have taken complete charge of their own people and regularly entertain a number over Saturday and Sunday. Segregation is thus complete within and without the camps, and a difficulty that might have been serious is thereby readily solved.

Over all the Government keeps careful and rigid inspection. As announced at the time the cantonments were built, the Government holds itself responsible for the morals of the soldiers, and its work is both corrective and preventive. Dives and vicious resorts were abolished from the camps and their environs. Cities in the vicinity were closely inspected to keep away the ghouls of both sexes that prey on the morals of the soldiers. This inspection has been kept up strictly. Offenders are confined, suspected houses are watched and lewd women are transferred to detention camps. The supervision aims to be corrective and preventive, yet it could not have been really efficient unless the proper substitutes had been provided both within and without the camps. The work of the K. C. and the Y. M. C. A. in the camps lies without the scope of this paper and has been widely heralded while the work of the camp communities has been overlooked, more so because of its civic ramifications than because of any intended slight.

Thus far I have dealt with the problem from the historical standpoint. What is its sociological or civic bearing? Naturally, one asks: "What do the soldiers think of it, of the city, of the people, of the entertainments? Basing my opinion on the statements of the soldiers as made to me directly, and not on newspaper accounts or on the claims of those interested, the attitude of the soldier can be best designated as "heartily appreciative and sincerely grateful." That is the feeling expressed toward the people and the city in general, but not always so toward the business men. It is unfortunate that the sight of a uniform means to some merchants a stimulus to exact higher prices. This charge has been made, and justly so. Unfortunately, because of a few unpatriotic men

hants, the city has been accused of rapacity, unfairly so, t seems to me. Manhattan folk resent the imputation, vhich, by the way, seems to be made against all camp ommunities, be they East, South or West.

Both soldiers and citizens, particularly the former, have ound the local Sunday-closing law very irksome. As in o many Southern and Western communities, all amuse- nent places are closed on Sundays. Various agencies, and he soldiers too, have agitated for a relaxation of this aw for the duration of the war, and for a time it seemed s if pressure would be strong enough to force a less rigid naintenance of the law. Yet church and private enter- ainments are the only kind in progress on Sundays. Just vhy it should be commendable for a church organization o put on an amateur concert-vaudeville-picnic on a Sun- ay afternoon for the benefit of a limited number, while he professional entertainment places must remain closed or the general body of visitors, is an incongruity that nly the Kansas mind can adjudicate and reconcile. For he general visitors there remains only a small community all; yet the administration persists in a rigid enforcement f the ordinance.

Entertainment has brought forth an excellent quality f our new army, democracy. There is no place for snob- ishness. Reversals of peace-time positions are too fre- uent and too pronounced to be conducive to its spread. Where officer and private meet outside the camp they hare the social advantages and help entertain each other and their friends. This democracy is reflected among the citizens as well and is full of promise for the future.

There is the final query: Is all this worth while? What will be the results? As to that, wherever a person does something for his fellow-men, even from a selfish motive, can anything but good come from it? Those who enter- tain find the sacrifice in time and effort well repaid in the gratitude of the soldiers. Aside from this, there is the fact that camp-entertainment in a small city has come to mean a major enterprise, one that needs the cooperation of the whole people to make it a success. Everyone is drawn into its service, and all must enter to make it a complete success. It is a splendid manifestation of democracy, although, like all democratic movements, it exhibits various degrees of perfection. But in the build- ing men have builded better than they knew. For in the mingling of the various civic elements a better under- standing has come which eventually will bear rich fruit. Better than that, the planning, sharing, and enacting of programs has forced a collaboration by the churches which has awakened a healthy mutual respect and has silenced bigotry. The latter would be particularly out of place at this time, as the efforts of the municipality are so ably led by the Rev. A. J. Luckey, the Catholic priest. Catholic soldiers have expressed their gratification at this fact. They are indeed enthusiastic over the public service of their clergy, such as community service, State councils of national defense, and similar activities.

The State and Wages

JOSEPH HUSSLEIN, S.J.

THE masses of the people are aroused. They demand an adequate share in the prosperity which they help to create. Radicalism is in the air, but he voice of impartial justice is likewise heard and will ot be silenced again. The choice for the nations lies etween anarchy and the social teachings of the Church. Happily sane economic opinion daily converges more and nore towards Catholic tradition and Catholic doctrine. n the van of all progress, at the very height of the social novement of our day, stands the Church.

The appeal of the laborer for justice comes close to er heart. It is above all a demand for an equitable vage. Any just and reasonable method that will enable s to secure for him this inalienable right must meet with er hearty approval. But there is one way only by vhich we can attain this end, and that is by legal mea- ures. It is as vain to hope for the conversion of a ominant class of selfish capitalists as to depend upon the nethod of social revolutionists who would overturn the illars of authority and plunge the world into hopeless narchy. Human nature, even at its best, is never to be rusted too far, where gain and profits are in question. The most fair-minded employers best realize, moreover, ow difficult it is to carry out their lofty Christian ideals while forced into competition with unconscionable rivals, uncontrolled by any curb of law.

What of the labor unions? Cannot the fight for justice be confidently committed to them? They have accom- plished much. But there is question mainly of fair wage for the unskilled workers. It is the great mass of the labor population which stands in greatest need of our assistance. These have not been successfully reached by trade unions. Organization has made little progress among them, except where they have been momently swept into some revolutionary movement, a peril which is always imminent. Skilled labor, on the other hand, can sooner or later exact justice for itself where it has not already attained this end. There is danger rather that such labor may in turn become tyrannical and abuse its power to the detriment both of the consumer and of the unskilled operator. Of this too we have had examples in the past.

Labor unions, based upon Christian principles, are per- haps the greatest economic necessity of the day. But even when animated by the most altruistic motives they will find it difficult to come to the assistance of the vast mass of the labor population, except by promoting intel- ligent legislation. This brings us back to the very point

from which we started, the need of State legislation.

The case of unskilled labor has been summed up in a paradox, or what may appear to be a vicious circle. Yet the statement expresses the exact truth of the matter: The masses are unorganized because of their low wages, and their wages are low because they remain unorganized. Organization, in other words, is not likely to be successful while unreasonably low wages destroy initiative, energy and intelligence on the part of the worker. Yet without organization wages can never be raised by the workingmen themselves. Extraordinary conditions may for the time create a scarcity of labor, but the period of unemployment, which is certain to follow, will immediately depress wages to their former level. There can consequently be no hope for a decent living wage, to be enjoyed by all the workers at all times, except through legislation.

Wage legislation is a tradition in the Church. Minute regulations for such legislation were drawn up by the Catholic gildsmen. State sanction was given to these regulations, and gild officials were authorized to inflict summary punishment upon all offenders. The difference of remuneration between employer and employee was often very slight, and the benefit of the consumer was never lost to view in determining the wage-scale. It was not a question of securing the highest wages the union could enforce, but of deciding upon the wages that would be fairest for all. No work, no pay, was the rule set down for employer as well as for employee. No employer could draw profits without actually engaging in the occupations of his single trade. These rules, we should note, were drawn up by the Christian employers themselves.

The special wage legislation required for our own day is clear. The principle of a living wage has been laid down by the Holy See. It can be made practical only when enforced by law. The conclusion is obvious. Rhetorical effusions upon the doctrines of the Papal encyclicals, from the pulpit or the platform, will never solve the social problem. The masses will rightly ignore them if no practical application is made. That application depends upon us and must be adapted to the changing conditions of place and time.

In the question of wages the nature of this application seems now beyond dispute. Past experience enables us to proceed without hesitation. There is apparently but one course open, as a logical beginning, and that is to unite solidly upon a minimum wage legislation. It was a Catholic priest—be it said to the glory of the Church—the Rev. John A. Ryan, D.D., who first effectively championed the minimum wage legislation in the United States, and it is another Catholic priest, the Rev. Edwin V. O'Hara, whose name, as Dr. Ryan himself remarks, "Is written in the annals of the United States Supreme Court as the official upholder of the first minimum wage law."

The principle itself is plain. Every toiler has the right to a living wage, a right which takes precedence over every other consideration, excepting only the right which the employer himself has to a remuneration which will enable him and his family to live in reasonable and moderate comfort according to their position in life. It is important moreover for both employer and employee that the continuance and welfare of the industry itself be wisely consulted. Beyond this there can be no question of any profits until the living wage has been paid to the employees. It is not in the name of charity, be it remembered, but in the name of justice that this demand is made. Yet, according to statistics drawn up before the war by social workers and economists, three-fourths of the adult male laborers of the United States were not receiving a living wage. Since only an impossibility can excuse the employer from paying a living wage, and since millions of dollars were at the same time garnered in profits, it follows that there existed a condition of social injustice which urgently clamored for State interference and correction.

What then is a living wage? In general it is defined by Pope Leo XIII as a remuneration "sufficient to support the wage-earner in reasonable and frugal comfort." For the adult male worker, according to the spirit of the Encyclical, it is a wage "sufficient to enable him to maintain himself, his wife and his children in reasonable comfort." For the adult woman worker it is a wage whereby she can reasonably and decently support herself away from home. There is question now, however, of the wage only which is the very least that in the sight of God and man the employer is bound to give. The worker, moreover, should be able, when all expenses have been paid for family or personal maintenance, "To put by some little savings and thus secure a small income." Both he and his family must be provided against the day of dearth, of sickness or unemployment.

The plea recently made by the Chicago packers, in a local court, that the cost of maintaining a family should not be considered in determining wages ignores the dignity of the worker as a human being. A "fair" wage, according to the standard proposed by them and recognized by the capitalistic system of the past, must be ascertained by the market rate of labor in the community. If therefore wages are below the living line in other industries, the packers claim the right to employ their workers under the same conditions. They fail to understand that robbery cannot be justified because it is likewised practised by others. Such immoral principles can evidently be combated in no other way than by Christian legislation. It is the absolute duty of the State to protect its workers under such conditions. The principles enunciated by these men are the strongest argument for the need of setting a legal minimum wage. It would be necessary, if for no other reason than to protect Christian-minded employers in their competition with criminal profiteers.

"But what," the reader may naturally ask, "is the

nimum of reasonable comfort which we have a right demand for a family, that it may live in accordance th its Christian dignity?" In answer a single detail y suffice. The very least requirement for a suitable me, as Dr. Ryan says, are three sleeping rooms—one r the parents and one each for the boys and girls of e family—besides two additional rooms for all other rposes. Food, clothing, furniture and opportunities r recreation should all at least measure up to this ndard of decency and self-respect. This surely is a derate demand for any family that would lead a true ristian home life. Yet to bring about even this much may be necessary for the State, besides setting a nimum wage, to regulate also the housing problem. It not just that the entire burden of expense should fall on the employer and consumer, while the landlord ses his rents wherever the need is greatest, because rkmen are obliged to accept his terms. This is a estion too extensive to consider here. In radically stroying the abuses arising from the unearned incre- nt it may be necessary to offer compensation to present ners.

The objections to the minimum wage need not be dis- ssed at present. Experience has sufficiently disproved em. Women, as a rule, have not been thrown out of mployment, wages were not depressed to the level of e legal minimum and prices did not soar appreciably a result of such legislation. The accidental hardships at fell upon some are far outweighed by the good re- lts. As for workers who are not considered capable earning the full minimum wage, special permits have en devised, authorizing them to work for less. Simi- rly, where the payment of a proper minimum wage is possible for a time in any industry, wise allowance can adily be made for the sake of both employers and mployed.

The first step must be the establishment of minimum age boards, such as have now become sufficiently com- on. Under State control these boards decide upon the st minimum of remuneration according to time and ace. Such legislation, however, will prove to be only e beginning of economic readjustments. Its ultimate ject must not be to keep the workers in permanent de- ndence upon a capitalist class. The aim to be kept eadily in view by every Christian man and woman is enable the workers themselves to share, so far as ssible, in the ownership of the land they till and of the dustry in which they toil. This is not Socialism, but its ry opposite.

Over the doors of every State Legislature, over the all of Congress and the Senate Chamber, over the gust tribunal of the Supreme Court of the land, over ery council-room in which the people's representatives semble, should be written in letters of gold the epoch- aking message of Pope Leo XIII, the most important gislative principle ever promulgated for the promotion justice and good will throughout the earth: "Let the law favor ownership, and let its policy be to induce as many as possible of the laboring classes to become own- ers." Here is the only solution, the bridging-over of "the gulf between vast wealth and sheer poverty," the reconciliation with one another of all classes of society, the social basis of lasting concord and Christian charity.

A Prophet Out for Profit?

MICHAEL WILLIAMS

UPTON SINCLAIR, author of "The Jungle" and many other books of Socialist propaganda, has issued the first number of a new monthly magazine called "Upton Sinclair's." It is devoted to the purposes of a "Clean Peace and the Internation." It also contains a great deal of autobiographical details written by its editor. And it begins the publication of a new work by Mr. Sinclair which is later to be issued in book form. It is particularly this new work which should interest Catholics, because of the violent attack it makes upon the Church, which is described in the first number of this new magazine as "this blackest of all Terrors, transplanted to our free Republic from the heart of the Dark Ages."

"The Profits of Religion: an Essay in Economic Interpretation" is the title of this work. Its central thesis is very simple. According to Upton Sinclair, "Man is an evasive beast, given to cultivating strange notions about himself. He is humiliated by his simian ancestry, and tries to deny his animal nature, to persuade himself that he is not limited by its weaknesses nor concerned in its fate." This is an amiable weakness "when it is genuine." But generally it is not genuine, according to Mr. Sinclair; for it can be explained in the main as part of a never-ending deliberate system of deception and terrorism maintained since the dawn of history, and still maintained, by "priests," that is, by a special class of men who make their living in this special way. And though ancient forms of this priestly profiteering were bad enough, of course, the top-pitch and climax of iniquitous priest-craft, referred to as "The Priestly Lie," is necessarily the Catholic Church, "this blackest of all Terrors, transplanted to our free Republic from the heart of the Dark Ages."

Mr. Sinclair assures us, however, that he does not mean to impugn the honesty of "the heroes and madmen of history," or the "sincerity of all who preach the supremacy of the soul." All he asks of the preacher is that he shall make an effort to practise his doctrine. And, lest we be left in the dark as to those who are Mr. Sinclair's preachers of the supremacy of the soul, he continues: "Let him be tormented like Don Quixote; let him go mad like Nietzsche; let him stand upon a pillar and be devoured by worms, like Simeon Stylites—on these terms I grant to any dreamer the right to hold himself above economic science." Nor does Mr. Sinclair attack religion itself. He generously defines it for us: "Religion is the most fundamental of the soul's impulses,

the impassioned love of life, the feeling of its preciousness, the desire to foster and further it." What "an evasive beast" is doing with a "soul," and how he got such a thing, and what the soul may be, Mr. Sinclair does not inform us; but we must give him time; there are to be eleven more instalments of the new revelation. New revelation? Yes. Precisely that, for Mr. Sinclair tells us that if here he has "set to work to tear down an old and ramshackle building"—all forms of modern religion, he means—"it is not from blind destructiveness, but as an architect who means to put a new and sounder structure in its place. Before we part company," that is, if you go with him to the end of the twelfth chapter, "I shall submit the blue print of that new home of the spirit."

Only think of it! Oh, *sursum corda!* Only twelve more months to wait, and then with the Catholic Church, and all other forms of ramshackle superstition demolished, we may enter the new home of the spirit, planned, built, and, I presume, managed, by Uppy Sinclair. (Pardon my seeming note of irreverent familiarity with the new prophet; but when I lived with him in Helicon Hall, he was always "Uppy" to those who watched his career with continual amusement; funny little Uppy!) Nor does he immodestly ask us to accept his new revelation on blind faith. On the contrary, he informs us with firm precision as to his qualifications. "All the world is suffering from a disease: and it happens that I am an expert on that particular disease. I have lived all my life in a laboratory, where it has been under the microscope; I know the germ, and have the serum ready. So in this world-decision I think I have something to say. So I come with my offer of a magazine. It stands for Social Justice." To be sure, at this point he does slip backward a few centuries into the Dark Ages of Faith, for he proceeds to tell us what—really, now, Uppy—there is no means of proving—except possibly by means of the X Ray—namely, that, "as Queen Mary said when she died they would find Calais written on her heart, so on my heart you will find two words, burned in by the acid of pain: Social Justice!" But he quickly rallies from this atavistic relapse, and brings forward positive evidence to support his claim. He quotes Frank Harris, who tells, so Uppy reports, that "to set bounds to his (Sinclair's) accomplishment would be merely impudent." Also an anonymous literary agent in London said after reading the manuscript of the new book: "I want to say how much of a revelation your essay on the economic interpretation of religion was to me . . . I say this in spite of the ties of twenty years' close and intimate communion with the Non-Conformists."

This matter thus satisfactorily settled, and a firm foundation of authority placed under his feet, Uppy adds a few details to complete the self-portrait of the new prophet. For example, he relates how "before I was of age" he was a "watcher" for the Reform party in New York city, "and stood in a polling place on Third Avenue for six hours and carried on a partly verbal and partly physical warfare with a dozen Tammany officials and a howling mob of Tammany thugs to get thirty-four anti-Tammany ballots counted." The picture of little Uppy Sinclair fighting a mob of Tammany politicians conjures up, for anybody who knows him, a "scrumptious" "close-up" of a really dauntless hero, one, therefore, who has no trouble at all in tumbling down the ramshackle structure of the Church, and building a new home for the spirit on its ruins.

What a pity, then, what a pity, that on the last page of this first instalment of the "economic interpretation of religion," in which Uppy Sinclair prepares the ground for his doughty deed, he should himself . . . pass the hat. "I think," he says, "that I have proven my sincerity by my years of labor as a teacher; therefore I have no hesitation in asking for support." In other words, the laborer is worthy of his hire. "I ask you to subscribe. I ask you to subscribe for your friends; I ask you to subscribe for bundle orders . . . I will receive donations." In short, the new prophet is out for the profits.

Is this unjust? Do I say there is nothing in Upton Sinclair's frenzied attack upon religion but the desire to make a comfortable living in bourgeois and comfortable Pasadena? Do I judge him by his own economic theory by means of which he sees the Church of God, the home of martyrs, the mother of countless millions of heroic men and women who left all things and gave up all to follow Jesus Christ, as predominantly a system for enslaving and robbing the poor so that "priests" may live in fatness and ease?

Knowing the man; knowing his perverted idealism; his starkly fantastic whirligig of a soul, I answer, No, I do nothing of the sort; but I merely show by a cursory glance at his own foolish attack on Holy Church how readily anything may be basely judged, if you attack that thing from a base point of view.

But, more than that, I give this much time and space to poor, bewildered, blinded, suffering, disappointed, egotistical Upton Sinclair, not merely for the easy sport of turning his farrago into ridicule, but to give Catholics a peep into the cloud of dust and rubbish which is blowing up before the approaching storm. Make no mistake; I am no prophet or son of a prophet, but I know the spirit of the Socialist world, and the spirit of State-idolatry which is spreading its evil reign so rapidly among men, and I know that this hysterical, foolish assault on the part of Upton Sinclair has ominous importance as a sign of what is coming upon the Church in the United States and which will do frightful harm unless Catholics awaken and prepare themselves for the struggle.

Our First Catholic Editor

THOMAS F. MEEHAN

IN the course of the numerous contributions to the elucidation of the long discussed problem, the Catholic daily paper not much was said about that interesting and really enterpris

ng personage, our first Catholic editor. Some stickler for exact terms may remark that "our first Catholic editor" does not strictly convey the idea intended, but we shall let the expression stand for the purpose of drawing attention to the fact that a tardy tribute is paid to this editor's work and accomplishments by Professor James Melvin Lee, Director of the Department of Journalism in New York University, in his recently published book, "History of American Journalism."

The editor in question was the Rev. Gabriel Richard, one of "the Gentlemen of S. Sulpice," that, happily for the needs of the infant Church in the United States, the French Revolution drove into exile across the ocean to these shores.

In the introduction to his history Professor Lee describes the evolution of the modern newspaper from the *Acta Diurna* of Cæsar's time, down through the ages of written *Gazettes* and Town-Criers' spoken communications. In the course of this narrative Dr. Lee says:

> America has not been without its spoken newspaper. The clergy of New England frequently related or referred to items of news. The bellman, as he made his rounds, sometimes told other things besides giving the hour and informing the public that all was well. The spoken newspaper probably reached its highest development in the United States in Detroit, Mich. The Reverend Father Gabriel Richard, a priest of the Order of Sulpice, who first came to that place as resident pastor of the Church of St. Anne, was its conductor. To arouse the public and awaken an interest in the affairs of the Government, he appointed a town-crier, who every Sunday, at the doors of his church, told the public in general and the congregation in particular all the news that was fit to speak. In addition, this public crier mentioned the auction sales and related other advertising announcements. Later to supplement the spoken newspaper, a written edition was posted at a convenient place near the church. Father Richard was assisted in his news enterprise by Theopolis Meetz, the Sacristan of St. Anne's Church, but later a printer and publisher.

Dr. Lee refers again to the enterprising Father Richard when, in relating the beginnings of the press in Michigan, he says:

> Journalism in Michigan began with that most interesting precursor, the spoken newspaper, conducted under the auspices of the Reverend Father Gabriel Richard, a priest of the Order of Sulpice who came to Detroit in 1798 as resident pastor of the Roman Catholic Church of St. Anne. Mention has been made in an earlier chapter of how he appointed a town-crier whose duty it was on Sunday to stand on the church steps . . . Out of this spoken, and later written newspaper, grew the first printed sheet in Michigan, entitled *The Michigan Essay,* or *Impartial Observer.* It first appeared in Detroit on August 31, 1809. As editor and publisher Father Richard selected one of his parishoners, James M. Miller. The French section, not a half, as has so often been asserted, but about a column and a half, was undoubtedly written by the Father himself. An editorial announcement informed the public that the paper would be published every Thursday and handed to city subscribers at five dollars per annum, payable half yearly in advance. It stated its policy in the following words: "The public are respectfully informed that the *Essay* will be conducted with the utmost impartiality; that it will not espouse any political party but fairly and candidly communicate whatever may be deemed worthy of information, whether foreign, domestic or local."

Although Professor Lee thus gives Father Richard credit for the enterprise that made him the pioneer journalist of the then Northwest, he has deprived his readers, because of want of space probably, of any further details from the interesting career of this remarkable priest, educator and statesman, who was a man, according to Judge Campbell's "Outlines of the Political History of Michigan," not only "of elegant learning, but of excellent common-sense and a very public-spirited citizen," an ideal but rare combination for an editor. However, the Rev. John J. O'Brien, wrote for "Records and Studies" of the United States Catholic Historical Society (November, 1909), a paper which gives an up-to-date and comprehensive resumé of Father Richard's life. From this we learn that he was born in Saintes, France, October 15, 1767, and entered the Seminary at Angers at the age of seventeen. Early in 1790 he became a member of the Society of St. Sulpice, and he was ordained a priest in October of the following year. Another year and the Revolution sent him with Fathers Maréchal, Ciquard and Matignon to Baltimore, where they arrived on April 24, 1792. The missions in Illinois were then in a sad state, and Bishop Carroll assigned Father Richard to take charge at Prairie du Rocher and Kaskaskia, where he spent six years, then being transferred to Detroit in June, 1798.

One of Father Richard's first cares in Detroit was to provide for the religious and secular education of the young. He opened a Young Ladies Academy in 1804, and also a seminary where young men were taught Latin, geography, ecclesiastical history and church music. In addition to the ordinary course the girls were instructed in the use of the loom and spinning wheel. For the young men he aimed to establish a school for higher education, and he joined with the Rev. John Monteith, the pastor of the Protestant Church, in putting into operation the act of August 26, 1817, establishing the "Catholepistemiad or University of Michigan," with thirteen professorships. The Rev. Mr. Monteith was chosen president and held seven of these professorships, and Father Richard, as vice-president, held the other six. The annual salary of the president was fixed at twenty-five dollars, and of the vice-president at eighteen dollars and fifty cents. Each professor was to receive twelve dollars and fifty cents. When on April 30, 1821, a new act incorporated the University of Michigan with twenty trustees Father Richard's name was included among those first selected. He was the first priest in the United States to give a series of religious discourses to non-Catholics, which, on invitation of the Governor and other public officials, he delivered during 1807, at noon on Sundays, at the court house. "I was sensible of my incapacity," he wrote to Bishop Carroll, "but as there was no English minister here of any denomination I thought it might be of some utility to take possession of the ground." In 1808 Father Richard visited Baltimore and there purchased the press and the type which he forwarded over the mountains, by wagon-train to Detroit, for the printing of the *Essay* and the other publications he brought out.

His interest in public affairs made Father Richard the chaplain of the First Regiment of Michigan Militia, April 30, 1805, and sent him to Washington in 1823, as Territorial Delegate, the only instance in our history of a priest having a seat in Congress. His only important speech during his term was made on January 28, 1825, in behalf of a bill to authorize a road from Detroit to Chicago. In this he called attention to the commercial importance of a road which "would connect the east of the Union with the west," and afford facility for transporting troops and military provisions, and the lack of which, during the War of 1812, had cost the Government an expenditure of ten or twelve million dollars. It is a curious fact that he was in jail when he was elected to Congress, because he had refused to pay a judgment of $1,116 damages against him, the result of a suit brought by a parishioner he had declared excommunicated for having obtained a civil divorce and then remarrying. Three friends gave a bond for him and he set out for Washington.

The end of this good priest was a fitting crown for his eventful career. There was an epidemic of cholera in Detroit, during the summer of 1832, and ministering to the sick and dying of his flock with the tireless devotion that marked his whole sacerdotal life he fell a victim to the dread disease on September 13 of that year. His death was regarded in all circles as a public calamity. "He would have been a man of mark," said Judge Cooley in one of the many tributes paid to his memory, "in almost any community and at any time."

COMMUNICATIONS

Letters, as a rule, should not exceed six hundred words.

Plays for the Camps

To the Editor of AMERICA:

How potent a factor the spirit of Christianity still remains in our national life has had a fresh illustration in the high moral standard set up for the army and navy and the honest, sincere effort of our soldiers and sailors to live up to that standard. Public sentiment has vigorously endorsed the stern repression of evil resorts in the vicinity of the camps. The laymen of the Y. M. C. A. and of the Knights of Columbus have cooperated in efforts to provide necessary recreation and entertainment for our soldiers. It goes without saying that it will not be easy to shut out all the outside forces of evil which are hostile to moral discipline and restraint. Our soldiers must have amusements appealing to manly men and should not be bored with tame, namby-pamby forms of so-called entertainment. It will be a desperate resource, however, if they are left to the mercies of the average theatrical manager who would not hesitate to transfer to the camp, from its habitat on the Great White Way, the kind of play which the critic tolerant of suggestiveness is wont to describe as "skating upon thin ice." Since our country entered upon the war we have been made aware of an alien and un-American spirit which, under one pretext or another, strives to lend aid and comfort to the enemy. We cannot shut our eyes to the fact that such a spirit, godless, un-American and anti-Christian, seeks to control the sources of our public amusements. It is a spirit subtle and insinuating enough to entrap in entangling alliances some of our good Catholic people who, unwittingly, become apologists for evil. If the Knights of Columbus can, as it is planned, exercise a real control over the character of the plays to be offered at the various encampments they will add to the great good work they have already accomplished for the Catholic soldier and earn the gratitude of their fellow-countrymen.

New York. ALFRED YOUNG.

Catholic Books and Public Libraries

To the Editor of AMERICA:

One of your correspondents lately made the discovery that Catholic books are not on sale at book stores. The Catholic people are not taxed to support book stores. They are taxed to support public libraries. Let your correspondent go into any public library, into the section of "Philosophy and Religion," where, if anywhere, Catholic books should be found. If, among the hundreds of books in this section, he finds one by a Catholic author, he will be fortunate. Priests and laymen are doing nothing to change this condition. The needed change can best be effected by having placed on the boards of management of the libraries genuine Catholics, not spineless, nominal Catholics. Jews and Socialists have over-representation in public libraries because they go after it. They demand it till they get it. Catholics are satisfied with exclusion.

Brooklyn. M. F. GLANCEY.

To the Editor of AMERICA:

Presuming that the letter of Mr. M. F. Glancey, to which you draw my attention, has been written in good faith the answer seems simple. If he cannot now find on the shelves of the Brooklyn Public Library any book that he needs, a request to Dr. F. P. Hill, the librarian, or to any of his efficient assistants, will secure it for him, if it ought to be in the library. The experience of those who have anything to do with libraries usually is that the difficulty lies, not so much in getting Catholic books for readers, but in getting Catholics to read the books. A case in point: I am using just now two standard books that ought to have a wide and active circulation in these patriotic days. They are Hassard's "Life of Archbishop Hughes" and Dr. White's "Life of Miss Eliza A. Seton," founder of the Sisters of Charity. The records however show that, during the past seven years, the first-named book was taken out of the library *six* times and the second book *three* times. I could give equally discouraging statistics concerning a number of other deservedly attractive books but this instance will do to point the moral of the tale. If Mr. Glancey reads Brooklyn's diocesan paper, the *Tablet,* he will find it printing every other week or so, a column list of new books of special interest to Catholics, that have been added to the Public Library. As for the anatomical animadversion of Mr. Glancey the three Catholic members of the Library Board are quite willing to submit to an X-ray investigation and abide by the consequences.

Brooklyn. THOMAS F. MEEHAN.

Recollections of the Oratorians

To the Editor of AMERICA:

I have always been a great admirer of Cardinal Newman and the Oratorian Fathers, and the reminiscences of the Cardinal by Mason Redfern recently published in AMERICA interested me exceedingly and gave me great pleasure. They awakened in my mind many recollections of the Fathers of the Oratory: Newman, Faber, Roe, Stanton, Wells and the two Bowdens. Father Newman I did not know personally, as he came only occasionally to the old Brompton Oratory, a frame building then on the site of the present handsome edifice. A large congregation of all classes attended this humble church, including the Duke of Norfolk, the Earl of Shrewsbury and other noblemen. In my youthful judgment, Father Faber surpassed them all in eloquence. Such a felicitous flow of words, the thoughts of an elevated soul, almost poetic in their beauty, I never expect to hear again. I had welcome access to the Fathers' house adjoining the Oratory. Well do I remember seeing Father Faber walking up and down the corridor with a damp towel round his head preparing a sermon, and as he smilingly passed by he sometimes laid his hand on my head. Dr. Manning, afterwards Cardinal, preached at the Oratory, but he could not compare in eloquence with my boyish favorite. I also heard Cardinal Wiseman, but I suppose I was too young to appreciate his learned discourses. The congregational singing of Father Faber's beautiful hymns was a special feature of the evening devotions, and even after the long lapse of years I remember the charming melodies, "Sweet St. Philip," "The Day Is Done," "The Good Shepherd," and others.

New York. W. P. O'CONNOR.

St. Vincent de Paul Society

To the Editor of AMERICA:

To have followed the correspondence in AMERICA apropos of Vincentianism and to have concluded therefrom that the Society "in New York is chiefly a relief-giving organization" is a violation of the most elementary rule of logic as well as a typical example of Catholic criticism. The discussion has been confined to the material phase of the Society's work; it originated in a statement of the threefold criticism of relief, records and cooperation, and all subsequent correspondence has dealt with these points exclusively. There has been no question of the spiritual aspect. Let us hope or at least presume that there is no room for improvment on this score, the best being always provided. To deduce that the spiritual is neglected from a discussion of the ways and means of perfecting the relief-work of the Society is to derive more from the discussion than is warranted by the facts stated.

A more logical conclusion would be that there is need of more systematic organization in our work. So reckless and indiscriminate is some of the relief-work that it is not an exaggeration to state that almost fifty per cent of it is ineffective. We do not

ke the most of what we give; too frequently we follow the s of least resistance by doling out sufficient to meet present ds without endeavoring to forestall a repetition of that need. s may ease one's conscience, but it is not charity as taught practised by St Vincent de Paul.

n order to do thoroughly effective work the Society must ve into causes, find and urge the adoption of remedies. The ble field of social endeavor is a "forest primeval" to the Vin-tians, with a few exceptions. Occasionally we find a record one who has left the beaten path of merely feeding the needy who has endeavored to better their social condition. Who-r heard of a conference of the Society making public pro- against housing conditions? How many letters on official centian stationery are on file in the local Board of Health? long litany of neglected opportunities could be recorded ereby the effectiveness of the relief-work could be multiplied ond estimate. In this sphere of social work we are totally psed by every other organization in the same field, and it is cisely here that improvement can be made.

We welcome all kinds of criticism provided it be just; if it be sible all suggestions for improvement will be tried and adopt-if worth while; but all this is restricted to the material work, nely, relief and social betterment. There are very few, if , in a position to judge of the spiritual; the modern charity rker never does; whenever the question does come up the lty one is always the Catholic.

New York. R. S.

[This controversy is now closed.—ED. AMERICA.]

A Worthy Object of Charity

To the Editor of AMERICA:

Forty years ago was laid the humble foundation of what now es rank amongst the most useful of those metropolitan itutes of Catholic charity, where without ostentation or blare trumpets, every human misery is solaced. St. Mary's, occu-ng two spacious dwellings at 141-143 West Fourteenth Street, rs a shelter to homeless women without distinction of class creed. The respectable working girl temporarily out of em-yment, or convalescing from an illness, the stranger in the , the reduced lady, will be received without the formality of roductory letters, entirely on the merits of the case. There provided comfortable quarters, with no other restrictions n those of a well-ordered home. There girls may learn rative work of various kinds, or through the intelligence artment obtain employment. Reasonable recreation, absence irksome restraint and a wholesome cheerfulness of osphere, are the characteristics of St. Mary's. It is under aegis of a rarely gifted woman, Miss Susan M. Osborne, o brings to the task broad sympathies, unerring tact and cacy, largeness of heart, excellent judgment, in a word, rity thrice refined in the crucible of trial and suffering.

Now St. Mary's being for respectable women, was not sufficient the all-embracing charity of the foundress. So it has its plement, in the quite distinct work of the Night Refuge, No. 144 West Fifteenth Street; where women of every sort, vided they be not under the influence of strong drink, are eived. The Refuge is open all night. No questions are asked, note of introduction is needed and the homeless wanderer o reaches that haven is given food, a warm bed and break-t the next morning. She may depart without revealing her ntity. She may return again, or even find employment at institute.

The metropolitan police could tell many a thrilling tale of ruin or the suicide averted by that harbor of refuge with blue light ever burning and its always open door. In every ice station a notice of that Refuge is posted and numberless es have kindly officers pointed the way to comfort and safety some despairing waif of the night.

Could the wealthy or the well-to-do but realize what it is to be homeless and hungry, exposed to manifold dangers, in the pitiless nights of winter and in the desert of a great city, there would be no need to advance a plea for St. Mary's and its dependency. They would readily understand its urgent need of the help it so richly deserves, especially in these strenuous years of high prices and reduced production. There are many ways of assisting this work which seems to embrace in itself the spiritual and corporal works of mercy. Money, food, furniture, linen, clothing, all are required. For the homeless women of the Refuge are usually in dire straits for clothes. And it must be borne in mind, that not only those who are sheltered by these institutions are assisted, but hundreds of men, women and children, to whom warm meals are served. Sometimes entire families have to be given temporary lodging in cases of eviction. Much outside charity is done, radiating from St. Mary's and the Refuge, as from a luminous centre.

Well may His Eminence, Cardinal Farley send his blessings and congratulations to Miss Osborne, for "the splendid work of charity for the city, carried on since 1877." Archbishop Ireland writes: "It is wonderful how the Lord has blessed your undertaking and how much good you have been able to accomplish. I am glad to know that you are still at the helm, strong and helpful as ever. May the Lord keep you there a long time."

For forty years St. Mary's and the Night Refuge have been a blessing to New York. During the decades to come, it requires only the generous cooperation of its many faithful friends and of the numberless others who, knowing the work, must surely be attracted by its beneficent results, to increase its usefulness a hundredfold and extend the already wide sphere of its blessings.

Ottawa, Ont. ANNA T. SADLIER.

The Church and the Convert

To the Editor of AMERICA:

The convert will rightly feel indebted to Mr. Charles Phillips for his timely article on "The Convert and the Church," in the issue of AMERICA for February 23. But there is another aspect of the situation to which "bred-in-the-bone Catholics" would do well to take heed in these transitional days, when out of the seething pot of social and political revolutions preparations are being made for those things which are coming to pass upon the earth. If the Divine prayer "That all may be one" is to be realized; if the Lord's Prayer, "Thy Kingdom come" is to be fulfilled in a large way, then must the relation of the Church to the convert assume an importance comparable with Apostolic and ante-Nicene days. It is only to emphasize this fact that the writer presumes to review certain facts and throw out a few historical suggestions, valuable chiefly because history, however original in the making, is not so in the telling, if it is to retain its worth and be insistent in its warning.

It is not to be thought strange that Cardinal Newman, after his conversion, could say: "I have never had one doubt"; for it was through a long and trying series of doubts that he and most converts passed to the valley of decision and knew the hour of conversion. The last ditch of doubt had been taken. That was as necessary to conversion as it was essential to the light of faith and to the dispersion of the darkness of error.

'Tis true, no doubt, as has been suggested, that a certain few Catholics "to the manner born" may think, and even speak, of converts with a sense of personal religious superiority. But, why should they not? All the advantages of being Catholics are not to be reserved for the converts, who possess their full share. One rejoices in the fact that he was born and brought up in the Catholic Church; the other that he has known the travailing pains of seeking the truth at all costs and can draw sweetness out of the carcass of doubt as Samson did honey from the bones

of the lion he had slain. One gives thanks because his father before him was a Catholic; the other because God called him, like Abram, to forsake his father's house and go into a land which He should show him. Our Blessed Lord said to the Jews of His day: "Do not begin to say, We have Abraham for our father, for I say unto you, that God is able of these stones to raise up children unto Abraham." He had little patience with those who said: "These which know not the Law are accursed." He even made a parable out of the pharisee and the publican in which He justified the latter rather than the former, in order that self-complaisance might ever remain far from His followers.

The root of the matter lies deeper than any merely personal experience. It involves the first principles of the doctrine of Christ. It challenges the Divine commission to the Apostles: "Go ye into the whole world and preach the gospel to every creature." It is, perhaps, stating the case fairly to say that the Catholic Church is the Church of converts and that it belongs peculiarly to them. All the Apostles were converts. The thousands taken into the Church on the first Pentecost were converts "out of every nation under Heaven" who came to Jerusalem to observe a Jewish feast but were converted from Judaism to Christianity. Christianity conquered the Roman Empire through the blood of converts and through its vast fruit in innumerable conversions in the first ages of the Church. This was only the bitter but glorious beginning. The Irish, who are not the least among those to the manner born, have St. Patrick himself as a witness to the fact that they are converts. St. Augustine once gave the same testimony concerning England, and St. Boniface as to Germany.

The last two nations, above all others, suggest to our minds the great upheaval of the sixteenth century. Who were they, those thousands, hundreds of thousands and millions, who apostatized from the only true Church of the Living God, the pillar and ground of Truth? They were Catholics to the manner born. Who were they who originated Protestantism? They were Catholics to the manner born. Who led merry England astray? It was a Catholic, to the manner born, and one who in earlier and more innocent days had won special Papal recognition for his defense of the true Faith. Who led the great falling away which revealed the son of perdition in Germany? It was one not only to the manner born but one who seemingly had at his disposal all the treasures of Catholic learning, or, at least, a representative mass of them. Who created in France that Gallicanism, which might be dubbed neo-schism, if it was not those very much to the manner born; and who are the infidels of France today but the children of a Catholic ancestry?

Whence then comes that sense of security on the part of those who have never known what it was to be outside the Catholic Church nor what it costs the average convert to follow the accumulating light of conscience? If "leakage" be taken into consideration, rather may the convert rejoice in the fact that he has been called by God to enjoy the goodly heritage and birthright which the first born or "born-to-the-manner" Catholic has been pleased to sell for a mess of pottage. There are some very good Catholics who go to sleep in the confidence that "the gates of hell shall not prevail against the Church," which may be a species of faith which seeks to excuse itself in case the gates nearly prevail. It is no pledge that the gates of hell may not prevail against them as individuals, or, perchance, against the whole nation to which they belong. We must bring a more active faith than that to the whirling social, religious and political maelstrom of the day if every wind of doctrine is not to reap the whirlwind of confusion worse confounded.

We feel very proud that our knights and ladies are amassing millions for welfare-work at the battle-front which daily witnesseth afresh that the flesh profiteth nothing, that it is the Spirit which quickeneth. Why are not these millions raised annually, as among Protestants, for the extension of Christ' Kingdom; for the glory and exaltation of our Holy Mother th Church will be found in ten thousand times ten thousand con verts. The war-fund may serve that end in a measure and wil not testify to a miscarriage of justice if it proves itself th measure of what Catholics are going to do henceforth for th extension of the true Faith among all nations, until the Catholi vats shall overflow with "new Catholics" far outnumberin the "old."

Self-complaisance will not accomplish this God-given mission It can only be realized by that aggressive going and doing whic heeds the Divine mandate: Go ye into the whole world Lengthen the cords. Strengthen the stakes. Let the Taber nacle of God be with all men, and all nations become the King dom of our Lord, and of His Anointed One.

Garrison, N. Y. J. A. M. RICHEY.

Some Irish, Old and New

To the Editor of AMERICA:

In reference to the many expressions of opinion printed i AMERICA concerning the faults and virtues of the Irish peopl may a "mere Irishman" be permitted to say: (1) Irishme have all the faults and failings common to the human race i every quarter of the globe. (2) If any abnormal failing b discovered in individuals or in families it should be attributed t its proper cause, viz., several centuries of enforced dependence attended by persistent and carefully directed efforts at extermina tion. (3) The fact that an Irish race and an Irish language ar still in existence is at least marvelous, if not miraculous. (4 Hence, remembering that the explosive hurrah is sometime pronounced hurray, the following lines written by the late T. D Sullivan are pretty nearly perfect in rhyme and in reason:

We've heard her faults a hundred times,
The new ones and the old,
In songs and sermons, rants and rhymes,
Enlarged some fiftyfold.
But take them all, the great and small,
And this we've got to say:
Here's dear old Ireland
Good old Ireland
Ireland boys, hurrah!

The entire poem would repay a calm and studious perusal.

New York. WILLIAM LIVINGSTON.

To the Editor of AMERICA:

The communication in AMERICA for March 9 from J. J. Mc Dermott was good reading for a rainy afternoon. Befor handling Mr. McDermott's amusing remarks, let me state tha Mooney is not classified today among first-rate Irish historians However, fearing lest my knowledge of Irish history might b a trifle distorted, I was fortunate enough to resurrect a cop of Mooney. Mr. McDermott's knowledge of Irish histor seems to be confined to the prefaces of Irish histories; for a his statements, save one, were taken from Mooney's preface.

Let us now examine his letter: "The roof of Westminste Abbey is Irish." Yes—Irish oak. (Cf. Mooney XII.) "Th violin is of Irish origin" *perfected* by Stradivarius. I admi that the old crude fiddle is of Irish origin, but perfected b Stradivarius—a German. What follows from this? So th paintings of Barry and Barrett are "equal to Michael Angel according to Campbell." Evidently Mr. McDermott is not wel acquainted with the leading art critics, otherwise the well-know retort of Signor Bizzazaro would not have escaped his notice "*Quest è absurdo a prima faccia. Se il grand ed emenentissim Signore Tomasino Campbell sapesse qualche cosa della füttur egli giamai avrebbe detto cose cosi false,—*"

From the present condition of the Alleghanies, Dougherty di not "annihilate many mountains." To substantiate the statemen that "the Irish have accomplished no work worthy of the world' admiration," and seem never capable of doing anything, I ca close with no more appropriate words than those of Mr. Mc

Dermott's cited author: "If the Irish have one addiction more damning to their freedom than another it is their *pride,* which renders them jealous of each other, and therefore unwilling to obey each other. Any coxcomb of another nation can lead or command them; but to each other, howsoever fitted by nature and acquirements some may be to lead in council, or in battle, the most ignorant will hardly yield obedience——" (p. 996).

Wayne, Pa. AGNES MELLYN.

Daylight Saving

To the Editor of AMERICA:

In reporting on the Daylight Saving law may I suggest that you comment on the fact that those who have charge of public worship will be among the first to conform to its provisions? To this end clergymen should remind their congregations that on Sunday, March 31, and thereafter during the summer, services will be one hour earlier by the sun, and advise, in order to be in accord with the new arrangement, that all timepieces be set forward one hour on Saturday night before retiring. Then by the readjusted clocks, services will be held at the usual hours.

It is not within the province of the Federal Government to regulate time except for departments of the United States and for railroads between States, and while the law is binding only in these applications, it is the patriotic duty of everyone to move all tasks which are habitually performed at stated times one hour earlier by the sun, and this can be done most conveniently by setting forward the timepieces by which he is governed. Only in this way can the change go into effect without inconvenience and confusion.

New York. SAMUEL W. BALCH.

The Precursor of St. Patrick

To the Editor of AMERICA:

St. Patrick's Day always brings out something new about old Ireland and that something is nearly always fresh and green. Hence we hail with delight the following statement of sober fact made by Dr. Ryan in his paper, "The Mission of the Celt in America," and the careful reader will note that no qualification whatever is allowed to weaken its dogmatic force: "Palladius, the precursor of Patrick, was sent to Ireland, not to convert pagans to Christianity, but to bring back heretics to orthodoxy." How simple that is and how convincing! Long before St. Patrick's arrival, long before the coming of Palladius in the year 431, the Christian religion had been so well established as to produce a crop of heretics large enough to excite alarm in Rome. This is quite evident from the further statement that the later Christians in Ireland "atoned for the momentary lapse in the early fifth century that brought Papal missioners hurrying to their shores."

In future, therefore, when we read the words of St. Prosper of Aquitain, we must be careful. He wrote: *"Ad Scotos in Christum credentes ordinatur a Papa Celestino Palladius, et primus episcopus mittitur."* "To the Scots believing in Christ is Palladius ordained by Pope Celestine, and is sent as first Bishop." We must be careful also when we read what George Metlake says in his recent Life of Saint Columban: "It is possible that the Irish Christians themselves asked for a Bishop; for the Pope would hardly have sent them one unless they had intimated that they wanted one."

It is said, apparently on the sole authority of Archbishop Ussher, a very learned but very bigoted Irish Protestant, that in the year 360 a Christian priest had been sent from Rome to teach the Christian Faith in Ireland. If this be true, and we see no very cogent reason for denying it, the seventy years intervening between the coming of that nameless Christian teacher and the arrival of Palladius gave sufficient time for the growth of some alarming heresy that sent Palladius on the jump to the County Wicklow, perhaps. And Palladius proved to be an efficient missioner. He stamped out the heresy in less than a year and then set forth into oblivion. He certainly must have been a wonderful stamper-out of heresy, for through all the ages since his time such a thing as heresy was never heard of in Ireland. St. Patrick does not mention its existence—but after all we cannot prove much from his silence, since some of our Protestant friends insist that the good man Patrick was a strong heretic and never had anything to do with Rome.

Before many weeks, no doubt, we shall learn more about the heresy of pre-Palladian days, its nature, its extent and its mysterious vanishing quality. Perhaps it might be wiser to keep the learned exposition as something fresh and green for next St. Patrick's Day.

New York. SHANE MACSHANE.

Gossip in the "Washington Post"

To the Editor of AMERICA:

I respectfully request a brief space in your columns to express vigorously my dissent from certain assertions contained in an article in the Washington *Post* of March 13, under the signature "Ryley Grannon." This gentleman alleges that:

> Between thirty and forty priests who aided the enemy in spreading the propaganda of "mutual laying down of arms" were executed. Twenty-six of Cadorna's generals were court-martialed and shot. This information is given me by an Italian officer who obtained it at the front.

No wide notice, of course, of these two startling allegations will be taken by persons well informed as to the situation in Italy, and aware of the hysterical lack of judgment or critical ability among certain rumor-mongers recently posing among us, and imposing on newspaper editors, as publicists and diplomatic experts. But there will be persons likely to be misled, perhaps, because of the prominent space given such statements in an important metropolitan newspaper. For that reason, I feel impelled to challenge the writer to produce his "Italian Officer who obtained" the information (*sic*) "at the front." If he declines to do so we shall have to apply the ancient but useful rule of argumentation, that an assertion gratuitously made may be quite as gratuitously denied. Only on the German or Austrian front could the *soi-disant* officer have acquired the astonishing "information" that twenty-six Italian generals had been court-martialed and shot.

Mr. Grannon's informant has a poor opinion of that publicist's knowledge of human nature, Italian or otherwise, or his acquaintance with the number of general officers in the Italian army, otherwise he would not have told him in all soberness that such wholesale treason existed, or if existing in such degree, could have failed to succeed. When Mr. Grannon's authority shall have been disclosed, is it asking too much that he identify for us his thirty or forty priests "executed" for peace propaganda? Many Italian priests in military service are known to the writer, and he is anxious to learn whether any of them has thus fallen from his duty, and paid the penalty.

Seriously speaking, how can anyone have the temerity to write such nonsense, seeing that on December 22, 1917, in the Chamber of Deputies, Prime Minister Orlando himself declared attacks made on the Italian clergy to be wholly unjustified by their conduct in the war, and due to partisan prejudice? Signore Nitti and even Ernesto Nathan have paid tribute to the attitude of the Italian clergy in the war. Mr. Marconi, when recently interviewed by the New York *Times,* stated that the clergy of Italy, as a whole, had given praiseworthy evidence of their national loyalty.

It is idle to cite further evidence in this regard; one can only reflect apropos of Mr. Grannon's whole attitude, that international gossips would do well to wait for the report of the mixed commission appointed to investigate the Italian military disaster of October before presuming to explain it.

Washington, D. C. N. DE CARLO.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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The Glorious Tomb

A GREAT fact stands out in the history of the world. There is an empty tomb on a hillside in Palestine. That tomb is the center of the world's love. On its rocky bed 2,000 years ago a Man was laid. That Man had died in ignominy and shame on the Cross. He had died amid the jeers of the surrounding throng. For He had proclaimed himself the Messias long awaited by his people. He had claimed to be God and the Redeemer of a fallen race. He had proved his claims by the most astounding miracles. He had healed the sick, had given sight to the blind, walked upon the waves of an angry sea. Thrice He had burst the cerements of the grave and summoned the dead back to life. These miracles He had wrought not with the arts of the sorcerer or the magician. He had worked them in the sight of thousands. There were no tricks in the simplicity and the majesty of His acts. These wonders were an answer to the appeals of the sorrowing, of the outcast and the suffering. No stage was set for their performance. They were the ready answer to the appeal of the helpless and the poor, of the widow and the heart-broken father. They were performed by this extraordinary person not so much for Himself as for others. They conclusively prove, it is true, His Divinity, the Divinity of His mission and of the Church which He came to found. But they were wrought rather for others than for Himself.

But one miracle He claimed to be especially His. This one miracle He reserved for the Son of Man and Son of God. He claimed it as His own. In doing so He was true to the voice of the Prophets who had foretold His life, His ignominies and His death. But they had also foretold His glory and His triumph. They had announced His resurrection from the dead. Isaias had triumphantly proclaimed that His tomb would be glorious. Osee had said that He, the Holy One of God, was not to know the corruption of the grave. Christ Himself had solemnly proclaimed that He would rise from the tomb. That Resurrection was to be His miracle. It was His challenge to His foes, His own proof that he was God, the Lord and the Master of life and death. On that fact as on a rock He based His claims. It is not by any means the only proof of His Divinity, but it is the most tangible, the easiest to grasp. For as St. Augustine says, though eminently reasonable and containing nothing that contradicts reason, the religion of Christ is not based on a long and intricate train of reasoning. If it were so, says the great Doctor, the ignorant would not understand and the proud and the learned would be sure to pick flaws in the argument.

But the religion of Christ, in its most startling miracle is based on a great fact. It is based upon a fact which hundreds might, so to say, see with their eyes and touch with their very hands. Christ claimed to be God. As a proof of His claims, He said that He would rise from the dead. He had died in the presence of thousands on the Cross. The whole of Jerusalem knew that He had been laid dead in the rocky tomb at the gates of the city. On the third day, as He had foretold, His tomb was empty. Neither trickery, force or fraud, nor connivance of friend or bribed foe can account for that fact. That empty tomb proclaims with a voice that the whole world has heard, and which has shaken it to its very foundations, that the sleeper who was laid on its rocky bosom, was the very Son of God and that it was by His own Divine power and because He was God that He rose from the dead.

That empty tomb is the world's center. That tomb is glorious. From its hallowed recesses as from the throne-room of the King of Kings have gone forth the words of power and the deeds of love which have changed all history and all time. To that hallowed rock the Apostles came before they separated to teach the Faith of their Master to the four quarters of the world. On its hard floor they laid their heads in reverence and in love. And as their brows came into contact with the stones on which their God had lain in the majestic slumber of His victory over sin and death, they felt something of His strength infused into their own hearts and souls. Then strong in their faith in the Resurrection of the Son of God they went forth and preached to bond and freeman, to rich and poor, to consul and slave, in Rome, in Athens, in Corinth, in Ephesus and to tribes beyond the Danube and the Rhine that Christ was risen from the dead. When asked for their credentials and their proofs, they pointed to that empty but glorious tomb. By that empty tomb, they could swear that their Master and their Lord was the Son of God.

The Faith of the Apostles is ours. The glorious tomb is in our midst. It eloquently proclaims to us the same message it gave to the Apostles and which they carried to the nations of the pagan world. Its voice is a voice of triumph. The Angels that guarded the tomb on the morning of the Resurrection of the Son of God, still stand at its rocky doors, proclaiming that Christ is risen indeed. That tomb is truly glorious. It has conquered the world. From the haunts of death, the very abode of impotence and weakness, have gone forth the power and

the might of God. With the tomb all mortal glories end. In the tomb the triumphs of the Son of God begin. The great mystery of the Resurrection of Christ is the central fact in the history of the world. It is our glory and our pride. As fact and as miracle, as the foundation of our hopes and our faith, as the triumph of the Man-God over death and sin, over the passions and the pride of man, it is the masterpiece of God's power and love.

England, Ireland and America

THIS is a plea for the cause of the Allies, for the honor of unsullied America especially. Whatever may be said of the other nations at war no man can point a finger of scorn at us and charge that we threw ourselves into the conflict with a desire for money or land. Our motive lies clear before the world and can be written across the heavens without causing a blush of shame to mantle any cheek however sensitive. The war is ours for freedom's sake, that small nations as well as large may enjoy the right of self-determination, and thus work out their destiny according to high purposes. From this it follows that the welfare of every nation now under arms has become an American issue, the welfare of Serbia no less than that of France, of Ireland no less than that of Belgium. America is pouring out blood and gold for a principle of universal application, and our people are not in a mood to suffer restriction of freedom according to the whim or fancy of any particular people. Our blood is for all, so too is our gold. And our honor is more precious than either or both.

For this reason late news from Ireland is a matter of grave concern to millions of our most patriotic citizens. As before the fateful Easter week, so now, the cable trembles with warnings of impending difficulty, even of bloodshed. Should the worst come to pass the cause of the Allies will all but totter under the blow. The blood of Easter week made many of England's best American friends sad and angry beyond measure, and our country was not then at war that "all nations may enjoy the right of self-determination." Can it be that Britain intends to strike once again? If so, it were well for her to remember that the war is not hers alone, nor yet is the cause of the war hers only. America is now in the field that all men, even Irishmen, may enjoy the measure of freedom necessary for national prosperity and happiness. Neither England nor America nor France nor Belgium has a right to perform any act that would weaken the bond that binds us together against a common and ruthless foe. But England will all but break the bond by another slaughter in Ireland.

Can it be, too, that Great Britain does not see the quandary in which she is placed? For four years now she has filled the world with a cry of freedom for small nations, and all the while Ireland has been at her back, still misgoverned, still deprived of the liberty which is hers by every right. Meantime men have smiled and repeated over and over again: "What about Ireland?" How long will England permit her sincerity to be flouted by this sneer? Not long, it is to be hoped. The present crisis is far too serious for a play at justice, to say nothing of threats against a nation which has only one desire, a share in the liberty in whose cause the world is drenched with blood.

Prohibition on the Hustings

QUITE recently the population of the peaceful city of Baltimore was increased by the addition of a man and a woman who deprived Albany of much sweetness and light by flitting thence to Maryland for the sake of bringing salvation to the Orioles, through a prohibition bill. Both of the gentle creatures were of the Methodist persuasion: as a consequence they talked and talked again and then again, and their topic was as ever the iniquity of Rome. The man Methodist gave an interview and apparently forgot to allow his emotions to filter through his brains, for he dropped wisdom intended for the elect only. Said he:

> We must have prohibition in order to end this Catholic Church business. They cannot exist without booze. The streets of Baltimore are going to run with blood within a year, and it is going to be over the question of this Mass business. Why, they are having Mass in the Y. M. C. A. huts. One of our members wrote us from Texas that Mass was said in the Y. M. C. A. huts at Camp Funston, and we have continued complaints from other sources. What is the matter with the Y. M. C. A.? I intend to find out, and we are going to keep the wine from going to those huts, if we cannot stop this Popish business in any other way. The Catholic Church cannot live without liquor. Their Mass goes to the dogs when the National Prohibition Amendment is written into the Constitution. . . . We have a powerful movement on foot and we won't have to wait for national prohibition to stop this business. We will soon be able to stop the shipment or possession (*sic*) of wine at the front, or in or near the army or navy. . . . We are here to stay until we put an end to popery and to the Catholic schools, and when we get rid of this Mass business, we have finished our work. . . . The Anti-Saloon League held its convention in a Methodist church at Washington. The League has a Roman Catholic priest on its Board, but it made him speak in the Methodist church, though he squirmed about it. He wanted to talk at the meeting held in the theater, but he was not invited to the stage there. He had the unique position (*sic*) of speaking in a Methodist church, followed by Governor Catts of Florida.

This and much more did the man Methodist say, for he told of a great secret Order of which Bishop Burt of Buffalo is "State Master of the Lodge in New York" and announced that this particular Bishop who has been engaged in political work for years, was looking for a Catholic woman who might help do away with the "Mass business."

All this is so clear and instructive that it were a shame to gloss it. However a remark or two will not detract from its clarity and didactic power. The Methodists are in an uproar because Catholics follow the example of Christ and use wine in the celebration of the Mass. A noble example of zeal. The country is rotting at its roots from divorce and birth-control and other moral filthiness

of like nature, and the Methodist Church is silent. There is no question of a well-financed campaign against divorce and remarriage, for any and every cause. There is no question of a great Order, secret or otherwise, with State lodges presided over by Methodist Bishops, for the suppression of birth-control. Moral filthiness of this nature may be as great as rotten hearts can make it and the Methodist Church will remain dumb. But when there is a question of something that Christ taught and practised, that is another matter.

The Position of the Pope

"THE Pope is necessarily neutral in this war," says the Archbishop of Toronto in an excellent paper on "The Pope and the War" which is printed in the current *Catholic Mind*. "He is in justice obliged to be impartial."

> If the Pope publicly condemned either group of belligerents at the outbreak of the war or at any stage of it, he would thereby place many millions of Catholics in the agonizing necessity of choosing between their Church and their country, and he would favor one section of the Church at the expense of another. The war would go on in any case. Civil war would add to its horrors, for all countries are divided in religion, and the remedy would only increase the disease. Besides, a public condemnation would involve a judicial investigation, and this is practically impossible in war times. The Pope has publicly condemned particular acts of cruelty and injustice, like the invasion of Belgium; but as to the war in general, he is strictly neutral. One proof of his impartiality is the fact that he is abused by daily newspapers and prominent individuals of both sides.

In 1913 the Catholic population of the Central Powers was estimated to be 57,466,130, while that of the Allied Powers, including the United States, was 111,089,571, so it is clear that the Holy Father has millions of spiritual children among all the belligerents. The Pope's first duty, as every reasonable man must admit, is to promote and safeguard to the best of his ability the unity of the Church. In this connection Archbishop Neil well observes:

> National sentiment and the influence of civil governments have at times drawn millions away from the Church, even when there was no war, and the Holy See is ever watchfully on guard against this danger. Now that the forces in question are at highest tension in the greatest of all wars, it is absurd, on the face of it, to say that the Holy See is intent on anything but the unity of the Church. . . . The great preoccupation of the Holy See is to prevent divisions in the Church along the lines of national or racial cleavage. The Pope is not now treated as a foreigner in any of the Allied nations. The Catholics in each of them can freely accept his control of Church affairs. It is unthinkable that he would voluntarily endanger or forfeit this position in the Allied nations in return for anything Germany could possibly offer, much less for anything which the Lutheran majority of Germany would allow their rulers to offer. The amount of national and racial hatred in the Christian world at a given time is the measure of the danger to which the unity of the Church is exposed, and the highest interest of the Holy Father, as the guardian of this unity, is the removal of the causes of hatred by a just and lasting peace.

As for the recent attempts, which happily proved futile, to make the Holy Father seem a pro-German pacifist, they were engineered, as the discerning now believe, by statesmen and journalists in the Allied countries who were filled with chagrin and shame by the publication of the "secret treaty" in which three great Powers of Europe bound themselves "to support Italy in her desire for non-admittance of the Holy See to any kind of diplomatic steps for the purpose of the conclusion of peace or the regulation of questions arising from the present war." With detestable hypocrisy the movement to prove the Pope responsible for Italy's military disaster was then started, it would appear, in order to make the public forget about that precious secret treaty.

"Marble Time"

THE winds are variable and the skies uncertain; but there is a faint warmth in the breeze that presages the passing of winter. Quick to anticipate, the young generation is on its knees, and that within the roar of Broadway, not to pray but to play. For in New York it is "marble time," and mothers sigh as they picture Johnny's stockings, that have withstood the minor friction of winter sports, gaping with the characteristic rents and hiatuses of "marble time."

There was a day when a puritanic discipline frowned upon this spring flower in the world of boyish sports. It was a game of chance, decreed the dour elders, a gambling device, well fitted to turn young Christian feet into the pathways of Satan. This ancient discipline, it would seem, has fallen into disuse. Few boys, as experience has demonstrated, pass from an exciting game of marbles in the streets, to gambling halls. Perhaps a stronger reason for the mitigation of the older restraint is the fact, well known to every boy, that "marbles" is not a game of chance. If it were, John Smith's bag would not be invariably empty after a contest with Jack Brown. It is a game of skill.

Chance was always a fickle goddess, and fickleness claims no constant devotees. She has no place in a world that has learned to look upon life as "real and earnest." If life is a game, it is a game of skill, not chance, a game for which every man can prepare himself, and play with a clear eye and a cool head. It is usually the waster who complains that he "never had a chance." Now and then the excuse may have some weight, but one who plays the game hard and honestly, discerns a "chance," where the careless player sees only ruin. Like all tests, opportunity does not make the man, but shows what manner of man he is. Both in the natural and supernatural orders, chance daily knocks at all doors, but, in the words of a modern humorist, often the occupant is not at home. He is down at the corner store, telling his fellow-loafers how hard life is.

Life is hard, but it is not ruled by fate, or by chance given to the few, denied to the many. "Gi' me a chance" is the cry by which a boy elects to join in a game of marbles. In the great game of life, every man has a chance. Even the world can find a place for the man

who is in earnest, and to those who ask, Almighty God, with infinite generosity, will never refuse the boon of another chance," a royal chance, to be transmuted into eternal gain by faithful service.

The Complete Converser

"IF I could only learn the art of conversation" is the complaint often heard nowadays from many women ambitious for social conquests, "what a victorious oness I would become! Though I have committed to nemory the contents of a dozen authoritative manuals on he subject, I am far from being a fascinating converser. wonder why." If this worried aspirant to social riumphs would eschew all artificial handbooks which rofess to teach their readers "How to Converse" and evote her days and nights instead to the study of those lassic conversations that history has bequeathed to us, he would soon become a brilliant converser. For skill n conversation, like success in art and literature, can best e won by studying the masters, and, without question, ne of the most remarkable conversations that ever took lace is that held by the Walrus and the Carpenter which he veracious Lewis Carroll has recorded.

In the first place good conversers try to see that the ircumstances of company, time and place are what they hould be. These important details were prudently arranged by the Walrus and the Carpenter, for before beinning their renowned conversation they chose on the unny, breeze-swept beach a spot where conveniently low ocks offered an inviting seat. The company was admirbly selected too. For that member of the Odobaenus Rosmarus family, owing to his love for meditation, was ure to have many profound truths to tell the wielder of he hammer and plane, while the highly practical character of the Carpenter's life would no doubt enable him to ive the reflective Walrus a wealth of useful information. As a conversation's success depends, moreover, no less on polite listening than on brilliant talking, the proverbially dumb oysters that attended in such large numbers that historic meeting, were probably as attentive as could be desired.

All who are eager to become perfect conversers should observe with what calm deliberation and studied order the subjects for discussion are proposed. For the text reads:

> "The time has come," the Walrus said,
> "To talk of many things:
> Of shoes—and ships—and sealing-wax—
> Of cabbages—and kings—"

It is worthy of note that the things to be talked of, while as varied in character as the most discursive mind could wish, constantly increase in interest, dignity and importance as they proceed. For under "shoes" could of course be grouped everything that is of the earth, earthy, or has to do merely with our material needs; "ships" would mount higher, suggesting commerce, travel, war and trade; "sealing-wax" would lure the conversers to a loftier flight still, for the word obviously connotes correspondence, statesmanship, government and diplomacy. "Cabbages" at first sight would seem to mark an abrupt descent in the conversation, but to the discerning it will be clear that under that term can be fittingly gathered the thoughts, words and deeds of all ordinary men. When "kings" however come on the carpet what a wide and attractive field at once opens! For the most famous achievements of all the world's leaders in holiness, learning, administration, poetry, art, literature and invention can well be called the doings of kings. It would appear, therefore, that in the wise Walrus's thoughtful quatrain, is contained such adequate though compendious guidance for the Complete Converser that every woman who follows carefully the sage counsel of the Odobaenus Rosmarus will soon become a social star of the first magnitude.

Literature

AN EVELESS EDEN

"S it not a delightful thing to discover that the roses of yester- year may be in effect the roses of today? Is it not exhilarting to capture the first fine, careless rapture of boytime romance? Thus the writer was delighted and exhilarated in reading "Against Odds," "Don Strong of the Wolf Patrol," "Captain Fair and Square," "Off Side" and "The County Pennant," Appleton) Mr. William Heyliger's five juveniles. The reviewer took up the reading of these books as a duty, but as uty sometimes has its pleasant surprises, the perusal of one hapter in "Off Side" aroused his keen interest, and that interest ever flagged until he had devoured the last chapter of the last ook.

Mr. Heyliger is essentially a boys' writer. He sees nothing ut boys, thinks their thoughts, and fuses himself so dramatically with these creatures of his imagination that he becomes boy again, and brings back his reader, should be happen to be n adult, almost to the time when

> "The breeze of a joyous dawn blew free
> In the silken sail of Infancy."

For Mr. Heyliger, girls do not exist. In four of the five books under review there is no girl to be discovered. A few women, mere mothers, are allowed to speak their lines and make their exit, but the girls are not even "back stage." Nor are they missed.

Mr. Heyliger is dramatic. He puts himself so thoroughly in the place of his boy-characters, that, not content with producing their dialogue with a realism which is not at all ugly, he also in analyzing their emotions falls into their turn of thought and of language. As a result, the author's manner of expression sometimes lies open to criticism. Thackeray, it may be objected, does the same thing, and does it delightfully. True: but Thackeray is writing for men and women. Mr. Heyliger's readers, it must be remembered, are supposed to be youths whose style is still in process of formation.

Another adverse criticism in regard to these juveniles is that

...characters sleep, study, eat and do things which have nothing to do with the national game. Nevertheless, we realize that Mr. Heyliger has come to say the logical thing as it is by boys who want to learn not. Moreover, we see that in presenting to us a story, all balls and bats and players, he is daily teaching the highest lessons of honor, fair-play, self-sacrifice, and loyalty.

These books should meet a verbal appeal at the hands of high schools. One of them, "Off Side," will enter the supervising of an absorbing tale teach our students why it is well while going on with their studies; and all the others will help our boys their preciousness with brightness, loyalty and knowledge spirit. In conclusion I beg leave to thank Mr. Heyliger for reading me an important and charming book. When I took his books I was laboring under the not over-flattering impression that I was forty-eight years of age. The reading of a few pages brought about a wondrous change: and now I know that I am only fourteen!

FRANCIS J. FORD, S.J.

REVIEWS

The Conversion of Europe. By CHARLES HENRY ROBINSON. New York: Longmans Green & Co. $6.00.

"The Conversion of Europe is an event which lies still in the future. The events that have occurred during the last fifteen years have seemed to some to justify the assertion that Christianity has been tried by the nations of Europe and has failed. For the student of Christian Missions in Europe this statement needs no refutation. It is impossible for him to accept the suggestion that Christianity has been tried and has failed in the case of nations, the conversion of which was accelerated by massacre and persecution; nor can he admit that Christianity has been tried and failed in the case of other nations or peoples who have never (yet) understood its fundamental teachings, and have supposed that a verbal acceptance of its doctrines, apart from a conversion of character, could entitle them to the name of Christians."

Most readers of the foregoing statement would naturally imagine that it was meant as a description of what actually took place at the Reformation in every country where Protestantism was allowed to gain a foothold. To infer thus, however, would be to credit the Hon. Canon Robinson with an ability to draw accurate historical conclusions; whereas in reality he would seem to have been debarred from any such salutary exercise of his powers by the unenviable task he evidently believes has been imposed on him of having to defend an indefensible position. Protestantism has failed, as the war bears ample witness, because Protestantism is Christianity and Christianity has only apparently failed, because it has not been tried, therefore the Catholic Church is to blame. Such is the author's process of reasoning. The fact that Protestantism and modern infidelity, its logical outcome, has prevented the Church from exercising its full and saving influence on European affairs must not be thought of for a moment. To admit it would mean the destruction of every preconception dear to the set and firmly protesting mind.

"There was something lacking either in the contents of the message delivered by the pioneer missionaries of Europe or in the methods by which they sought to proclaim their message. In the words of Carlyle, "The man of theory twangs his full bent bow; nature's fact ought to fall stricken; but does not. His logic-arrow glances from it as from a scaly dragon and the obstinate fact keeps walking its way. How singular!" Protestantism has yet to show even one instance of having ever converted a nation. Its best claim so far is Prussia and Mr. Robinson himself does not seem very proud of the result. From a few instances of forceful conversion scattered over 1400 years and which Popes and clergy always condemned, the author concludes that "The Church made haste to enroll converts and to extend its boundaries." The assertion that the

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...is the use of situations which involve the clashing of wills. Few juveniles, so far as the reviewer's reading goes, are distinguished in this respect. Their authors string adventures together, or hold the reader's interest by the complexities of a clever plot. Mr. Heyliger needs no adventures; Mr. Heyliger uses motive rather than plot. His characters too are differentiated. In the five books there is no runaway accident, no watery rescue, no robbery, no murder, no fight. In fact, there is no adventure, strictly speaking, at all. But there is in each much clashing of wills, save possibly in his Boy Scout story, "Don Strong of the Wolf Patrol," which, by the way, has one girl, and which, apparently made to order, does not compare in excellence with the other four. And yet, even with its shortcomings in construction, this tale is far superior to the average juvenile of the day.

Just as there are no adventures in Mr. Heyliger's books, there are no villains, either. The author presents us with two classes of boys: the agreeable and the disagreeable; and, as regards these latter, their condition is not permanent. In fact, Mr. Heyliger has the rare gift of presenting us with a boy whom at first we should like to annihilate, but he finally fills us with love and admiration for him. The two most likeable boys in the stories under review were originally villains.

If the lapse of forty years has worn off the thin veneer of religion, it has also brought about its compensations. The boy-hero of the past started out at the age of fourteen or less to support his mother, reform his father, and do other wondrous things. The boy-hero of the past began by quitting school. Mr. Heyliger's boy begins by going to high school, and his one ambition is to attend college. The boy-hero of the past had a sense of honesty; Mr. Heyliger's has a sense of honor. Adventure was the meat upon which the boy-hero once fed; with Mr. Heyliger's, it is athletics.

Reading one of this author's baseball stories, one would fancy that the boys slept baseball, studied baseball, ate and drank baseball. Nothing else would seem to matter. Our author handles his baseball story, "Captain Fair and Square," as though it were an epic. Released from the spell of his writing, we realize that the story is, in a sense, out of proportion. We know that the

essage of the pioneer missionaries was defective in its con-nts is supported by numerous quotations and authorities who re as adept as the author in manipulating the facts of the past. he greatest obstacle in his way were the Popes. To discredit em he has resorted to false interpretations and in one instance e has actually garbled the authentic words of St. Columbanus order to show that the Celtic missionaries refused to admit ne supremacy of the Bishops of Rome. But then no one is pposed to look up references. The real passage in full, read the original, proves to be a most emphatic assertion on the art of St. Columbanus of his filial submission to the Pope as ne successor of St. Peter and the head of the Church. *Ab uno isce omnes!* Scientists with European reputations have been nown to attack the cause of religion by means of deliberate alsifications but we hardly expect such methods from one who onsiders himself a churchman.

M. I. X. M.

The Tideway. By JOHN AYSCOUGH. New York: Benziger Brothers. $1.50.

French Windows. By JOHN AYSCOUGH. New York: Longmans, Green & Co. $1.50.

Readers who open "The Tideway," as did the reviewer, expecting to find a new novel by Mgr. Bickerstaffe-Drew, which would renew the pleasure they received from such books as "Faustula" or "San Celestino," will be somewhat disappointed, for his latest volume is made up of fifteen short stories, none of which is entitled "The Tideway." Perhaps the best of them from an artistic point of view is "The Sacristans," which tells of the rivalry between Maso, the old Sicilian miser who had charge of Santa Venere's church, and Tito, the handsome, unbelieving sacristan of the neighboring church of the Pietá. The story's ending is tragic. If John Ayscough could have given a more satisfactory explanation of the way that "The Lady of the Duneshore" survived her fall from the cliff his second story would be better, but it will hold the reader's interest to the end. The manner in which two begging Sisters brought about "The Awakening of Miss Girvan" is well told, "Fring" is a good character-study, "By the Way" a clever piece of apologetics, and "Maneuvers" has an amusing figure in Mrs. Tumblin.

"In a class by itself; one of the most moving books that the war has inspired," was AMERICA's appraisal of "French Windows" when the book first appeared. It has now gone through eight editions in England, and this "New Edition" of the work has been printed from type set in the United States. The book relates experiences that the author had while a chaplain in France during the first year of the war and is rich in pages of description, humor and pathos that no one but a literary artist like John Ayscough and a priest like Mgr. Bickerstaffe-Drew could write. "French Windows" is one of the few war-books that everybody should read.

W. D.

The Science and Art of Teaching. By D. W. LA RUE, Ph.D. New York: American Book Co. $1.00.

A Parent's Job. By C. N. MILLARD. Boston: The Pilgrim Press. $1.00.

Despite the flood of books, purposing to explain what education is and what it is not, we do not seem to be growing in our grasp of this important art and science. In the recently published report of the Commissioner of Education, Dr. P. P. Claxton sorrowfully remarks that, although Americans annually "spend hundreds of millions of dollars on public education, we have little accurate and definite information about the value of the various forms of education." If the Commissioner is correct, and there is little reason to judge him in error, it would seem that in this matter, at least, the American reputation for shrewdness has been vastly overrated. For a good many years we have suspected the existence of a vague "something wrong" with our educational systems, but we have been too busy with other interests to stop long enough to isolate the factor of evil.

It can hardly be said that Dr. La Rue's book will do much to dispel the ignorance of which Dr. Claxton complains. Like all experienced teachers, he is able to arrange the time-honored "methods for strengthening the memory" in a somewhat new form, and to give a number of hints which undoubtedly will be found helpful by the younger members of the profession. But this done, his usefulness, it must be confessed, is at an end. One who sets himself the difficult task of composing a treatise on teaching as an art and as a science should be well grounded in psychology, and it is in precisely this subject that Dr. La Rue is lamentably weak. So deplorably broad are his attempted definitions of such terms as "perception," "sensation," "idea," "judgment," that to discover the specific difference between the four would tax the subtle intellect of the Stagyrite. On the other hand, Dr. La Rue's plan of "the whole field of knowledge" is decidedly narrow, since his "schematic view of all knowledge," presented in a circular chart, finds no place whatever for religion. Ethics, he thinks, is "a possible science," but "still in a very crude state of development," while the biologist will probably regard Dr. La Rue's reliance on heredity as a factor "largely influencing truthfulness" with excusable mirth. An act is rated "bad" or "good" according to its effect upon society, and hence "the grinning fool and the clever rascal are different, but both 'bad,' since their presence is a harm to society."

Written for parents, Dr. Millard's modest volume will be read with amusement and profit by every teacher. Dr. Millard does not undertake to lecture on psychology, but his insight into the workings of the mind of the child, and his often fond parent, is sharp, and in the main accurate. As an advocate of corporal punishment, judiciously decreed and mercifully administered, Dr. Millard is justly suspected of the taint of mid-Victorianism, while his insistence on retaining the short word "don't" in every code of law is clearly a return to primitive barbarism. Nevertheless, teachers, whether *emeriti* or still in active service, will recognize that this stimulating little volume is the work of no theorist, but of one who has served with distinction on the field and in the trenches.

P. L. B.

BOOKS AND AUTHORS

"The Red Cross Barge" (Doran, $1.25) by Mrs. Belloc-Lowndes is an excellent war-story. Its central figures are Jeanne Rouannès, a French Red Cross nurse, and Max Keller, a young German surgeon; the scene of the tale is the invaded town of Valoise-sur-Marne, and the time August and September, 1914. With remarkable skill this Catholic author describes how the "Herr Doktor" who has fallen in love with the French maiden, is slowly forced to realize that the German army is by no means the chivalrous body of men he thought it to be. There are well-drawn pictures of the town and its inhabitants, and the Germans' retreat from Paris is vividly described. The story's end is quite artistic.——The "Impossible People" (Houghton, $1.50) of M. C. E. Wemyss's latest novel are a kind-hearted Anglican curate and his wife who had adopted Hope Blent when she was a baby. After growing up she meets her much more "impossible" parents and then makes a foolish marriage. Milly is another interesting girl in the story, but its pages often grow dull and its humor rather flat.

"First Call: Guide Posts to Berlin" (Putnam, $1.50). the new book by Arthur Guy Empey, the American machine-gunner who "went over the top" with his British comrades, is packed with practical advice for the soldier in the trenches and a quantity of information for those at home who are interested in him. The author gives descriptions of all the departments in the army,

tells how the men are trained, what weapons they use, and how they live in the trenches. Blacken your face and hands before making a raid; don't look up at enemy planes; tea can be used for shaving; "never trust a Fritz," are some of his counsels for our inexperienced soldiers. As for the way the author's information is given, his style is profane, crude and vulgar; his creed seems to be a crass fatalism, and unchristian hate his animating motive for fighting bravely. Let us hope that most of our soldiers in France have much more religion in their hearts than has the author of "First Call."

These seasonable stanzas on "Easter Night" are taken from Mrs. Alice Meynell's recent volume "A Father of Women and Other Poems":

All night had shout of men and cry
Of woeful women filled His way;
Until that noon of somber sky
On Friday, clamor and display
Smote Him, no solitude had He,
No silence, since Gethsemane.

Public was Death, but Power, but Might
But Life again; but Victory,
Were hushed within the dead of night,
The shutter'd dark, the secrecy,
And all alone, alone, alone
He rose again behind the stone.

The seven "Portuguese Portraits" (Longmans, $1.75) in Aubrey F. G. Bell's interesting little book are those of "King Dinis (1261-1325)," "Nun' Alvarez (1360-1431)," "Prince Henry the Navigator (1394-1460)," "Vasco da Gama (1460?-1524)," "Duarte Pacheco Pereira (1465?-1533?)," "Affonso de Albuquerque (1462-1515)" and "Dom Joao de Castro (1500-1548)." These sketches of Catholic worthies of Portugal's palmy days who made their country independent, who won her deathless fame as a nation of intrepid explorers, who built up a great empire in India, and brought Christianity to innumerable heathen peoples will suggest to the thoughtful reader a melancholy contrast with the weak, decadent, persecuting Portugal of today. That a country of only some 1,500,000 inhabitants should figure so prominently in sixteenth-century history the author thinks was due to the fact that the motto of the Portuguese of that time was "God, King and Country" and that "Each man among them relied under Heaven, on himself, not on this or that sect or party or philosophy, election promises or political programs. They did not wait and watch for some wonderful Ism" to change the world but they persistently set to work as individuals and changed it themselves.

"The Door of Dreams" (Houghton Mifflin, $1.00), Jessie B. Rittenhouse's little book of "short and singing love poems" keeps but a mediocre level of conception and execution. The picture in the following stanzas show the author at her best:

In Venice once I saw a funeral barge,
I had not dreamed death could so lovely be,
Nor that one might in peace so utter calm
Float to infinity.

Under a black-plumed canopy he lay,
Upon a velvet dais, flower-sweet,
Two boatmen rowed in silence at his head,
Two boatmen at his feet.

And softer than a breast of feathered bird
The great swan barge moved downward to the sea,
While singers following made all the air
Sweet with a threnody.

"Conferences for Men" (Wagner, $1.50), by Rev. Raymond Kuehnel, is a series of fifty-two clear, practical talks intended for Holy Name Societies. They treat of the duties of fathers to the State, to their children, to their wives and to themselves. The members are eloquently exhorted to be well-informed on the Catholic viewpoint of the social questions of the day, and to fulfil faithfully their obligations as citizens. Joseph is continually held up as the inspiring ideal and model for the head of the family. While the feminist movement is of course to be severely condemned it is unwise to condemn roundly woman suffrage too. In woman-suffrage States, to vote is now a duty rather than a privilege and our Catholic women must be warned not to leave the fort in the hands of the enemy.——"Le Vén. Jean-Claude Colin et la Société de Marie" (Tequi, Paris, 2 fr.) is a brief life of the Marist Fathers' saintly founder. With humility the keynote of his own life and works the holy old man instilled this fairest of Christian virtues into the members of his little society, proposing to them as their chief end the humility of the Holy Family at Nazareth and exhorting them to live as he himself wished to live and die, "*inconnu avant, inconnu après.*" Favored with a vision from the Mother of God, and, as is thought likely, with direct revelation from God Himself, he gathered around him at Lyons a little band of soul-seekers. This band was later approved by Pope Gregory XVI and appointed to labor in the islands of Oceanica.

In a critical paper on "Poets Militant," contributed to the March *Bookman* by Jessie B. Rittenhouse, she quotes from the *Touchstone* these stanzas by the late Francis Ledwidge, the Irish poet:

When I was young I had a care
Lest I should cheat me of my share
Of that which makes it sweet to strive
For life, and dying still survive,
A name in sunshine written higher
Than lark or poet dare aspire.

But I grew weary doing well;
Besides, 'twas sweeter in that hell
Down with the loud banditti people
Who robbed the orchards, climbed the steeple
For jackdaws' eggs and made the cock
Crow ere 'twas daylight on the clock.
I was so very bad the neighbors
Spoke of me at their daily labors.

And now I'm drinking wine in France,
The helpless child of circumstance.
Tomorrow will be loud with war.
How will I be accounted for?

It is too late now to retrieve
A fallen dream, too late to grieve
A name unmade, but not too late
To thank the gods for what is great:
A keen-edged sword, a soldier's heart
Is greater than a poet's art,
And greater than a poet's fame
A little grave that has no name.

And Lieutenant-Colonel John McCrae, a Canadian soldier poet who died in France, will be remembered best for these lines, called "In Flanders Fields":

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks still bravely singing fly,
Scarce heard amid the guns below.
We are the dead, short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.

Take up our quarrel with the foe.
To you from failing hands we throw
The Torch—be yours to hold it high!
If ye break faith with us who die,
We shall not sleep, though poppies grow
In Flanders fields.

EDUCATION

Teaching Them What to Read

DURING the last few months the subject of creating an interest in Catholic reading has received some slight attention in the pages of AMERICA. The writer had hoped to be favored with further advice on this subject from the experience of some of our Catholic teachers who have the opportunity of giving first-hand information on a topic which is of paramount importance, particularly at the present time. This information did not appear to be forthcoming, and the desire to keep before the mind of our Catholic teaching-body a subject which deserves the careful attention of every true educator has led the writer to advance his views on the subject.

Two correspondents who commented on the editorial entitled "Teach Them What to Read," that appeared in AMERICA for December 8, 1917, have given us a rather dark view of the matter. M. C. in the issue of January 19 says: "I myself am a convent graduate, and I cannot recall that in the school I attended any teaching was ever done along this line. I do not think I ever saw a Catholic periodical in that school. I know I never read one." This is surely a serious indictment of any institution that lays claim to giving its pupils a Catholic education and we sincerely hope with M. C. that this "may not be true of other schools." That it is not true of many schools we can vouch for with absolute security. This statement is not made in a spirit of mere contradiction, but simply to contrast M. C.'s individual case with others of an opposite type.

DUTIES TOWARD THE CATHOLIC PRESS

THAT there are schools which are doing splendid work in leading the children under their charge to drink at the fountains of the best Catholic thought no one at all acquainted with our parochial schools and higher institutions can reasonably question, and that unfortunately such examples as those brought forward by M. C. continue to exist is likewise beyond contradiction, and in some cases, perhaps, beyond correction. For as long as types of teachers continue in office who consider the reading or discussion of Catholic newspapers during the regular class hours as "a loss of time," so long shall we have a Catholic laity ignorant of the power that is wielded by an efficient Catholic press. Our children are taught their duty of attending Mass and of contributing to the support of church and school, and the crowds that throng our places of worship and the splendid Catholic edifices devoted to religion and education are the fruits of this teaching. Under similar conditions what could we not expect from teaching the children their duties towards the Catholic press? There can be no doubt at all that the habit of reading Catholic books and magazines must be begun in our parochial schools in order to affect the great mass of Catholics; moreover only when such conditions prevail can the best results be obtained in our higher institutions of learning.

The ideas brought forward in this article have been found to work out successfully in an average Catholic high school for boys; and they can be carried out, quite as successfully, most probably in other institutions. The writer agrees thoroughly with M. C. that conditions such as the latter describes are due in large measure to the reluctance of Catholics in general to admit criticisms against Catholic schools, and that "teachers in these schools should be the first to give consideration to such criticism." However, we may add that constructive criticism is what most thinking teachers are looking for; there should be more of the helpful spirit, a sharing of ideas that have proved successful in all departments of education.

TEACHERS SHOULD BE READERS THEMSELVES

NEEDLESS to say, the beginning of "teaching them what to read" must necessarily be almost entirely the work of the teacher; his or her enthusiasm in the undertaking must be the power that presents the subject in an attractive light. This may be done in a variety of ways. In the first place, the teacher himself must be thoroughly acquainted with the best there is in Catholic literature, and should constantly replenish his mind with the Catholic news of the day as it appears in magazines and newspapers; from these storehouses he can glean selections suitable for the class for which they are intended. This practice of bringing items of interest to the notice of pupils should not be made a matter of simple reading; the teacher should furnish a complete background to every article and supplement the dead print with living comment that will breathe spirit into an otherwise isolated item of news, more or less interesting. The possibilities of a further discussion by the pupils themselves will vary with the age and attainments of the class and the nature of the article. There is, however, a practice which the thoughtful teacher will not fail to appreciate in this connection, particularly with beginners in such work: Let him confine his selections to a certain class of writers and to special periodicals, preferably such as deal with local associations; this practice will establish a circle of familiar names to which the teacher should constantly revert whenever an opportunity offers. Once this circle of acquaintances has been made and the names of our Catholic leaders in literature and journalism have become household-words among our pupils, there remains a life-time in which to cultivate this acquaintance further, and to enlarge the circle of literary friendships until it assumes an international character.

CATHOLIC PERIODICALS AS TEXT-BOOKS

A NEGATIVE suggestion may very well find place in this connection: It is not well to read selections of the kind described above solely as a reward for good conduct or for faultless recitations. It is better to make the practice an integral part of some course, preferably the English, and have the pupils keep a record of the title of the article read, the name of the author, the periodical from which it is selected, with the date of the issue. Some of the more important items may then be incorporated in the questions for the monthly tests or examinations. This will stimulate the work and be a powerful inducement towards keeping the proposed selections fresh in the minds of the pupils. Moreover, it leads directly to a further step, namely, the inauguration of a Catholic-press hour. This consists in devoting at least a full period of the English course each week to the perusal of a Catholic paper or magazine. This naturally supposes the introduction of some Catholic periodical as a regular text-book on the school program; for such a plan a weekly, chosen with consideration for the mental development of the class, will be found to serve the purpose very well.

For the first, second and even the third year of high school, the writer would suggest the use of the diocesan organ, as being, in the first place, about as much as the average student of these classes can handle, and tending, in the second place, towards creating an active interest in the works of the diocese. There is hardly any doubt that many of our Catholic weeklies leave much to be desired when they are required to measure up to the standards of a modern high-school text-book. Others again are admirably adapted to such a purpose, being at the same time models of journalistic English and exponents of healthy Catholic thought and activity. Among the latter class we cannot forbear to mention the *Catholic Standard and Times* of Philadelphia, which among other distinct advantages devotes an entire page to the interests of home and school from the pen of the gifted Honor Walsh. For the fourth year of high school the pages of AMERICA furnish the finest kind of material for class-reading and discussion, not, however, to the exclusion of the diocesan organ. At this stage, that paper ought to have taken its place in the lives of our pupils as a regular weekly necessity. Besides serving as the text-book for one course of

English each week, a periodical of the kind above described would be a valuable adjunct to courses of oral English and current church history.

Reading Catholic Apologetics

THERE is still another step towards which the zealous advocate of the Catholic press will constantly aim. Inculcating the habit of reading literature that deals with the exposition and defense of the Faith is an excellent means of inspiring educated young men with the zeal of modern apostles. It is the armor that should enable them to become workers in the field of the Church. In other words, we want to see the fruits of our endeavors, and we can reasonably expect this only if we first plant the seeds of such an apostolate in their hearts. Whilst still under our care, they should be initiated into the practice of spreading Catholic literature among those less fortunate than themselves; in fact, they should be taught by every means in their power to aid the cause of the Catholic press, which at its best has always had an up-hill fight for a mere existence. Work of this kind can most readily be accomplished by the members of the school sodality, operating in Catholic literature sections and reading circles. Such fields of activity are especially vast at the present time with the heavy demands for reading matter made by the various cantonments all over the United States. In an article of this kind it is hardly possible to do more than indicate the amount of work that awaits the earnest worker in this field. The records of any live sodality are a sufficient text-book for any person not yet acquainted with this line of work, who desires further information on the subject.

J. Aloysius Elbert.

SOCIOLOGY

The Question of the Hours of Labor

THE new Code of Canon Law, which comes into force this year, embodies as legal enactments points that were advocated by Pope Leo XIII in his Encyclical on "The Rights of Labor." There are in the Code canons which enjoin upon the employer not only the duty of paying a fair wage to the workers, but the further obligation of so arranging the hours of work that he will have time for the care of his family and for the fulfilment of his religious duties. We may put the matter thus: The employer must see that the worker has reasonable opportunities for leisure outside the factory or the workshop. The worker is not a mere piece of machinery. It follows that excessive hours of work are wrong even if the workman is induced to give them by extra pay. Long hours may be necessary in an emergency, but they should not be normal, and there is solid evidence to show that in times of emergency a continuance of long hours does not give good results even from the point of view of increased production.

The Normal Working Day

FIFTY years ago twelve hours and more of work was regarded as the normal day. I believe it was my friend, the late William Allan of Gateshead, who first introduced the eight-hours day in a British iron works. He had risen from the ranks and had himself been an engineer workman before he became first works manager and then owner and employer. The day-shift of men used to come on at 6 a. m. and knock off work later on for breakfast. He was convinced that the double start in the morning meant loss of time, and that not much effective progress was made in the first short spell of work. He put the start later and divided the day into two "spells" of four hours each, and found that there was a better output with this eight-hours day then with the ten hours of work on the previous system, and the men were in better condition. Lord Leverhulme, better known as Mr. Lever of the Sunlight Soap Works, has lately put forward a proposal that six hours should be the normal day. He holds that this would give sufficient output. One must of course recognize that the movement for shorter hours has in some cases been really directed not towards obtaining more leisure and a more human life, but to some extent has had the object of securing more opportunities of counting additional hours of work as overtime at a higher rate. But in the main it has been an effort towards social betterment.

The War-Workers' Day

THE greatest revolution ever effected in the matter of the time exacted or purchased from the worker was that carried out by the Church when it succeeded in making the weekly rest on Sunday the law of all Christian lands. In Catholic England in the days before the miscalled "Reformation," work also stopped at noon on Saturday in honor of Our Blessed Lady. It was only in the second half of the nineteenth century that the English workers got back their Saturday half-holiday. In the first year of the great war in the British shipyards and in hundreds of factories and workshops, not only the Saturday half-holiday but the Sunday rest also disappeared and overtime was often worked day after day. It was an emergency, and the necessities of a state of war were supposed to be ample justification for this unceasing toil. But it was soon found that the results were disappointing. Under the continued strain the output did not keep pace with the hours worked. Accuracy and quality of work not only diminished in many cases, but there was also an unpleasant increase in accidents and in the breakdown of health among the workers. By the end of the year the Government ordered that no one be obliged to work more than six days out of the seven. There has further been a widespread reversion to the forty-eight hours a week which was the standard time in Government works and in numbers of iron works and engineering works before the war. It is remarkable that in the years prior to the present conflict many employers made a persistent stand against the eight-hours day, but as Sir Robert Hadfield, the chairman of the great Hadfield Engineering Works, put it not long ago, "Now, under war conditions, when it is necessary that we should produce at a maximum, we have turned to it as a means to just that end, and find it most efficient."

Results of Over-working

IT is quite true that in many factories longer hours are worked, but the tendency is to the shorter period. There is evidence of this in the reports issued from time to time by the Home Office authorities, which include interesting data of the results obtained by longer and shorter working days, as ascertained by careful observation under scientific-test conditions. One of the latest of these scientific official reports frankly admits that the hours originally suggested for munition work—65 to 67 hours per week for men and 60 for women—were far too high and that there should be a considerable reduction, but on account of the diversity of conditions in different localities and trades the commissioners hesitate to fix one standard time for all. The evidence they have collected points, however, some approximation to the 48 hours week as the best. Statistics of the earnings of women on piece-work (engineering), where the amount earned represents so much work done and approved, show cases of a rise in the earnings and output on the reduction of time from 56 to 48 hours. In one case the workers' earnings and output rose 25 per cent., i. e., as much work was done in four weeks of 48 hours each as had been turned out in five weeks of 56 hours. The evidence collected bears upon many occupations outside the engineering trade, but always points to the same conclusion.

A Works Manager's Report

AN interesting report on a large printing works tells how the hours were reduced from 53 to 50 per week, and the works manager notes that in spite of difficult war conditions which meant changes in personnel, there was a better output. He re-

marks that overtime is of no use except for a brief period. A fortnight is beyond the useful limit. At the end of the second week there is always a marked falling off in the quality of the work, and overtime has to be stopped. The short spell of work before breakfast, formerly on the time table, is, he says, "quite useless." In some of the textile works in Yorkshire the hours had to be reduced at times on account of deficiency of raw material, but it was found that with the shorter hours the output increased. In one big mill the hours were dropped from 55 to 45 per week. This gave at first a 10 per cent. reduction of output, but the deficiency presently diminished to 5 per cent., and as material became available the hours were raised to 50 and it was found there was a higher output than when 55 hours were worked. For most trades 48 to 50 hours per week seem to give the best results.

Here we have one more interesting social experiment resulting from war conditions, and the conclusions it points to show that the reasonable shortening of the hours of labor, originally advocated for social ends, is also a measure more than justified even from the more material standpoint of industrial efficiency.

A. HILLIARD ATTERIDGE.

NOTE AND COMMENT

Pontiff Praises Article on Papal War Policy

THE following news item from Rome appeared in the various New York dailies during the past week:

> Monsignor Ceretti, Assistant Papal Secretary of State, has submitted to Pope Benedict an article written by Cardinal Gibbons on "The War Policy of the Pope." After reading it the Pope expressed his approval of the article and his appreciation of the clear and exhaustive manner in which Cardinal Gibbons had explained the attitude of the Holy See during the war and pointed out the innumerable ways in which the Pope had striven to alleviate the sufferings and sorrows of the struggle and his untiring efforts in the cause of order, civilization and peace.
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> The Pope ordered that the article be translated and widely published, considering it to be the most able exposition that has been given of the circumstances of his unique and difficult position.

The article in question was written for AMERICA and published in our issue of February 23. It was widely reprinted in the secular press of the country and will now serve to make clear "The War Policy of the Pope" in other lands as well.

The Value of Lent

THE New York *Times* offers the following eulogy of the Lenten spirit and of the advantages it brings to the nation:

> Lent has stood the test. It has something worth while to give. In this time of trial it gives spiritual strength, it sustains the soul. The hard-pressed man finds in its message and discipline something he needs to meet the sacrifices of war. The flippant assertion that the man in the street cares nothing for religion, that he has cast it aside as an outworn garment, is false. The average man is at heart religious. Lent appeals to his religious instinct. It reminds him that there are other worlds than this. Lent survives because it serves.
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> Thus again is the Church justified in the wisdom of her practices even in the eyes of the world.

Third Liberty-Loan Honor Flags

TO the service flags of the war and of the Red Cross is now to be added a new liberty-loan honor flag. Every city or town subscribing more than its quota of liberty bonds will be privileged to float the new emblem that is to be awarded by the Treasury Department. The flag will be white, bordered with red, and will carry three vertical stripes of blue, denoting the third liberty loan. There is also to be a national honor flag for each State, to be unfurled at the State capitol, with the names of all towns and cities listed upon it that oversubscribe their quotas to the liberty loan. A national honor flag is further to be preserved in the United States Treasury with the record of each State. A star added to the local honor flags will denote that the city's quota has been doubled; two stars, that it has been tripled. Window cards will be displayed and names of subscribers are to be registered in a public honor roll, without however mentioning the amount subscribed. Thus no efforts are spared to make of the third liberty loan an extraordinary success. The date set for the opening of the campaign is April 6, the first anniversary of America's entrance into the war. All Catholics are urged to invest as much as possible in these bonds.

Novena of Grace and the World War

THE Novena of Grace in honor of St. Francis Xavier met with wonderful response in the city of Baltimore during the present year. In many of the churches it was conducted with two, three and even four exercises each day. In the church of St. Ignatius of Loyola it became necessary to hold the devotions nine times daily in order to accommodate the throngs eager to attend them. The average daily attendance was estimated at 7,775. No slight degree of this fervor was due to the war, and the anxiety existing in so many Catholic families whose sons are even now at the front or preparing to take their place in the great army. Parents, sisters and other relatives of the enlisted men prayed with special earnestness for the first intention of the novena, which was to secure "a world-wide and permanent peace," the supreme desire of the nations of the earth today. The following impressive prayer was recited each day at the closing of the devotions:

> Dear St. Francis Xavier, bearer of good tidings of peace to the nations seated in darkness and the shadow of death, intercede, we beseech thee, with the Prince of Peace that inspiring rulers and peoples with meekness and right, He may bring men to live together in loving harmony.
>
> Beg the gentle Mother of Christ, and our Mother, to throw the mantle of her motherly protection over our boys in army and navy and bring them safely home. May she be a Mother of Consolation to those in whose homes shines the service star, symbol of loyalty to the country and confidence in the Lord.

Surely the great apostle of modern days whose soul burned with the consuming desire of world-conquest, not for himself or for his nation but for Christ alone, cannot be deaf to this mighty and beautiful petition. In God's own way those prayers will be splendidly answered.

Our Catholic Soldiers in France

FROM "Somewhere in France" come interesting letters written by the chaplains now with the American Expeditionary Forces. They show how vital and profound a factor in the life of our soldiers at the front is the Catholic Faith. "With my heart's desire fulfilled," writes Father de Valles, "here I am right in the danger zone." He is chaplain of a Massachusetts regiment of 3,700 men, "*seventy per cent. of which is Catholic.*" For four months officers and men had clamored for a Catholic priest, and we can therefore imagine the reception Father de Valles received on his arrival in their midst. His letter, printed in the *Chaplains' Aid Bulletin,* thus describes the coldness of the village churches in winter time, and the fervor of the men who crowded them from altar-rail to door:

> The regiment is quartered along three neighboring villages, in which there are medieval ice-cold stone churches, without even the luxury of old-fashioned stoves. The men do not however complain, even after waiting three or four hours on confession nights for their turn. I go about from

village to village and to the battalions and companies of the regiment to cheer and administer to the men, especially the sick at the base hospital. The men are delighted to see the priest. They want the chaplain to read the letters from home and to write for them. We are suffering hardships and privations, but I wouldn't exchange the experience for the best parish in the land. It is an inspiring sight to see these churches filled to every inch of space with our soldiers in khaki. Every evening they file into church for rosary and night prayers. In these medieval inland villages, far from theaters, dance-halls and saloons, these men are closer to God than ever before.

What more delightful and encouraging news could be given to their parents and friends at home? The chaplain urgently asks for beads, medals and prayer books, for which the men are "clamoring." He closes with an account of our soldiers' devotion to Sœur Thérèse, which has proved to be of great assistance and is very popular among the men of the regiment. "The Protestant boys have often asked me for her medals and are wearing them." Equally interesting is the statement made by Father Delaux, likewise of the American Expeditionary Forces, when he says:

> We had a meeting of all the chaplains of the Division, presided over by General Edwards. At that dinner meeting the non-Catholic chaplains from many and divers denominations decided to provide themselves with a chaplain's kit after the Catholic pattern: chalice, candle, crucifix, alb, vestment, etc., etc. . . . This may indicate the drift of the times.

It shows the craving of the human heart for those outward expressions of religious worship, which Protestanism has blindly rejected, ignoring their profound meaning and the corresponding internal spirit of faith and devotion. The Divine Founder of the Church has taken into full account all that is in man and His guidance abides with her today. Father Delaux writes of his work for the One Hundred and Second, a Connecticut regiment, whose "Catholic elements are *far beyond seventy per cent of the whole.*" He, too, refers to the "crying need of catechisms, prayer books, beads and scapulars."

Cardinal Farley Opens War-Fund Drive

OPENING the Catholic war-fund drive in New York Cardinal Farley eloquently referred to the recent news that the old Sixty-ninth, "the embodiment of Catholic New York's ardent Americanism," had gone "over the top." He saw in this a fitting prelude to the patriotic movement that was then to be inaugurated by New York Catholics at home. Addressing himself to the Secretary of the Navy, who represented the Government at the great Catholic rally, the Cardinal alluded to the fact that scarce one in all that audience was without some tender ties to a lad in khaki or one of our brave boys in blue. The mingling of hope and fear in the hearts of all present was thus beautifully described by the venerable prelate:

> It is not strange, then—nay, it would be unnatural if the sentiment which animates this meeting were not a commingling of joy and sorrow, a blending of gladness and anxiety, a mixture of hope and fear. Already some of our brave lads have made the sacrifice of supreme devotion, either on the battle-scarred soil of France or in the depths of the trackless sea. Many more must die that this nation may live. We grieve for the brave men who have fallen, for the heroic deaths which have destroyed the radiant hopes of fond parents, for the broken staffs upon which old age had hoped to lean.
>
> Sobered and saddened we realize that a great national treasure of youth must redeem the nation. Anxieties sway us and fear clutches our souls at the thought of the sorrows and the separations which must be endured. Strongly outlined by memory's art before the mind of practically every lady and gentleman here tonight is the fond face of a dear son, a loving brother, a soldier sweetheart, a trusted friend who has answered his country's call.
>
> Yet our grief, our anxieties, our manly fears are bittersweet. The powerful incentive which has nerved the men who have gone pervades this meeting, tempers our sorrow with joy, relieves our anxiety with gladness and brings hope to our fearful hearts. Beyond all ties of family and of friendship, more vital than private interests and individual concerns, dearer than our lives, more precious than our treasures is our country, whose Government, Mr. Secretary, you so ably represent.

The patriotism displayed by the Catholic soldiers in the field was to be seconded by the splendid patriotism of the Catholics at home in that memorable drive for $2,500,000 in which all records were to be broken at its very opening day "over the top."

A Frowzy Journal

THE frowzy Methodist journal, the *Christian Advocate*, is still "a-yapping." At a "halleluiah" meeting held no doubt in the Jersey mews it discovered that the editors of AMERICA are Irishmen and Germans not very long out of Rome and it has determined that its quarry will be exposed to the whole world, if yelps can accomplish so noble a purpose. Meantime the three editors of AMERICA who are in direct descent from the original colonists are regretting the misfortune which deprived them of at least a drop of the good old blood that stirs the bark, and the other editors, all of American birth and education, console them by pointing to another article in the frowzy journal which condones Irish blood when by some freak of nature—for surely it is not of grace—it happens to be "Methody-like." But imagine Irish and German editors not long out of Rome! Can it be that the frowzy journal thinks that the Kaiser and Sinn Fein captured the imperial city some time since? As to the ethics of the frowzy journal's article, it is of the usual kind found in inferior catchpenny papers; wild statements without evidence or attempt to get evidence; absolute neglect to answer the statement of the New York *Times* that "leaders of the New Jersey Methodist Conference" declared "that the courses of study laid down by the commission which maps out the teachings for new ministers of the faith are 'nothing more than another form of German propaganda teachings that have their organization in Germany'."; and lastly a silly piece of *camouflage* worthy of an intellectual huckster to the effect that the Methodist Book Concern which, according to Senator Gallinger, perjured itself in order to mulct the Government of some $70,000, a theft never atoned for even partially by a return of the money, has no connection with the Methodist Episcopal Church. The frowzy journal has missed the point in the last issue. It is this: now and then, at census time, the Methodist Episcopal Church boasts of the "Methodist Church" which committed the theft through perjury as one of the great branches of Methodism, and whether the alleged thief is a branch or the root of Methodism, it is at least nearer the Methodist Episcopal Church than the Pope. Hence the frowzy journal should not waste its energy in calumniating the latter but should expend all its strength either in convincing Senator Gallinger that he is wrong or in attempting to get the thief to repent of its perjury and restore the stolen goods. It is amusing to note that the frowzy journal of turgid rhetoric which sets itself up as a teacher of foreign editors—foreign to Methodism and reckless diatribes—has apparently forgotten the distinction between Greek Uniate and Orthodox Churches. Hear the scurry for an encyclopedia in the frowzy journal's office! For the rest President Lincoln was given to charitable speeches and so though he might have told of the division in American Methodism over slavery, he did not do so, but simply praised the "Methodist Church" for its soldiers, nurses and prayers. It is to be hoped that he did not include the perjurer and thief in his eulogy, for "halleluiahs" are dear at some $70,000.

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Chronicle

The War.—When the present German "super-offen-ve" began on Thursday, March 21, the Kaiser's divi-ons were drawn up on a line extending from the Sensée, south of the Cojeul, to a line east of Fontaine and Flesquières, southwest of Cambrai, then southward by Gou-aucourt, Gauche Wood, Villers and Hargicourt, then est of St. Quentin, and thence southeast of Vendeuil and Fère. By Monday, March 25, these forces after the rrific fighting recorded in our last week's chronicle, had ached a line stretching from Bapaume, taken after a ubborn resistance, southward through Péronne and am to Chauny to the east of La Fère and a little north the Oise. At that date it was also announced that the ermans had crossed the Somme at several points be-ween Péronne and Ham. In the northern sector of the ttlefield from the Scarpe to Péronne the advance of the emy was slower, while southward it was more consid-able, for here it reached Nesle and Guiscard. At these ints French reinforcements joined the British. On arch 24 Berlin announced that the German troops d taken Noyon, Roye and Lihons, two miles west of aulnes, and that they were in pursuit of the British, who were retreating on a wide front," and that Ger-an forces were threatening Albert. On the same date eld Marshal Haig announced that his line north of the mme ran: Bray, Albert, Beaumont-Hamel, Puisieux, iry, Henin, Wancourt, just west of Monchy, to the arpe and thence along his original front. He stated the same dispatch that the line south of this ran from éricourt on the Somme, through Rosières west of Roye d west of Noyon.

lletin, Mar. 25, p.m.-Apr. 1, a.m.

The bulletins of March 28 brought news of the cross-g of the Ancre by the enemy and of the capture by his oops of Albert. He had also won a foothold in Ablain-le half-way between Albert and Arras. Though hard essed, the British were strong enough to counter-at-ck north of the Somme, between the angle of the ncre and the Somme, and were able to win back for a nile from the enemy the town of Morlancourt and ipilly, while south of the river they advanced to oyart. West of Roye, where the French were hold-g the line and where the enemy hoped to break through d destroy the cohesion of the Franco-British troops and possibly outflank them, in spite of their gallant stand, the French had to withdraw westward towards Montdidier. But the onslaught of the enemy was so fierce in this section of the field that they soon took Montdidier and pushed their lines as far as Pierrepont, on the Avre four miles northwest of Montdidier. While in this territory this dangerous thrust of the enemy to break through the Franco-British lines was being painfully but at last successfully resisted, the British were making heroic but fruitless attempts to retake Albert.

The last movements of the enemy had made it evident that his immediate objective was Amiens, so vital as a railroad center and the connecting link between Calais and Paris, and all-important for its control over the lines to Havre. The capture of Amiens would be a blow of the heaviest kind both to the French and the British armies. By March 29-30 the battle line ran from Arleux, Fampoux, Neuville-le-Vitasse, all three to the east of Arras and covering the town, down to Morlant in the angle of the Ancre and the Somme, thence to Marcelcave, about eleven miles east of Amiens and from Marcelcave to Demuin. South of Demuin, on the French front the line was reported as running through Mézières, La Neuville-Sire-Bernard and Gratibus, just east of Montdidier. The latest dispatches report that the enemy exerted the heaviest pressure on the Allied lines in the region between the Somme and the Avre and southward around Montdidier. Six villages on the Montdidier front were wrested from the French troops, Ayencourt and Le Monchel, south of the town; Mesnil St. Georges, about two miles to the west; Cantigny, Aubvillers, and Grivesnes to the northwest. Grivesnes is less than five miles from the railway running from Amiens to Paris via St. Just. Dispatches of March 31 show the German Crown Prince's army beaten back in the southern sector from Moreuil to Lassigny, on a front of thirty-eight miles. North of Moreuil the British have reestablished their positions in the Luce valley, and retaken Demuin. Heavy fighting is going on between the Luce and the Avre. North of the Somme Marshal Haig's forces advanced near Serre, seven miles north of Albert, and recaptured Feuchy, directly east of Arras. American troops are reported as starting for the battle-front.

The fighting front at the beginning of the offensive was

approximately fifty miles and was substantially a straight line. It now extends over a stretch of territory of ninety miles and is elbowed out, with its furthest point, just west of Montdidier, about thirty-seven miles west of the starting point, at St. Quentin. The exact numbers of men engaged in the colossal contest is not known; experts place it at about 2,000,000 men, crediting the Germans with something like 1,200,000. The fighting has been everywhere of the fiercest kind. Nowhere in spite of the heavily-massed assaults of the German troops has the British line been broken nor has the cohesion of the Franco-British troops been disrupted. They still present an unbroken front to the foe. German official reports claim about 60,000 prisoners and the capture of more than 1,000 guns. It is almost impossible to give in accurate figures the number of the dead or the wounded on either side. The German losses are supposed to be exceedingly heavy. Some reports mention as many as 400,000. Paris has been shelled several times by long-range guns. In one instance the victims numbered 165. Of these 75 were killed and 90 wounded. The shells fell on a church during the Good Friday services.

It has been for some time evident that greater unity of action in the field and closer coordination of effort were necessary for the success of the Allied cause. This led to the appointment of General Ferdinand Foch, Chief of the French General Staff and the French military member of the Inter-Ally Supreme War Council at Versailles, as Generalissimo of all the Allied forces on the western front. It is not clearly known whether his authority extends to the Allied armies on the Italian front. Immediately after the appointment of the new Commander-in-Chief. President Wilson cabled his congratulations and General Pershing put at his disposal the entire forces of the American army now serving in France. It is understood that the appointment of General Foch is in no sense to be regarded as a reflection upon Field Marshal Haig or General Pétain, whose services and devotion to duty are everywhere recognized. It is the inevitable outcome of the present situation. The London *Daily Chronicle* declares that "Since a Generalissimo is to be appointed, the claims of Foch to that position are indisputable. He is the best living representative of the finest French military tradition. A writer of the highest reputation on the art of war, and also a brilliant commander in the field, he has added to his fame by his achievements in this war."

Foch, Commander-in-Chief

General Foch was born at Tarbes, in the south of France, in 1851, and is of Basque origin. He was educated in the schools of his native town and at Metz. On leaving the Ecole Polytechnique he served as a subaltern in the Franco-Prussian war, and later filled important colonial posts in Madagascar, and then became Director of the famous Ecole de Guerre. He is the author of two authoritative works on military science, "The Principles of War" and "The Conduct of War." In the present war his services to the Allied cause are well known, those particularly at the battle of the Marne, where with quick intuition and heroic daring he found out the weak spot in the German lines and hurled his worn-out troops against it, and those on the Yser, at the first battle of Ypres where he flung in his French reserves to stop the tide of German inundation which threatened to overpower the Belgian and English troops. Marshal Joffre has called him the "best strategist in Europe." Like Castelnau Pau and Pétain, General Foch is a practical and devout Catholic. In spite of the fact that he has a brother a Jesuit priest, he is warmly admired by Premier Clemenceau, and it is to the influence of this thoroughgoing opponent of all that savors of "Jesuitism" that he was placed at the head of the Ecole de Guerre. For the first time the 5,000,000 soldiers of the Allies are welded together under the newly-appointed Generalissimo into one force to meet an enemy who from the beginning of the struggle has been fighting under the supreme command of one directing head. General Foch can fight on the defensive, as his great race to head off the enemy from the channel ports splendidly proved in the first months of the war, but he prefers a vigorous offensive.

France.—There is a growing feeling in France that diplomatic relations should be resumed with the Holy See, and that the example of England, Holland, Japan and Russia should be imitated. Aside from the fact that the heart of France, the eldest daughter of the Church, and of all her children perhaps the most honored by the Father of Christendom, is yearning to return, like the prodigal, to its ancient heritage of love and confidence, there are many diplomatic reasons which are being urged in favor of such a step. The French protectorate in the East, the Far East, and especially in China, all depend on the Vatican; and the just settlement of the delicate questions connected with Alsace-Lorraine, which must come up for adjustment after the war, will need the beneficent intervention of the Holy See. The position of France is felt to be abnormal, and among Catholics and non-Catholics a quiet but effective propaganda is being carried on to secure the resumption of the old friendly relations. One of the most eloquent advocates of the movement, Mgr. de Cormont, the venerable Bishop of Aire and of Dax, addressed a recent pastoral nominally to his diocese, but in reality, as the *Irish Catholic* points out, to the Catholics in France.

Diplomatic Relations

When we see the heads of the various States seeking means to organize the Society of Nations in order to curb the guilty ambitions of the Central Powers, and when on the other hand we see peoples hitherto strong and powerful become the prey of very marked disunion as the result of the extravagance of demagogues, we feel that the power which should unite all divergent interests and by the force of its appeal lead all minds consciences, hearts and wills back into the way of justice and civilization, is no other than the power which by common agreement is the highest in the world and speaks in the name of indefectible principles.

La Croix, commenting on the pastoral and quoting the Bishop's assurance of the Pope's unchanging affection for France, points out that the Vatican, by the letter sent to M. Denys Cochin by the Cardinal Secretary of State concerning the French protectorate in Syria, has paved the way for direct contact of France with the Vatican and urges that before the preliminaries of peace have been entered into, France should resume official relations with the Holy See. Should she do so, her position would be more honorable and frank and would afford her no mean material advantages.

Ireland.—Unrest still continues in Ireland. The harsh treatment of prisoners, numerous arrests and scarcity of food are increasing the turmoil. The Dublin *Weekly Freeman* reports a mass meeting in Dublin to protest against the violation of promises made by the Government in favor of political prisoners. The Lord Mayor admitted that pledges had been broken and promised to lay the matter before the Municipal Council. Meantime "hunger strikes" are in progress. At last reports the Dundalk prisoners were nine days without food and a similar condition existed in Mountjoy and Cork. The *Weekly Freeman* thus reports a speech delivered by Count Plunkett at an Emmet Commemoration concert in the Mansion House, Dublin:

National Unrest

> Instead of thinking of England, except as their ancient enemy, they [the Irish] should think of themselves and the future before the people. They wanted to build up a free Ireland, because they wanted to exercise their own rights, and live as men in the sight of God, and not as slaves. When they had their freedom they should develop their country, and create that kinship which should exist amongst one crowd, and unite into one the desires and the aims of the whole people, and to see that certain moral principles were made supreme. Until they had a free nation they could not develop the qualities of their race. Though his son was probably in prison at that moment, he could not refuse to come there to address them, for penalties were not things that could strike down the soul of a man. He was there to assert the principles for which his son died, and it was their business, however personally they might suffer, to keep before the world the names of the men who died.

The "land raids" and "cattle drives" are still going on. County Clare is under martial law and no one may enter or leave the County without a permit. Lord French has been in Ennis consulting military officers, and numerous arrests are chronicled not only in Clare but in many other counties, such as Mayo, Tipperary and so on. During all the disorder Sinn Fein continues to insist that the remedy for the present state of affairs lies with the British Government, which is denying Ireland its fundamental rights. England, on the other hand, is agitating for conscription in Ireland. The *Daily Telegram* declares:

> The question of extending the operation of the military service act to Ireland must call for reconsideration by those who realize how magnificent has been the contribution of Irish regiments to our past success in this war and how priceless from every point of view would be a fuller participation of Irish manhood in the salvation of Europe. In this hour Irishmen will be conscious, if they never were before, that it is that and nothing less from which so many of them are standing aloof.

Despite this opinion, both Sinn Fein and the Nationalists remain obdurate.

Rome.—It is gratifying to note that the reply of the people of Poland to the Holy Father's peace proposals is no less enthusiastic than that of that other Catholic martyred country, heroic Belgium. The Polish note addressed by the Bishop of Gresna and Posnania to the Cardinal Secretary of State is in part as follows:

The Pope and Poland

> We Poles, attached by all the stormings of the heart to the Holy Apostolic See, full of the deepest gratitude towards our August Pontiff can now more than ever, in these times of trouble and horror, appreciate the kindness and paternal goodness shown to us so bounteously by the common Father of all. As long as a Polish heart beats we shall not forget the sublime words in our regard contained in the exhortation to the heads at the belligerent States. The Supreme Pontiff urged them to examine in the spirit of equity and justice the questions relating to the countries forming the ancient Kingdom of Poland, whose noble historical traditions and the sufferings endured by its people, especially during the present war, ought to win for it the sympathy of all the nations.

These words, it is true, owing to the fact that Poland has not a recognized place among the independent and sovereign nations of the world, lack the official character possessed by the replies sent by regularly constituted Governments; but they express the clear fact that the heart of that great people now, as ever, is loyal to the Holy See.

Russia.—"Wholesale murder is now a normal feature of Russian life," wrote Harold Williams from Moscow to the New York *Times* not long ago. He reports that in the small town of Glukhov, in the Government of Chernigov, 500 members of the local middle-class were massacred in one night. In Sebastopol also sailors murdered the residents of two streets where most of the city's well-to-do inhabitants lived. The bodies of the victims were thrown into the sea with stones tied to their feet. The money shortage is so acute in Petrograd, Moscow and other Russian cities that the transaction of business is practically impossible, small change being particularly scarce. The nationalization of all the banks has only stimulated hoarding. The large quantities of paper money which have constantly been issued only made matters worse. Trade is chiefly confined to foodstuffs, and the peasants hide what money they receive. Owing to the utter failure of transportation, legitimate trade has changed to speculation, exploiters are selling goods at fabulous prices, and small shops of all kinds are closing.

Massacre, Want and Disintegration

Mr. Sterling H. Bunnell, an engineer who has recently returned from Russia, gives in an article published by

the New York *Evening Post* the following account of conditions in that country:

There has been no active Russian army on the war front since July last. Along the lines occupied by the Russians, and far to the rear, in place of an army there were hundreds of thousands of uncontrolled soldiers in dilapidated uniforms, living on army stores where there were any, and plundering their fellow-countrymen where army supplies were lacking. To live without work was their only aim. They had no officers other than those chosen temporarily, according to the soldiers' caprices, from among their own ranks.

They did no drilling or any other form of work, but employed their hours of idleness frequently in selling army stores to whomsoever would buy, or peddling about the streets, at high prices, articles they bought by standing in queues with civilian purchasers awaiting their turn at shops. The mob of soldiers, intermingled with felons freed by the revolution from prisons, passed beyond the control of any government long before the present group of ultra-radicals seized their slight and precarious hold on the Russian capital cities. . . .

Regular work in factories ceased long ago. Some corporations were able to close their shops in an orderly manner, having already seen their fuel and materials exhausted, and most of their workmen wandering off into idleness. Others were forced by their employes to abandon control of their plants and leave them to the workers to run or ruin unhindered by any authority.

Mr. Bunnell says that the two great material wants of the Russians today are clothes and tools and he sees no hope of the people's getting them except from the Allies, but with Germany now invading the country the prospect of relief is darker than ever.

The evacuation of Petrograd has been steadily continued, the Government bureaus being removed to Moscow, Nizhninovgorod and Perm as fast as the condition of the railways would permit. The heavily-guarded trains had to force their way through soldiers returning from the front and refugees fleeing before the advancing Germans. All available rolling stock was used for the evacuation of Petrograd. The Putiloff munition works and the Shlusselburg powder factory which are near the capital and employ some 40,000 men, were moved to Omsk and Tobolsk. The western end of the Trans-Siberian Railroad was congested with trains loaded with machinery, guns, ammunition and automobiles, and Government employees, factory workers and thousands of German and Austrian prisoners were sent to Siberian cities to re-establish and work industrial plants. Vologda, a provincial city where the American Embassy is now located, has suddenly become a congested transfer-point with a large floating population. Military missions from many nations, hordes of disbanded soldiers, and innumerable refugees have gathered there and struggle for accommodations on trains that will carry them south.

Writing later in March, the New York *Times* correspondent in Russia summed up the present situation of the country thus:

Russia for the time being is passive. Her physical collapse is most amazingly complete. The only Government in the country is a peculiar tyranny whose hold is precarious, which has displayed no constructive ability whatever, and which has only succeeded in throwing into the melting pot all the political achievements and civilization of the Russian Empire. This Government promises new and higher forms of civilization. So far we see no signs of them. We see only the wreckage of old Russia. Agriculture, commerce and industry are paralyzed. The chief sources of material supplies are in alien hands.

The Soviet Government was secretly reported to be rapidly disbanding the old army, and ending its influence in public affairs. The Moscow Soviet has removed from its Executive Committee all soldier representatives and like action has been taken throughout Russia.

Early last week Lenine, Trotzky and others addressed meetings held in Moscow for the organization of defense. Trotzky said that the terms of the present peace left Russia under a continual threat from Germany, Japan and other imperialistic Powers, so the peace was not likely to last. The immediate task of the revolution, however, was to prepare for armed resistance against internal enemies. He then observed:

The New Army

General mobilization is impossible. Meanwhile we must limit ourselves to general obligatory instruction in the use of arms and the formation of volunteer detachments as skeleton for the new mass of the army. The officers and generals were a danger to us while they controlled the mechanism of the State. Now they are powerless to harm or undermine the Soviet.

Officers of the old army will be used as instructors of the new, but they ask for a free hand in the matter of discipline. The Soviet insists, however, that they be merely instructors. It is also proposed that the Commissariat Department and the military units should remain, as heretofore, in the hands of a committee. The Soviet hopes to have ready an army of 500,000 by fall, and to secure from America the necessary equipment. The Assistant Minister of War, in an address urging the creation of a regular army at once, declared: "Russians must take a rifle in one hand and a hammer in the other, submit to the most strict discipline, and work sixteen hours a day if they hope to combat the menace threatening them."

The purpose of this new army, according to Trotzky, is to fight East and West alike. "We cannot preserve the illusion," he said, "that European capital will patiently suffer the fact that in Russia the power is in the hands of the working class." And the Bolshevist paper, the *Pravda*, asserted:

Hitherto the revolution has profited by the war and now the war hopes to profit by the revolution. The endless world-war will rouse the millions of labor against the imperialist adventurers. Our task is to send to join them an army of the Soviet Republic, not to strengthen, as the imperialists calculate, this or that bourgeois front, but to turn the front of the world-war into a front of the workers and soldiers' revolution.

Trotzky has published an appeal calling on the people to co-operate in the organization of the army and he announces a coming decree of universal obligatory military training.

The Ape's New Father

JAMES J. WALSH, M.D., PH.D.

NOT long since the New York *Times* announced in a special cable from London that a well-known British scientist called for a reconsideration of he teaching of man's comparatively recent emergence rom the brute kingdom. He insisted that human beings vere highly developed ages before the period at which, ccording to the popular theory of recent science, man vas supposed to be a mere brute. A number of news- apers through the country have been agog with the idea ince. They are at last awaking to some of the conclu- ions that have been finding their way into science during he past ten years. The new theory, however, is not early so sensational as the evolutionary teaching that ad in the past helped to promote the cult of the animal an. Hence the announcement made by the London cientist will very probably receive but scant attention, hough a few newspapers may deem it worthy of some- hing more than passing notice.

Some years ago I called attention in AMERICA to the act that the last book on anthropology translated from he German into English before the war, insisted that man vas not descended from the monkey, because the monkey vas descended from man. This new theory, expressed y Von Buttel-Reepen in "Man and His Forerunners," vas a restatement of the doctrine advanced by the well- nown German anthropologist, Klaatsch. The same heory is formulated by Professor Wood Jones, professor f anatomy in the University of London, when he declares hat "The missing link of Huxley, if ever found, would ot be a more ape-like man, but a more human ape." There is just as much, or as little truth in the new theory s in the old. It is interesting, however, to note that the London professor emphasizes the fact that man in his resent condition is older than many of the missing links hat were supposed to represent his connection with the rute.

In a word, recent science teaches that all real traces of an, hitherto discovered, show him to have always been onstituted as at present. It maintains that there is no vidence of any human stage or pre-human status much earer to the brute.

I have likewise called attention in AMERICA to Pro- essor Arthur Keith's expressions in this regard: "As he result of the discoveries of the last ten years," he says n his book "The Antiquity of Man" published two ears ago, "it became impossible to believe that the Nean- erthal man represented a stage of evolution of modern an." "Further," he adds, "when we came to review ritically the facts relating to the earlier discoveries, made n England, France and Italy, we were compelled to admit that men of the modern type had been in existence long before the extinction of the Neanderthal type."

Professor Wood Jones calls emphatic attention to the discoveries of very early human remains in Australia which make it very clear that, though there were many very low races of human beings in that continent in later years, the earliest man was a clever hunter who had trained dogs and probably domesticated other animals and "who was a boat builder and a navigator and the reasoning master of his own fate." So far from being the mere toy of his environment, this man or his ancestors had evidently ventured out on the ocean, taking his family with him, and so came to Australia to avail himself of whatever opportunities might be afforded him there. Some of his descendants doubtless afterwards degenerated, for degeneration rather than progress has always been a process to be counted with in the story of humanity. Many scientists have seemingly forgotten this fact in their absorption in a presumed constant upward evolution. Not a few, however, agree with Professor Dwight when he insists, particularly in his last book, that many of the low orders of human beings furnish evidence of degeneration from a higher state.

A few days after the London announcement a professor at the University of Chicago at once fell in with the current phase of science by making the suggestion that we are not descended from apes, because we are all descended from lizards. There, that settles it! I remember once hearing a rather well-known professor of biology suggest that the reason why little boys liked to sit down and wiggle their toes in the mud along the beach is because this action represents an atavistic reversion to the time when they were crawling creatures and played in the mud.

All that is necessary for mankind at any time is to have a firm belief in anything and then trifles as light as air become proofs quite as strong as Scripture. Beliefs in various forms of the evolutionary theory have set people to myth-making just as heartily and as frequently as beliefs of other kinds set their less well-informed, but equally intelligent ancestors, to myth-making and fairy stories and all the rest. Distant analogy became the strictest evidence, and long-distance saltations from the vaguest premises became the logical conclusions of science, God save the mark! Why not let the little boy wiggle his toes just because he likes it without appealing to crawling ancestors? Why not let us try to ascertain facts before we jump to conclusions which scientists know are only theoretic, but which others proceed to adopt and use as the bases of their reasonings with regard to the

practical issue of life? Considerably more than half of the theories that are ruining education and creating difficulties in sociology are founded on such uncertain scientific hypotheses.

When knowledge was very scanty and theory could be depended on to take its place it was easy to talk of missing links and of their discovery, actual or presumptive, and of prehuman stages of man. All the evidence that has been accumulating, however, points to the existence of human beings like ourselves long before these presumptive ancestors. The story of the cave man indeed shows us man as we first knew him in Europe, and that too in Southwestern Europe. He was then the contemporary of the reindeer in France as well as of the hairy mammoth, the cave bear and the saber-tooth tiger. As an artist, he was already producing art-work of high value. He had invented some kind of artificial light of excellent quality, without smoke, for there are no traces of smoke on the walls of his cave. These caves are long galleries like the caves of Kentucky, the Mammoth Cave and others. On their walls the very earliest man of whom we have any knowledge painted, in *oil colors,* such vivid pictures of animals, so true to life and in such characteristic attitudes, that it has been declared no living painter of animals in our time is quite his equal much less his superior. Before he became a farmer, before he was a tailor and fashioned garments other than the skins of the beasts he hunted, before he was a carpenter and protected himself more perfectly from the inclemencies of the weather, he was an artist and satisfied his sense of beauty. Only when he had acquired possessions do we find him pictured as lined up in ranks with bows and arrows, ready to fight in defense of his life, his family and his property.

The absence of the missing link from all geological records did not discourage scientists in their eagerness to jump to a definite conclusion and to make sensational announcements. The teaching that man was descended from the monkey served so many purposes that the assumption was gladly made. Materialism in science, determinism in psychology, lack of responsibility, and arguments for the meaninglessness of religion were all bolstered up by the assumption. Men wanted it very badly for other purposes, why then should it not be made?

And now after a generation of foolish toying with the notion, and deception of the public and of the rising generation, the fact is definitely proclaimed that not only is there no evidence for this theory, but that a great deal of evidence is accumulated against it. The evidence for it indeed was at all times so negligible in its significance that it was very clear that only for ulterior motives, only as a help to bolster up materialistic persuasions, could it ever have been accepted. It is a commonplace among scientists to declare that if a man has religious convictions they must affect his evolutionary ideas, and that therefore his opinions can have no weight in scientific circles. The plain fact, on the contrary, is that the man of no religion is more likely than any other to exaggerate the significance of scientific aspects of truth that seem to him to favor his own materialistic views. He is without the mental balance that religion gives, and is consequently to be far less trusted in his conclusions. How else did it come to pass that the theory of evolution was accepted on evidence so paltry as now to appear to us quite ridiculous? Was it not because many were anxious to believe that man was only a developed brute? We have heard much of religious prejudice, but very little of irreligious prejudice on the part of so-called scientists. Let us have the facts such as they are and leave the conclusions to be drawn when we know enough about the subjects we are investigating.

A Bolshevist Meeting in Chicago

JOHN WAGNER

THE meeting was held during the latter part of January at the time the enigmatical Bolsheviki held temporary sway as the theoretical exponents of an extreme Socialist economy, the feasible tenure of which is now totally discredited by a military autocracy that refuses to be cajoled by the whimsical Utopian fancies of Marx and certain disciples of Marx. The program was arranged by a committee and advertised among the precincts of its intellectual following. Lincoln Steffens had just returned from Russia and was to be the principal speaker, and quite naturally many Russians, probably the most radical of Chicago's foreign population, were found among a comfortably large audience.

My anticipations were fully realized when I was ushered into the theater by youths whose every feature stamped them as foreign-born or of recent foreign descent. Their speech too carried the alien accent. But with all it was somewhat American and I mused that our miraculous melting-pot was already exerting its leavening influences, and for this I was thankful. Presently, dainty damosels escorted me further to strategic seats. These young ladies were not foreigners, but most probably college students bent upon doing something in the

vay of social uplift, and engaged, incidentally, in that nodern intellectual process of thinking forty-four-caliber houghts with twenty-two-caliber brains.

A casual survey revealed that many women were mong the audience. No doubt, whatever, existed about he composition of the assemblage. It was foreign, and he novel, alien atmosphere was further accentuated by he fact that nowhere was the American flag in evi-ence. Perhaps, I thought, the committee would redeem ts negligence by opening the program with the "Star Spangled Banner" sung ensemble. But my ardor for ountry withstood another shock!

Brushing aside these preliminary reflections, I re-iewed a copy of "Comparative Peace Terms" pur-hased at the door. It was a well-organized tabular state-nent of various war-aims. President Wilson's fourteen oints were effectively contrasted with the pronounce-nents of Lloyd George, the Russian Soviet, the Russian rmistice requirements, and those of Foreign Minister Czernin. We are justly proud of the tenor of our Presi-ent's address, but I was distinctly disappointed that he vho originally enunciated the keystone principles under-ying alike the worthy peace aspirations of America, the Allies, British Labor and the Bolsheviki, was not ac-orded a place in "Comparative Peace Terms." Has the vorld forgotten the Papal peace message of August 1, 917?

While thus occupied, the chairman introduced a noted ocial worker of Chicago as the first speaker. Apart rom his remarks on the "cold realism" of the Russian eople in "dealing with human equations" I consid-red the address stale and commonplace. But to pass on o Mr. Steffens. In beginning he corroborated the "real-sm" of the Russian people, their distaste for abstrac-ons, their devotion to the active solution of the practical roblem at hand, the consummation of a peace and the ull participation of the non-bourgeois peasants and vorkers of Russia in the fruits of the revolution. Ker-nsky's downfall was ascribed to his failure properly to epresent the "gentle mobs," which demanded a peace, nd as it seems, at any price. Trotzky and Lenine will lso have to go if their leadership fails to represent their onstituency. Lenine, in an article accredited to him nd appearing in this country, professes that the Bol-heviki may yet have to assert "power and authority" ver the Russian people. There is no doubt that the eader of the Russian people in bringing the various dis-runtled factions together into a regime where they will e masters of their own lives, must eventually employ uch prerogatives irrespective of their discord with Bol-hevist ideas of freedom of speech and action. Indeed, he German army is today asserting its autocratic domi-ance over disintegrated Russia which foolishly persists n its civil seances while refusing to fight the common oe. Meantime, the political complexion of European ussia points to a Russia split up into the independent epublics of the Ukraine, Finland, West Russia, Poland, Caucasia, Kazan-Astrakhan, and Northern Russia, all probably more or less under German dominion unless the true exponents of democracy and not the mere lip-wor-shipping Bolsheviki are able to bring the war to a suc-cessful issue.

But returning to vaunted free speech. Trotzky a year ago quailed under the restrictions placed upon radicals in this country. Propagandists should be accorded full license of speech according to this American Bolshevist. How serene in theory yet how different is the "realism" Steffens described! In his own words, the Constituent Assembly was dissolved. To prohibit this body from representing the Russian people because it gave little promise of instituting the nefarious schemes of the minority Bolsheviki, is rather poor logic. But Steffens dismissed the contradictory procedure with a clever statement that the Constituent Assembly did not rep-resent the wishes of the Russian people!

The audience was apprised that the Brest-Litovsk peace negotiations were pure camouflage and that Trotzky was playing for a revolution among the prole-tariat of the Central Powers. As events have transpired the Bolsheviki seem to have been camouflaged. Osten-sibly working for an early peace, the Maximalists wrecked the effective prosecution of the war through the elimination of Russia as an opponent of autocracy, and that, too, against the sincere efforts of the Minimalist element under Kerensky to maintain a combatant Russia. The sum-total of this stage of the revolution thus seems to be: Postponement of an Allied victory from 1917 until 1918 or later, the German dominance of Russia, and the beneficial result of the restatement of Allied war aims under pressure of the British Labor party. Had Russian participation under Kerensky on the east-ern front been unhampered by the revolutionary opposi-tion of the Bolsheviki, it is conceded that Allied pre-ponderance of men, artillery and aeroplanes would have brought victory in 1917 on the western front, and peace.

Furthermore Steffens' remarks respecting our democ-racy were rather disparaging, the sentiment being un-deniably reflected in the approving applause from the audience. This is unfortunate and meetings which are the occasions of such misplaced sentiment are more unfortunate. The people of America possess political democracy, and economic democracy to some degree; more so indeed than any other people in the world. To frown upon our present institutions while approv-ingly magnifying by indirection the untried formulæ of Russian radicals is rather an evidence of smoldering, disloyal and revolutionary tendencies which ascribe pres-ent unsatisfactory economic relations to wealth and the possessors of wealth alone. The extermination of wealth and the wealthy would not consummate the millenium.

One more point respecting Bolshevist philosophy. Marx with Bebel babbled internationalism. Lenine and Trotzky imbibed freely of their sophistry, which is work-able in academic discussion but incapable of practical

application. Confirmed internationalists propose nationalism through the extension of plebiscite and self-determination. At least, Trotzky must be credited with this sensible version of human relations.

Finally, Steffens professed that Bolshevism was less interested in political democracy than in industrial and economic democracy. This distinction has often been sensed in labor and minimum-wage discussions and it is now apparent that the world was asleep when that astute economic scholar, Pope Leo XIII, wrote the "Encyclical on Labor" about a quarter of a century ago. It seems only remotely probable that the Bolsheviki are leading a purely economic revolution. The industrial group is by far in the minority in Russia and therefore not powerful enough to constitute an ultimate social revolution. The Russian peasants are but little interested in the eight-hour day for the working classes and still less in the socialization of the means of production. On the contrary, they hitherto have been regarded as small bourgeoisie by the Marxian Socialists. The peasants are still primarily concerned with increases in their limited holdings, i.e., in the further extension of private property, and will never support the extreme program of the Bolsheviki, who, even though turning political opportunists and crying "all land to the peasants," are spuriously enlisting the sympathies of the small bourgeoisie. The disillusionment of the latter is only a matter of time as private landed property is not an economic tenet of Socialism. Resolutions expressing approval and offering moral encouragement to Lenine and Trotzky were then adopted by the meeting. Our Government therein was petitioned to extend its diplomatic recognition to the Bolsheviki as the properly constituted Government in Russia, and release supply ships bound for Russian destinations.

Let it be observed in conclusion that doctrinaire maximalism is guilty of the futile and innocuous peace negotiations of the kaleidoscopic Lenine and Trotzy with a too-prosaic war government. Posing as the representatives of the Russian people, these reformers were so busy "driving a wedge between the German people and their Government" and so fascinatingly enveloped in their dream of staging a revolution among the proletariat of the Central Powers, that the stolid German commissioners at Brest-Litovsk inveigled them in the octopus of their militarism.

True, the Bolsheviki had negotiated. Their amateur Marxian wits apparently spun webs about the German emissaries. But the latter lightly brushed the webs aside, dictated a peace of German making and have since imposed its acceptance by force of arms. In the words of a western daily, not a confirmed conservative by any means:

> The last and most shameful surrender is apparently about to be consummated. To civil war avowedly started for the purposes of overwhelming all who objected to the extreme ideas of the Socialist extremists is now added a complete surrender to the foreign foe. None of the ideas so loudly put forward at Brest-Litovsk will be accepted by the conqueror. Russia accepts German dictation to the last point according to the statement signed by Trotzky and Lenine.

President Wilson has sent a consoling message to the Russian people extending the same sympathy America already tenders Belgium, Northern France, Roumania and Serbia, now under the heel of Germany. Some day, it is hoped, Russia will awaken from the horrible nightmare into which Russian dreamers and abetting German agents have plunged her.

Thus the real democracies of the world are obliged to pay the penalty of the Bolshevist *faux pas*. Americans are far more practical in the solution of peace and world democracy than the Russian experimentalists. We at least realize that social and economic evolution, much less peace, is not to be gained through revolution. Indeed, we desire peace and in this limited sense are pacifists, but unlike the "gentle mobs" of Russia, we and the Allies recognize that peace maneuvers are not spread in idealistic quotations over the pages of a "*Das Kapital.*"

The Irish Death-Rate in America

AUSTIN O'MALLEY, M.D.

THERE is a remarkable difference both in resistance to disease and alcoholism, and in the tendency to suicide and insanity among the people of the various nationalities in the United States, if we accept the statistics of New York City as a standard of comparison, and I can find no reason for not applying the statistics collected by Guilfoy and Kirby in New York to any populous region of the northern United States.

The population of the Borough of Manhattan in 1915 was 2,089,771. Of these people 938,991 were born in the United States; 282,681 were Russians, mostly Jews; 196,888, Italians; 193,452, Austro-Hungarians, largely Jews; 150,624, Irish; 117,601, Germans; and 36,540, English. There were more Irish born in the borough than Germans, but the Irish and Germans instead of being the most numerous among the nations represented, as they once were, are now in the fifth and sixth places.

In the aforesaid year there were 26,181 deaths. Of these 10,827 were among the native-born. The Irish came next in absolute numbers, 4,220 deaths, but they had the highest general death-rate per 1,000 inhabitants in both the male and female lists. The Irish rates per 1,000 were, male, 19.04, female, 14.22; American males, 17.40, females, 12.46; English, 14.32, 10.24; the general population, 14.17, 10.84; German, 12.31, 8.11; Austro-Hungarian, 10.74, 8.50; Italian, 10.24, 9.57; and Russian, 9.51, 7.93. There were nearly twice as many Russian as Irish inhabitants, but there were three times as many deaths absolutely among the Irish as among the Russians. The total death-rate for all males was 1,091, but this is exceeded by the Irish, 1,750, and the Ameri-

can, 1,510. The Russian males are down to 839. The rate among all females is 748, but this is exceeded by the Irish, 1,012, the Americans, 994, and the English, 850. The German females have the lowest rate, 450.

In the group of degenerative diseases, that is, cerebral apoplexy, organic heart diseases, chronic kidney diseases, and arteriosclerosis, the Irish death-rate again is higher than that of any other nationality. Irish, males, 5.03, females, 5.13; American, 4.81, 4.23; English, 4.43, 3.32; the general population, 3.97, 3.73; Austro-Hungarian, 3.40, 3.04; Russian, 3.01, 3.12; German, 2.79, 2.96; Italian, 2.74, 2.96.

In tuberculosis the Irish women have the highest death-rate and the Russians the lowest, but the Irish men are in the second place. The death-rates in tuberculosis for males are: American, 5.11; Irish, 4.94; the general population, 2.98; English, German, and Austro-Hungarian, 2.05; Italian, 1.66; Russian, 1.41. The rates for females are: Irish, 2.04; American, 1.69; the general population, 1.35; Italian, 1.15; English, 1.12; Austro-Hungarian, 0.96; German, 0.93; Russian, 0.55. The total death-rate for tuberculosis among Irish males is 620, or more than four times the rate among the Italians, almost four times that of the Russians, and three times that of the English and Germans. In Philadelphia at the Phipps Institute for Tuberculosis the Irish are at the top of the death-rate of white men, although the hospital is in the Jewish quarter of the city.

The death-rate per 1,000 for the acute respiratory diseases, like the pneumonias, are led again by the Irish. Males: Irish, 2.42; Americans, 2.04; English, 1.80; the general population, 1.65; Italians, 1.63; Germans, 1.20; Russians, 1.02; Austro-Hungarians, 0.99. Females: Irish, 1.93; Italians, 1.62; English, 1.54; Americans, 1.49; the general population, 1.28; Russians, 0.75; Austro-Hungarians and Germans, 0.72.

The death-rate from alcoholism begins with the Irish. Males: Irish, 2.90; the general population, 2.01; Americans, 0.29; Austro-Hungarians, 0.28; Germans, 0.27; Italians and Russians, 0.03. Females: the general population, 1.38; Irish, Germans, Americans, and Austro-Hungarians, 0.08; English, 0.07; Italians and Russians, 0. The Irish are almost as startlingly in the lead for suicide from alcohol as the Germans are for suicide from other causes. Cirrhosis of the liver is nearly always caused by alcoholism. The rates for males are: Irish, 0.21; English, Italians, the general population, Austro-Hungarians, 0.19; Germans and Americans, 0.18. Females: English, 0.15; all others, 0.13.

The statistics given so far are from a pamphlet by Dr. William H. Guilfoy of the New York City Department of Health, "The Influence of Nationality upon the Mortality of a Community." Kirby (*Journal of the American Medical Association*, July 1, 1911) reported a study of 1,762 cases of alcoholic insanity in the Manhattan State Hospital. The numbers of the cases of insanity in general among the nationalities considered, including men and women, were: Jews, 455; Irish, 336; Americans, 222; Germans, 193; Italians, 123; Negroes, 90. The percentages of alcoholic insanity among these cases were: Irish, 20; Germans, 9; Americans, 5; Italians, 5; Negroes, 4; Jews, 0.6. That is, the percentage of alcoholic insanity among the Irish was more than twice that of the Germans, four times that of the Americans and Italians, five times that of the Negroes, and over twenty times that of the Jews. The percentage of alcoholic insanity for the males was, of course, worse: Irish, 30; Germans, 12; for the Irish women, 15, or three above the German men; for the German women, 3. Curiously, the same ratios hold for a group of 2,127 insane patients whose parents were Irish, German, Italian, Jewish or Negro. The Germans were in the second place, and although there were since 1820 22.71 per cent more Germans than Irish immigrants in the United States the Irish men exceeded the German in alcoholic insanity two and a half times, and the Irish women exceeded the German women five times.

The death-rates from cancer were in the males: Austro-Hungarians, 1.09; English, 1.08; Americans, 1.04; Irish, 1.00; the general population, 0.97; Russians, 0.96; Germans, 0.83; Italians, 0.68. In the women: Americans, 1.35; Irish, 1.32; the general population, 1.15; Austro-Hungarians, 1.14; English, 1.12; Germans, 1.04; Russians, 1.00; Italians, 0.79. So far cancer is the only pathological condition in which the Irish have not the worst death-rate, but even here the Irish women are in the second place. In diabetes the Irish are well down on the list. Males: Irish and English, 0.17; all others, 0.18. Women: Americans, 0.26; all others, 0.25.

As to suicides, the Germans have an enormous rate in comparison with the other nationalities. German males, 3.70; the general population, Russians, and Irish, 0.37; Americans, English and Italians, 0.36. The German women, 1.10; the Italians, 0.05; all the others, 0.11. The Germans are ten times more likely to commit suicide than any race that comes here.

The Irish, then, in America have by long odds the poorest resistance to diseases of all the leading nationalities that come to this country; the Italians and Jews the best. This is another confirmation of the contention I have been making for twenty years that northern Europeans do not thrive in our climate, and the Irish least of all. In a study of fifty families of the best class of immigrants that came here from Ireland after the famine of 1847 I found a retrogression of more than 86 per cent as early as the second American generation. The natural law governing the migration of northern races suddenly to the south for 700 miles or more is that they disappear in from 60 to 200 years—the Celts in Greece, the Goths in Italy and Spain, the Vandals in Africa, and so on. A man coming from the north of Ireland to Philadelphia to live moves south 1,000 miles; a Norwegian going to Texas moves south over 2,000 miles.

The people that will survive here are the Italians and

other southern races. The northern nationalities must disappear as soon as the immigration ceases, as they have always disappeared under similar conditions. The reason for the decadence is chiefly the climate as I showed in the Dublin quarterly review *Studies* (December, 1916), and in my book, "The Cure of Alcoholism."

The strange fact that the Irish are over twice as prone to alcoholic insanity as any other nationality which comes here is not so readily explained. There are several reasons, but the chief seems to be that from about 1585 to 1651 Ireland was constantly harried by savage guerilla warfare, famine, and religious persecution. Then the period of the penal laws followed to crush further the spirit of the people. After nearly a century and a half of these evils, which were worse than the present treatment of the Armenians by the Turks because the Irish were more susceptible to suffering, the entire Irish nation was necessarily neurotic. Next Parliament permitted anyone in Ireland to make whisky in private stills, and the free use of alcoholic drink was prevalent for generations. As late as 1870 even in this country every social call in the homes of the Irish was an occasion for the making of punch. If a people rendered neurotic by perpetual war, famine, and religious persecution is actually encouraged to drink distilled alcohol without stint, and that for generations, it is evident the descendants of these people will be predisposed to the alcoholic psychoses. That seems to be the reason why of every hundred crazed Irishmen one-third have an alcoholic insanity. That is also the reason why Father Matthew was one of the most important Irishmen that ever lived. He was the real Liberator, but there is considerable liberating yet to be done.

A Four-Million-Dollar Campaign

J. C. WALSH

WHEN, several months ago, the necessity was seen for the expenditure of millions to follow Catholic soldiers and sailors to camp and field, those who were studying the subject discussed the possibility of raising some $7,000,000 in the whole country. On the basis of population this would have meant about $600,000 to be raised in the New York archdiocese. A distinguished vicar general, who had made the calculation, remarked: "It looks like a lot of money, and many will tell us we can't raise it, but we can." Since that time, collections actually made in other places have made the early calculations look very timid. When, therefore, the time came for New York to move, it was thought to be not overbold, and yet bold enough, too, to try for $2,500,000. When the results were posted on the last day of the active campaign over $4,000,000 had been paid or pledged. With what is still to come it is now morally certain that the New York archdiocese will have a sum seven times as large as that which the optimistic vicar general was ready to pledge only a few months ago.

What a few then foresaw everybody now sees is easy enough to account for. Only the thousandth man has the gift of imagination, but the other 999 can be influenced by what is before their eyes. The Knights of Columbus had to raise their first $1,000,000 on the strength of blue-print plans of buildings; before the New York collection the buildings were up in all the camps and the boys were writing home about them. One of the first pressing needs for money came when Mgr. Lavelle arranged to send seven volunteer chaplains to France to help out the solitary Catholic chaplain who was there with 20,000 Catholic soldiers. While the New York campaign was on, one of these priests, Father Boucher, was decorated for valor on the field and his picture was in all the papers.

All this helps to account for the splendid response that was made to Cardinal Farley's appeal. The people in the parishes were ready for it, and came forward in a way that must have given occasion for very great satisfaction on the part of the pastors. The parishes were asked to raise in a week sums equal, in many cases, to their total annual revenues, and they did it. There were mistakes made in levying the quotas, as was inevitable for lack of definite information about relative financial ability. The errors were adjusted in a simple but none the less noteworthy way. The parishes which were assessed too high nevertheless reached their assessments. The parishes which were assessed too low calmly proceeded to double, treble or quadruple the amount.

Such a proceeding is easy to state, but to produce it there must be powerful pressure from within. The pressure was there. Every church had its enlistment roll. Every parish was ready to follow its men with anxious solicitude for their welfare, with gratitude for their sacrifice, and with affectionate concern for their spiritual welfare. Of all this the outpouring of money was the sign and the measure. The parishes contributed more than the Cardinal asked of them, and the great sums raised by special committees in the financial district, while counted upon originally as a margin of safety, came finally to be registered as surplus.

It would be a mistake to assume, however, that spontaneous giving requires no direction. The organization effected in New York to bring into expression the feeling that was in all hearts was more extensive and more closely directed than any organization possible in a political campaign. The parishes were uniformly organized. So many families, so many teams of ten workers to make sure none would be missed; for each team a captain; for each set of parish captains a chairman; for

very so many parishes a district leader; for so many district leaders a zone director; and at the head of all his, planning, guiding, stimulating, and supporting, a entral organization. Into this army, for the numbers enaged did reach to army proportions, and the uniformity nd discipline exacted did approach army standards, lergy and laity took their places and held them. I suppose there are thirty of the younger clergy whose services would be snapped up at once if tomorrow they were ree to engage professionally in one or other of the great national enterprises whose success depends on organization.

The work revealed some curious emotional reactions. For example, what was everybody's business was, for once, everybody's business. The fact that a high mark had been set was taken as a sufficient reason why it must be overshot. The man who would give $100 when it seemed as though a few people would be required to furnish most of the quota, would raise it to $200 when he found everybody giving and that the quota would be doubled; the youth who offered $5.00 when the prosperous pew-holder gave $100, would pledge twenty when he saw wealth doing its share. The masses were gratified when they learned that some of the wealthy men had contributed in five figures; and in the end, when they saw the parishes doing so splendidly, those who could give great sums gave them. There seems to be magic about when everybody is doing the same thing at the same time.

This is not the place to specify the part borne by individual Catholics in a work in which all did well according to the measure of their ability. But a word of appreciation ought to be written in respect to two non-Catholics. Mr. Harvey J. Hill, who gave the organization its expert direction, did so in a spirit for which hundreds of the Catholic clergy and other hundreds of the laity will always hold him in affectionate regard. And Mr. William Fox, who organized the participation of the Jews, working voluntarily and unremittingly, labored so effectively that it would be indeed a pity if he were not always able to feel that he was right when he said, at the closing meeting of the Down-Town Committee, that he "had done a good work for his own people" in doing what he did for the Catholic War Fund.

Sinn Fein and France

JEAN MALYE

IN the first half of the nineteenth century the debris of time had covered many of the ancient landmarks of the Holy City, and verbal tradition had acquired the unreliability with which long ages often endow it. So after a short stay in Jerusalem it was possible for Chinese Gordon—he who later added imperishable glory to England as the hero of Khartoum—to propose with some semblance of reason a reversal of many of the current beliefs concerning the identity of various holy places. Yet the doubt about landmarks, and even the complete disappearance of important sites, did not detract from the essential sanctity of the Holy City: Jerusalem still remained the city beloved of God, the cradle of our creed, the stronghold of our Faith. In like manner, time had changed the outward aspect of France. The growth of materialism, which like a fungus spreads over our modern industrial civilization, had covered the essential Catholicism of France: and Latin and other cultures with which as a continental nation we come in contact, had formed a veneer over the Celticism that is the essential racial attribute of France. Excavators in Jerusalem uncovered the old-time landmarks and verified the accuracy of our Biblical statements. Similarly, the upheaval of war once more brought to light in France the spirit which made men proudly point to her as the *fille aînée et aimée de l'Eglise,* and revealed to a marveling world the courage, the chivalry, and the genius for self-sacrifice that is France, a chaplet of virtues distinctive of our Celtic origin.

This revelation of our Celtic nature did not astonish me. I have always believed that France is a Celtic nation. Before war broke out I had only one aim in life, the revival of the dormant Celtic national spirit of France. To fit myself for the achievement of this purpose it was necessary that I should study Celticism in a country which had not been contaminated by the alien cultures that had affected France. I therefore went to the land where Celticism has shown its greatest vitality, and where the Celtic genius reigns in its purest form. I went to Ireland and spent there a most happy and profitable year, studying the Gaelic language, learning Irish history, and gaining insight into the national traits of the Irish people.

I was delighted to find in Ireland many souvenirs of the close friendship which for centuries has linked the Irish and the French. As a Frenchman I had been taught gratefully to remember the debt that the arms of France owe to the valor of the Irish; the memory of Fontenoy and of the Irish Brigade is enshrined in the heart of every Frenchman. Similar memories are cherished today in Irish hearts. I chanced to spend a few weeks in an Irish-speaking district of Connemara. The peasantry there told me that I was the first Frenchman who had been in these parts since the days of the '98 Rebellion. Old white-haired peasants, who had heard of these days at their mothers' knee, streamed out to welcome me with a *cead mille failte,* and escorted me amidst a forest of waving hats to a spot where a fine, tall, young fellow stood, singing in Gaelic, "The French are Coming on the Sea" for the sake of the *Shan Van Vocht.*

These friendly relations between France and Ireland long antedate the Rebellion of 1798. It is from France that St. Patrick went to Ireland and it is from the land of the saints and the poets that St. Colum came to France. For centuries Irish missionaries, poets and teachers gave freely to France the benefits of their unrivaled culture, and traces of their famous schools still remain to remind France of these bygone days of Irish greatness.

In Ireland I soon became absorbed in the Irish national movement, especially in the unprecedented language and literary revival that was rapidly placing Ireland among the most notable of the cultured nations of the earth. I learned to know the Irish writers, poets and thinkers—men like Yeats, Douglas Hyde, A. E., Padraic Colum, P. H. Pearse, men of whom any nation would be justly proud. I worked with them, I played with them, I shared their hopes, and I felt their sorrows.

They welcomed me to the Sinn Fein movement because I was a Frenchman, and because to their clear vision I was a unit of a nation that held ideals of nationalism identical with their own. They were making a supreme and a successful effort to change by their mystic power the poor old jaded woman into the young and beautiful Kathleen ni Hoolihan. They fought against the emigration that was draining them of their life blood; against tuberculosis which was the consequence of their economic degradation; and against the drunkenness in which

the weak of heart sought to forget their state. They supported Irish industries; and they encouraged cooperation among the peasantry. In other words, they strove to make Ireland young, healthy, prosperous and free. Where is the true Frenchman who would not honor these patriots, who would not applaud such a national effort?

The Sinn Feiners were not pro-German, otherwise as a Frenchman I could not have found myself in harmony with them. On the contrary, as I have already mentioned, wherever I went in Ireland I found that my French nationality was a passport to their favor. And the Sinn Feiners were always eager to know France better and to be better known in France.

Returning to France I worked to make the Irish revival known in France; I founded a small newspaper devoted to the interests of Celticism; I established the Gaelic League of France; and I planned for young French students to go to Ireland; and for Irish Gaels to come to France.

Then war broke out; and from the first day of the mobilization I have had perforce no other interest than to aid in the defeat of Germany. I therefore lost touch with Ireland. But in the trenches I found the school of Celticism. There we daily learn that the racial attributes of the German are alien, and destructive, to the racial attributes of the Celt: and our gallant soldiers constantly reveal by their deeds that the Celticism of their ancestors is the fundamental force in their souls. They are indeed the inheritors of the chivalry of the knights of old, the knights of the Holy Grail, the knights of the Fiana of Erin. They fight not for themselves, not even for their own, but for France and for liberty, that plain peoples everywhere may live and be free.

This then is our compelling reason. I conceive it to be also the essential purpose of the Sinn Feiners whom I have been privileged to know. At the end of the war, should I survive, I feel that as a Frenchman I can then best serve my country by returning to Ireland and by laboring there to strengthen the friendship that does exist, that has always existed, and that, happily, ever shall exist between the Irish and the French. That friendship contains much that is of good augury for the future of Ireland, and for the future of France. The nationalism which the Sinn Feiners were preaching in Ireland when I was among them is the nationalism that France is now fighting to defend. I therefore consider that every true Celt is an enemy of Germany; and hence that every Sinn Feiner who is true to his essential principles is necessarily a friend of France in her present struggle.

COMMUNICATIONS

Letters as a rule should be limited to six-hundred words.

Mother Seton's Baptism

To the Editor of AMERICA:

With the title "Incidents and Anniversaries," the Rev. T. J. Brennan, S. T. L., is contributing to your contemporary, the *Ave Maria,* a very interesting and valuable "Dictionary of Dates" for Catholics. In the issue for March 9, and under the date March 14, Father Brennan notes: "This date recalls the conversion of Mrs. Eliza Ann Seton. Her Baptism took place in St. Peter's Church, New York City, the Rev. Matthew O'Brien performing the ceremony."

Mother Seton's spiritual daughters have just completed a century of their work for education and the Faith in New York, and I am aiding them in compiling the record they have made during that period, which, it is hoped, we will have ready for publication before the summer comes. Father Brennan's paragraph touches on two obscure points which happily he may be able to clear up.

The standard life of Mother Seton is that by the Rev. Dr. Charles I. White, and I am quoting from the third edition (1879) in which the Emmitsburg authorities add an appendix to the original volume (1853), bringing the contents and history of the Sisters of Charity down to date. On page 152 of this history we read:

> Under these conditions, Mrs. Seton applied without delay to be admitted into the "one Fold under one Shepherd." For this purpose, on March 14, Ash-Wednesday, she went to St. Peter's Church in a spirit of entire consecration of herself to God.

Then, quoting Mother Seton, herself, Dr. White says:

> If I could have thought of anything but God there was enough, I suppose, to have astonished a stranger by the hurrying over of the congregation; but as I came only to visit His Majesty, I knew not what it meant till afterward—that it was a day they received ashes, the beginning of Lent.

Continuing his history Dr. White records:

> After the service Mrs. Seton made a formal abjuration of Protestantism and profession of the Catholic faith at the hands of Rev. Matthew O'Brien, and in presence of Mr. Anthony Filicchi, her devoted friend.

To this is appended the following footnote (p. 153):

> In memory of this joyful occasion Mrs. Seton gave to Mr. Filicchi, who had been so instrumental in her conversion, a copy of the "Following of Christ," with this inscription: "Antonio Filicchi, from his dear sister and friend Eliza A. Seton, to commemorate the happy day he presented her to the Church of God, the 14th March, 1805."

It will be observed that this says Mrs. Seton, "made a formal abjuration of Protestantism and profession of the Catholic faith," but nothing about Baptism. With the present rector of St. Peter's, the Rt. Rev. Mgr. McGean, I have gone over the carefully preserved register of New York's first church, and we have been unable to find any record of Mrs. Seton's Baptism, conditional or otherwise, on March 14, or on any other date. Of course it is not to be thought for a moment that Father O'Brien did not comply with all the regulations required by the Church in this instance, but such is the record. Neither has Mgr. McGean been able so far to find a baptismal entry in the Trinity church (Episcopalian) register.

Another curious incident: Dr. White quotes Mrs. Seton twice in recording this event as happening on *Ash Wednesday,* March 14, 1805. A reference to the calendar will show that Ash Wednesday, 1805, fell on March 13! Whether Mrs. Seton made this slip in dates herself, or whether it was made in Dr. White's manuscript and was not caught before his book was printed in 1853, there is no way of finding out now. But there it is, and everybody who has written about Mrs. Seton's conversion since has been repeating the error. If Father Brennan can now solve these difficulties he will be doing a special service for our local history, and incidentally a not unimportant bit of work for those engaged in promoting the process for Mother Seton's beatification.

Brooklyn. THOMAS F. MEEHAN.

Human Respect

To the Editor of AMERICA:

I am a Catholic priest. On my way to the post office in my home town on Sunday last I met three gentlemen walking towards me on the opposite side of the street. There were two non-Catholics and one Catholic. I determined to use the occasion to make an observation on human nature and to test the power of human respect in the shaping of a man's conduct. The result was more than a surprise; it was a thorough shock to me. The two Protestant gentlemen very politely saluted me by raising their hats, while the Catholic did not even turn his eyes nor give any sign of recognition, though he could not but have been aware of the approach of his priest. And this man is also a Knight of Columbus.

Chicago. T. M. M.

Beating the Air?

To the Editor of AMERICA:

In AMERICA for March 9, C. P. gives another exhibition of shadow-boxing in dealing with the young men's problem. He chides the cure-the-root-of-the-evil Catholics and suspects that such fossils must dwell in a desert. The writer is a cure-the-root-of-the-evil Catholic and hopes to remain one. He can even recommend the desert as a resort for any person who wishes to obtain a wide and clear view. History tells us of some famous persons who were fond of retiring into the desert. C. P. then enumerates the evils of two continents and declares that "the man is yet to be born who is to point out the cause of all this evil." The little catechism points out the cause of all evil. Here we are discussing but a single phase of the social evil.

Our question still reads: Is the Catholic Y. M. C. A. a cure for the young men's problem? C. P. answers that half a loaf is better than no bread. We admit that an end even partly attained is better than the end never attempted. But here there is no question of the end. We all want to attain the end either in whole or in part. Our question concerns the means to the end, the means C. P. proposes, a Catholic Y. M. C. A.

It has become quite the fashion to catch at a name, some beautifully sounding thing, without stopping to examine how empty the thing is. Now such the writer suspects is our Catholic Y. M. C. A. A house built upon the sands, grand to look upon, apparently safe under some favorable conditions; but when the rain falls, and the floods come, and the winds blow, and beat upon that house, it falls and becomes a death-trap. In principle, like the elective system in education, it is another form of the fad of following the lines of least resistance. We would coax the boy away from sin and its occasions with the bait of wholesome amusement. But the moment we step off the rock of duty, discipline, and authority and suggest the motive of pleasure and amusement we are building on the quick-sands of certain failure. The spirit of God cannot compete with the spirit of the world in the amusement business. You might erect a magnificent building, equip it with the finest apparatus, put it under able supervision, and fill it for a while with young men. But when the novelty wears off, the apparatus is destroyed, the building defaced, you will look for your young men and you will find them in the public theaters, dance-halls, skating-rinks, pool-rooms, and saloons, where they can give unlicensed rein to their undisciplined appetite for pleasure.

C. P. would "weed out the undesirables" from his model Catholic Y. M. C. A. These are the very ones that should not be weeded out. The good boy does not need the Catholic club. His Catholic home is his Catholic club. But here lies the thorn. The "undesirables" are not wanted or will not come. The "desirables" under pretext of the Catholic club are led away from the home, taught the club-habit, and in the end are lost to both the Catholic club and the Catholic home. If half of this be true our grand Catholic Y. M. C. A. sizes up as a gigantic failure.

Sutersville, Pa. J. L.

Prohibition and the Mass

To the Editor of AMERICA:

If we must have prohibition, let us have the right brand thereof, the "bone-dry" kind. A so-called prohibition which allows the manufacture, sale and importation of alcoholic liquors for sacramental purposes, and for other purposes, is not prohibition but regulation. The prohibition law of West Virginia allows the importation of "a quart a month." The legislators who enacted this law, did not want to be "bone-dry." They reserved to themselves and the people of our State the right to get beastly drunk at least twice every month. A quart of the "demon rum" is supposed to bring about this "glorious" effect. Yet West Virginia is generally counted as one of the "bone-dry States!

If prohibition is right in principle, prohibition laws should contain no exceptions. If wine is the root of all evils, "a concoction of the devil," "liquid damnation" and "hell in solution," it ought to be banished from the church first. Some say that the wine, employed in the celebration of the Mass, is not used as a "beverage" and that, therefore, the ratification of national prohibition will not interfere with the celebration of the Mass. They launched this assertion for the manifest purpose of catching fools among the Catholics. They will be the first ones to expose the sophistry and falsehood of their assertion. Christ, giving His disciples the Chalice, said: "*Drink* ye all of this." Altar wine is not used for anointing, nor for any other external application.

The resolution for national prohibition contains no exception in favor of the manufacture, sale and importation of wine "for sacramental purposes." If this resolution is ratified by thirty-six States within seven years, it becomes the common law of the country. No State legislature will have the right to enact prohibition laws allowing the manufacture, sale and importation of altar wine. For such laws would be in conflict with the common law of the country. A number of Catholics have openly advocated, and are still advocating, absolute prohibition. Let them stand for the consequences! It is stupid to blame the Catholics of Oklahoma for their difficult condition in regard to procuring altar wine. If they voted for prohibition, they simply followed the advice of many priests and of some Bishops.

Why does not Rome come out and tell us plainly what stand we must take concerning prohibition? Evidently because Rome supposes that we know what that stand is. The Encratites, the Aquarii, and other Manichaean sects, taught the identical prohibition which our "dry" spouters are teaching now. The Catholic Church condemned their doctrine as a *heresy*. But what do our "dry" agitators care for the decisions and laws of the Catholic Church? Not a straw.

The *American Issue*, the principal organ of the Anti-Saloon League, for March 2, contains a vicious attack on our beloved and generally venerated Cardinal Gibbons. The attack is written by John F. Cunneen, of Chicago. Mr. Cunneen stigmatizes Cardinal Gibbons as a man "too old to talk with authority on the question of prohibition," and as a prelate "with a woful minority among the clergy of the Catholic Church." He thus winds up: "The people [the prohibitionists are, of course, *the* people] will not stand with his Eminence when it means standing with the liquor traffic." "The people" must stand with Mr. Cunneen, not with Cardinal Gibbons, if they want to be saved! Church history and the teachings of the Catholic Church concerning alcoholic liquors are unknown quantities to Mr. Cunneen and to most of the "dry" agitators. These fanatics strive to substitute the policeman's club for the Cross. They want to place on our shoulders the Turkish yoke of prohibition, instead of the sweet yoke of Christ who made wine for others to drink.

Mannington, W. Va. C. J. KLUSER.

To the Editor of AMERICA:

I have Methodist relatives whose religion is made up of prohibition, anti-cards and anti-tobacco tenets, and who refuse to allow a Greek to sell ice-cream on Sunday. I am just as earnest a friend of temperance as any of that brazen, vociferous crowd, and I tell them so. One of them asked me why the Church could not use grape-juice in the celebration of the Holy Sacrifice of the Mass. I answered: "(1) Because the Catholic Church does not wish to do so, and this reason is quite sufficient, if my rights are as sacred as yours. I do not dictate what you shall or shall not do in your religious services. (2) Because Our Blessed Lord did not use grape-juice. He used wine, wine that would intoxicate if used to excess. The word used in the Greek original is *oinos*, and designates the substance which

Christ changed into His Precious Blood. Now *oinos* means wine, not grape-juice. If you wish to use buttermilk and five-o'clock-tea crackers and call your service the Lord's Supper, I shall only smile, sadly and quietly, but nothing more. I will not agitate for an amendment to the Constitution, prohibiting crackers and buttermilk.

I should like to have you announce that my answer was substantially correct. If your learned contributors would tell us why the Church insists on wine, the exposition of the Church's doctrine would be very timely.

Altoona, Pa. J. P. FERRY.

The Chapel at Annapolis

To the Editor of AMERICA:

At Annapolis, Md., a beautiful, costly chapel graces the Naval Academy grounds. The services held in it are those observed by the ritualistic branch of the Protestant Episcopal Church. Midshipmen are not obliged to attend, if they prefer to go to a church of their own denomination, out in town. But why should Catholics, Presbyterians, Methodists, etc., have to suffer this inconvenience, or else attend a service unfamiliar, and often, as I have been informed, repugnant to them?

The reply will probably be made that the present prevailing service is a compromise. In an institution where there are as many creeds as shades of color, a church cannot be erected for each denomination. And so a mean is reached in the Protestant Episcopal service. But in religion there can be no compromise. Any attempt therefore to foist another religion upon any individual is unjust. We have in the case a national institution presumably non-sectarian, not favorable to one belief to the disadvantage of another. Is it fair, then, that a magnificent chapel with all its conveniences, should be consecrated to Episcopal service, while Catholics and Protestants of other sects, must either join in the Episcopal service or seek elsewhere for the comforts of the religion they deem to be the true one?

Just where the blame lies is hard to say. What is to be done for the many other sects of Protestants, I leave to be solved by others. My point is this. West Point has a Catholic chapel, built if I'm not mistaken, not by the Government, but by Catholics. Why cannot our Catholic "middies" have the same? At present, in the Naval Academy, where, it may be safely asserted, at least one-sixth of the student-body is Catholic, the men go out in town to Mass. I have it on good authority that our Catholic boys at Annapolis are such that the Church may well be proud of them. Among them are many frequent communicants. To go to Holy Communion, under present conditions, means a considerable sacrifice which is unstintedly made. But owing to regulations, these communicants are at best weekly. Most of the present prevailing impediments would be removed by the erection of a Catholic chapel on the grounds. If this were done many could and would receive Our Lord daily. What a help to the faith of them all would even the presence of such a chapel be! Many would make the visits they now cannot make. Who knows what conversions would be wrought? And would not the few whose faith wavers or in any way needs strengthening, find here the prop they need? Moreover, the advice and presence of a Catholic chaplain would be a very salutary thing.

The priests in town are doing noble work, but for many reasons they cannot accomplish the same results as they could were they resident at the Academy or could they come to say daily Mass, and hear Confessions. Finally such influence, made possible by a chapel, would be wide-spread. We know a large percentage of our sailors are Catholics. They certainly are helped in untold ways by officers imbued with a lively Catholic spirit. Now this spirit could undoubtedly be more readily inculcated and extended under the conditions I have described. Is not the matter worth agitating?

Woodstock, Md. R. J. MCWILLIAMS.

A Masonic Attack

To the Editor of AMERICA:

The *New Age*, the official organ of the Supreme Council of Scottish Rite Freemasonry in the United States, continues to show itself hostile to Catholics. In its February number it reprints an editorial from the *Masonic Chronicler*, of Chicago, of January 5. This editorial states that Cardinal Gibbons, when he was asked what he thought was the most essential thing to be done to win the war, evaded the question, and replied that the best way to end the war would be for the Central Powers to make a definite proposition "embracing all their aims and demands," and for the officials of the American Government "to put themselves in a receptive mood for the generous consideration of any peace offer" from the Germans.

Of course the Cardinal never made any such statement. But the *Masonic Chronicler* goes on to say:

> Reduced to plain English, it means that the Kaiser should formulate his demands and the United States should accept them. . . . If it is the avowed purpose of the Roman Catholic Church to instil in the minds of the American people that the war should end regardless of the terms, its purpose will fail. . . . Cardinal Gibbons may recommend surrender to the Kaiser, but there will be no surrender. It might be well to suggest that the Pope keep his hands off.

These are a few sentences from the *Masonic Chronicler's* article. The *New Age* quotes the entire editorial and asks:

> And now, brethren, what do you think of all this? Did the Cardinal really say these things? If so, why should he be so anxious to save the German autocracy from the ruin that the rest of the world has prepared for it? Does it occur to him that if the German autocracy goes down, a certain other would-be *spiritual and ecclesiastical* autocracy is going down with it? Does he wish to secure another chance to prepare for the "next war" that the Germans seem to desire so much?

And so on and so on, for about as much more.

Do decent Freemasons want to be represented by such an organ? Do they believe in spreading falsehoods about Cardinal Gibbons? Do they think this time of national crisis opportune for the supreme leaders of Masonry to foment enmity and dissension among American citizens? If sincere members of the Masonic society do not approve of the anti-Catholic policy of the *New Age*, ought they not to let its editorial committee know of their objection thereto?

New York. L. W. R.

Some Irish Old and New

To the Editor of AMERICA:

Does Mr. James McDermott wish to be understood seriously? The history he quotes in his contradiction to my statement of February 9, is not a history but a series of lectures on Ireland "interspersed with Irish melodies set to instrumental music." Most of the heroes mentioned would have been the last men in the world to assert that they were Irish. Sir Hans Sloane was the son of a Scotch planter in Ulster. Scotch plunderers were not Irish. Andrew Jackson was the son of Ulster Scotch, who at the date of their emigration were not yet assimilated to the Irish. The painting which made James Barry famous was the landing of St. Patrick. The "Encyclopedia Britannica" claims that he was an English painter. Sir Charles Barry, the architect of the Parliament buildings was born in London. The paintings of McClise the son of another Scotchman "were marred by harsh and dull coloring, and frequent touches of the theatrical in the actions and attitude of the speakers." McMahon was Irish only on his father's side, the ancestor coming from Ireland during the reign of Louis XIV. What is Mr. McDermott's notion of an Irishman?

The very necessity of appealing to such isolated and dubious facts shows that Mr. McDermott is desperate for proof. From the general consent of mankind we know that the Irish are

espected the world over for their propagation of the Catholic eligion, and their cooperation as a race in that apostolate. It as of the Irish as a race that I wrote. Of individual Irishmen's urely material achievements I could make a more plausible brief an my critic. But my point was, as could have been gathered om an unpredjudiced view of the contents of my letter, that the ish, as united Irish, have never accomplished anything worthy the world's admiration which was not motived by some end the Catholic Church considered as a custodian of souls. I eant by "world's admiration" the admiration which all men ve to any work of extraordinary import. The world is too rge to be enamored of Irish conceits and trifles. The Ameri- n people are fair enough judges. How much attention is paid them to Irish non-apostolic claims? Apostolic work is any ork directed by the workers to the salvation or sanctification souls. This is my meaning.

The Irish who served for France in the American Revolution ere mercenaries. The world never has and never will admire e Irish avocation of fighting other nations' battles. Let me add at the conclusion that the Irish should imitate the English was ot contained in the premises of my February 9 letter. No facts ave been forthcoming to disprove my universal statement.

Baltimore. GORDON O'NEILL.

[This controversy is now closed.—ED. AMERICA.]

The Stage and Catholicism

o the Editor of AMERICA:

The stage and moving-picture drive on Catholicism continues gain in energy because of the weakness of Catholics. At the oment it seems centered on the Blessed Virgin. In cities here Catholics are strong numerically there are exhibited oductions with such titles as "A Painted Madonna," "The adonna of the Future," etc. If Catholics have any spirit of yalty to their Faith, let them effect a "big drive" against ese productions.

Jersey City. A. J. CARROLL.

Mr. Goldstein's Street-Preaching.

o the Editor of AMERICA:

The success of Mr. David Goldstein's street-preaching in alifornia has prompted me to write to AMERICA to tell those its readers who may be interested something of the recep- on that was accorded this novel venture in the city of Oakland. Mr. Goldstein gave his first open-air talk in California on a unday afternoon in the civic center of San Francisco. Wel- med by the Most Reverend Archbishop Hanna, who delegated e of the principal pastors of the city to introduce the noted nvert, it was only to be expected that in a city so strongly atholic, as is the city of St. Francis, Mr. Goldstein's audience ould be large and appreciative, but in Oakland, and in some the surrounding cities and towns, where the percentage of atholics is comparatively small, and where the spirit of anti- atholicism is aggressive and powerful the prospects for Cath- ic street-preaching were, to say the least, distinctly discourag- g, if not forbidding. Hence when it was suggested at a meet- g of the Oakland branch of the Federation of Catholic Socie- s to invite Mr. Goldstein to speak in the streets of Oakland e proposal was vehemently opposed. It was objected that ch preaching degraded the sacred doctrines of the Church to e level of soap-box Socialism and similar "isms" of the rb-stone. But the chief objection which was in everybody's ind was that such public defense or propagation of Catholic aching would drive the alert and powerful bigotry of the y to acts of greater aggressiveness and repression. The sest thing, in the judgment of many, was to leave bad enough one, and not make it a great deal worse.

Fortunately, however, better counsels prevailed, and Mr. Gold- ein came to Oakland. He drew up his auto-van on one of the principal street-corners of the city, and from its platform under the street lights he addressed a crowd of 2,000 people for almost two hours. During the entire time he was listened to with most respectful attention, and at the close, after answering some objections he disposed of a large number of copies of Father Martin's "Catholic Religion." So unexpected and so gratifying was the success of this experiment that at the next meeting of the local branch of the Federation of Catholic Societies it was unanimously voted to request Mr. Goldstein to give another lecture in Oakland on a Sunday afternoon, when it would be most convenient for the people to attend, and it was also decided to rent the municipal auditorium, and by handbills and otherwise to give the affair all the publicity possible. The members of the Federation who were most enthusiastic for Mr. Goldstein's return, and who wanted to make the best possible preparations for it regardless of expense, were the very people who in the beginning so strenuously opposed him for fear of the consequences of his visit. The incident shows that the remedy for bigotry is not silence and inaction but truth, truth properly presented.

Mr. Goldstein very kindly returned to Oakland, and on the Sunday afternoon of his lecture fearlessly drove his Ford auto-van upon the stage of the Auditorium. He was greeted by a vast concourse of all denominations who packed the spacious hall to its capacity, and who from all appearances were representative of the best elements of the city. For an hour and three-quarters he held the interest of that motley gathering, and when he finished he was plied with objections, the character of which showed how seriously and how thoroughly many of his audience had been examining the claims of the Church. A great deal of Catholic literature was disposed of, and when all was over the crowd departed, evidently well satisfied that they had spent a pleasant and a profitable afternoon.

Plainly, of course, the chief factors of Mr. Goldstein's success were his message, and his manner of delivering it. While Oakland was conspicuous for its bigotry and intolerance it nevertheless contained a large and silent number of non-Catholics who were dissatisfied with the uncertainty and confusion of error, and who were honestly but timidly seeking the truth. Many of these were anxious to hear what a famous convert from Socialism and Judaism had to say for himself. And when they heard the eternal truths of salvation, especially the great fundamental doctrine of church authority, explained and proved in language so simple, so clear, and so convincing that a child could understand them, when their inquiries were sympathetically considered and answered, and when throughout their feelings were honestly and scrupulously respected they were most favorably and deeply impressed. They were convinced of the earnest sincerity of Mr. Goldstein, and they felt from start to finish that his only motive was not to argue or to condemn, but to enlighten and to guide. Indeed I myself, and others too, as we sat listening to him, could not help imagining what might be the magnitude of blessed results if instead of one we had one hundred Catholic truth auto-vans manned by laymen as able and as zealous in the cause of the Saviour as Mr. Goldstein.

Since Mr. Goldstein's lectures in Oakland he has spoken in the streets of a great many cities and towns in California, and he has been uniformly successful everywhere. On his own initiative and that of another famous convert, Mrs. Martha Moore Avery, he has now demonstrated the practicability and value of this form of missionary effort, and as he has already been invited and welcomed by no less than eighteen or twenty Archbishops and Bishops from California to Massachusetts, his numerous street-lectures on his way back to Boston are certain to be productive of enormous good. "Is no one found to return and give glory to God but this stranger?"

Oakland, Cal. WM. A. LYNCH.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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No God for the Child

OUT in Michigan, an aggregation of individuals with an avowed fondness for the "social uplift," are plotting against the peace, dignity, and continuance in good order, of the Peninsular State. Their efforts will probably fail, yet their schemes should awaken at least a passing show of interest among American Catholics. The association in question was founded to give the good people of Michigan a ready and easy means of promoting the welfare of the State, by securing desirable constitutional amendments. It proposes to promote this welfare, first of all, by taking God out of the heart of the child, as far as an education purely secular can attain this desirable end. How a Godless generation will benefit the State of Michigan is a question to which the association has given no answer.

The plotters repeat some ancient and long-discredited stratagems. In this there is no danger. Catholics, in some respects, are sluggish folk, yet once bitten, they are twice shy. But some of the devious devices employed by the Michigan association foreshadow a dangerous campaign against the welfare of both Church and State. For the plotters are determined that no longer shall American children be allowed to reverence and worship Jesus Christ in any school. All, without exception, Jew and Gentile, agnostic and atheist, are to be herded in State schools, that is to say, in schools from which Jesus Christ would be summarily expelled, did He enter to teach the saving doctrines, given Him from on high by His Eternal Father. To keep God out of every department of education the Michigan plotters are circulating a petition for an amendment to the Constitution, which will make attendance at the State schools obligatory upon all children between the ages of five and sixteen.

It is not urged in support of this petition, that all wisdom begins and ends in the public schools, or even that, supported as they are by public funds, the State schools have scored an unqualified success in the difficult art of teaching. Nor are the parochial schools indicted on the ground that they impart a training of so inferior a kind that they must be suppressed in justice to the young. Nor, apparently, has attention been directed to the trifling circumstance that the parochial schools, besides giving all that is given by the public schools, and more, represent an annual saving of several millions of dollars to the opulent citizens of Michigan. In fact, the case of the Catholic schools is not discussed at all. To the gentry urging the proposed constitutional amendment, the case is closed. The parochial schools are founded on the principle that Jesus Christ, and not a secularized State, must take the first place in the heart of the child. "What further need have we of testimony? You yourselves have heard the blasphemy."

The Michigan attack may be clumsy, or again, it may hope to carry all before it by its very boldness. Hitherto it has never been held good public policy in this country so to strengthen the State as to destroy what few rights modern social and religious conditions have left within the parental domain. No one denies that the State has not only the right, but the duty, to care for the education of the child when the natural guardians are unwilling or unable to fulfil this function; but the law which makes the child merely the ward of a secular State is conceived in a spirit of insolence and gross tyranny. It is a return to that paganism, set forth so eloquently by certain German philosophers of the eighteenth and nineteenth centuries, which would tear down God, to set in His place a bureaucratic State, supreme in every sphere of human activity.

Only time can make manifest whether the plan of taxing the parochial school out of existence, a proposal which finds favor in the East, or the bold Michigan scheme to bring up all children, as wards of the supreme State, in the mephitic atmosphere of godless schools, will put God out of the heart of the next generation more quickly and more completely. Meanwhile, even in these days of stress, Catholics will do well to keep a watchful eye on all legislation affecting education. The atheism which would ruin the faith of the children whose fathers died for France, is active in our country. The plotters are not enrolled in their country's service; therefore are they free to extend their nefarious designs against Christ and His Mystical Body, the Church. It would be fatal to suppose that they will spare the little ones left at home, when American soldiers lay down their lives on foreign fields, that liberty, even liberty of conscience, may be made a reality among the nations of the earth.

Catholics and Social Reconstruction

IN his notable pastoral letter on social action the Cardinal Archbishop of Westminster calls attention to the magnificent opportunities open to Catholics at the present moment. He speaks of a transformation that is certain to come, "a new order of things, new social conditions, new relations between the different sections into which society is divided." In this tremendous change,

ich will not be confined to England, the Church is re perfectly qualified than any other institution or fac- to play a leading part.

He clearly points out, as has already been maintained the pages of AMERICA, that many of the utterances of dern "unrest" are merely an exaggerated and con- ed expression of Catholic principles. Ours is not the icy of despair, based upon the overthrow and de- uction of the existing relations of society, advocated Socialism. We have on the contrary a doctrine of so- reconstruction to which the world will gladly listen. e public attitude towards us, as the great Cardinal tes, is fast ceasing to be one of indifference. Men interested in our doctrines and practices. With them feel keenly "the inequalities and injustices which too en affect their lives." A bond, stronger than links of n, is thus established between us and the people. Our ial traditions, together with the teachings of the Holy , enable us to bring out of the existing confusion and eatening chaos a new Christian order of social stability liberty, the goal which all right-minded men are seek- in our day.

The Catholic Church, as Cardinal Bourne splendidly s, is not afraid of enthusiasm. She can satisfy the st ardent advocates of social justice with more coher- and satisfying ideals than they could ever invent:

> if they take their stand upon the dignity of man, whether or poor, we can show them how every human being, created God and redeemed by Christ, has a much greater dignity than had dreamt of. If they claim for every human being a t to share in the fruits of the earth, a right to live a life thy of man, we endorse that claim with Divine sanctions. If protest against industrial insecurity and the concentration capital in a few hands, we point out how they are suffering n the blow aimed at the Catholic Church in the sixteenth ury. If they have had a hard fight to establish the right of ciation in trade unions, it was because the Catholic voice was nced in the land. If their instinct for self-realization has stirred, it is but the awakening of an instinct developed ng the people in Catholic days before our universities and ndary schools were diverted from their original purpose.

Thus will their aspirations be rightly directed by us, ve ourselves have fully mastered the social traditions teachings of our Church and are able calmly to view existing conditions and tendencies.

The Flower and Fruit of Knighthood

SOCIETY directly descended from the Pharisees published some months ago a series of stories at- king the moral character of our soldiers in France. Iso- d instances of disorder were represented as character- , and certain forms of amusement which ordinary consider legitimate means of recreation, were cited as icating "a grave deterioration of moral fiber." Easily uted by the testimony of unimpeachable witnesses, se lurid tales have long since lost, except perhaps, ong the Pharisaic following, even the small credence en them on their first appearance. From the very out- of the war, military officers, and chaplains alike, found in the general good-behavior of our troops a source of gratitude and hope. Two letters recently received from American soldiers witness, when taken in conjunction with thousands of similar missives, that the uniform and the new manner of life, have strengthened, rather than weakened, the ties which bind our young men to home and to religion.

The first of these letters reached its destination only a few hours before a communication from the War Department, announcing the death of the writer in France, changed a household's rejoicing into sorrow. Writing to "Dear Brother Bill," the young soldier poured out his heart, the heart of a boy who loved the things that were good and pure, his parents, his brothers and sisters, his sweetheart, and all the old associations that clustered about his home. Every American will understand how much pathos and real love lies under the slang phrases in which he speaks of his betrothed, "Say, how's my girl? Isn't she *some* girl?" and throb in sympathy with the tenderness of the boy's love for his mother. "Be good to Mom, Bill," he writes. "I know you will. You've always been good to her. She always gave up everything for us, so be good to her, Bill, and I'll be home soon, and we'll all have fine times together."

Equally appealing, and of a finer temper, is a letter received from a young Sergeant, who had been sent to a training camp far from home:

> Last Sunday I was able to go to Confession, hear Mass and receive Holy Communion. The facilities for the religious care of the boys are not many, but we try to make use of what we have. This war will bring back many a young fellow who has unfortunately strayed from the right track. It is indeed a beautiful sight to see so many hundreds of our young Catholics going to the altar to partake of the Body and Blood of Jesus Christ. It is a sermon in itself, and it attests the faith of the men, a faith as strong, I truly believe, as virile, as sincere, as that of the early Christians themselves. . . . My health keeps good, thank God, and I long for the day when the word will come to move "over there." If you can, I wish you would drop in home, and give my tender love to Aunt Kate and Uncle Ben.
>
> Remember me at the altar, Father, that I may do my duty, without blemish, to my God and to my country.

"Be good to Mom." "Remember me at the altar, that I may do my duty, without blemish, to my God and to my country." Is knighthood yet in flower? More than in flower. These simple letters show the fine fruitage of Christian knighthood in the hearts of our young soldiers.

Philosophy or Domestic Science?

THAT the shortest way to any man's heart lies through his stomach, may be a thesis too cynical to be true. Nevertheless, as the serious historian of social institutions has long suspected, many a promising matrimonial venture has come to grief in the kitchen. Bad cooking undoubtedly fosters indigestion; indigestion leads to a craving for alcoholic stimulants, and one need not be a prohibitionist to admit that the use of alcoholic stimulants often leads to jail. From the jail to poverty and

the divorce court is frequently a short and easy step. But perhaps the whole blame should not be sought in the kitchen; there are other rocks upon which the craft borne lightly by soft breezes across the matrimonial sea may split. Disorder in the kitchen is usually accompanied by disorder in the other departments of the domestic establishment. Soon the home is not the oasis towards which the father of the family gladly turns his thoughts in the heat of the day, and his tired feet at the set of sun. To invoke a variety of similes, it is anything but a haven and a refuge, a cool hand laid on a fevered brow, an altar dedicated to peace and concord. The ruffled temper of the unskilled housewife, aware of, yet unwilling to admit, her failure, prompts words that cannot truthfully be likened to oil poured out upon troubled waters. Father presently seeks surcease at a neighboring corner, where there is always a quiet game for congenial souls, and a soothing bottle to top off the end of a perfect night. The occasion of all this inversion of the proper order is a foolish girl, once too proud to learn cooking, sewing and sweeping, and now utterly unable to make what should be "home," a fit place for a domestic society.

An experienced Chicago social worker reports that "much marital discord may be traced to marital incompatibility," and the cause of this incompatibility is "the school which lays much stress upon academic subjects, and very little or none at all, upon the education of girls in the household arts. Experience proves to us beyond all doubt the absolute need of training in the household arts in our schools." What are our parochial schools and our academies offering in domestic science courses? Through their general courses they are preparing a splendid race of women, well instructed in religion and in secular learning, but there is reason to believe that not all have grasped the importance of imparting to our Catholic girls an equally sound and practical training in the household arts. This failure is sometimes due to lack of financial resources; in other cases, however, there is an unfortunate disposition, arising from a complete misapprehension of the factors in the case, to regard domestic science as a mere time-wasting fad. Yet even the elementary school must help to "fit the child" for life, and, unfortunately, "home-making" is a subject not taught in many modern families. To give in the schools a necessary training unobtainable elsewhere, is surely not to exploit a fad or to waste time.

Let us teach little Cissy to read, write and cipher, and if at all possible send her to college. There is no intrinsic reason why even a doctor of philosophy should not be an excellent cook, a woman well-skilled at the needle, and a successful strategist against all manner of domestic inconvenience and unsightliness. But if a choice must be made, a thorough training in the difficult art and science of managing a household is far preferable to a degree based upon proficiency in the humanities and philosophy. B. A.'s butter no parsnips, but a home-maker is beyond all price.

The "Farmerette"

WE have with us the suffragette and the "conductorette." To these has now been added the "farmerette." May her tribe increase! The occupation is not new to her. When Adam was placed in the paradise of pleasure, "to dress it and to keep it," Eve was given him as "a help like unto himself." Her first experience in gardening must then have begun. When later, in their outcast state, "Adam delved and Eve span," as the old couplet veraciously assures us, Eve doubtless often forsook her task to help her stronger mate in conquering the stubborn soil, that now bore thorns and thistles.

By the side of man, woman has always taken her place in the field and on the farm. Ruth following after the reapers, and gleaning the stray ears of grain, has been immortalized in Holy Writ and in the poet's song. Not in competition with men has woman pursued this occupation, but usually as a member of the household, varying her tasks in the home with her healthy outdoor labors.

In European countries almost the entire responsibility of tilling the fields and harvesting the fruits was in many places cast upon woman by the dread necessity of war. We behold her drawing the plough itself in her patriotic duty of supporting the nation, while the men are engaged at their iron task in fields ploughed with far other furrows, whose crops are bayonets and whose dews are blood. The very horses have been drafted from the rich, productive acres, to toil and struggle in the service of another reaper whose awful swathes are cut with the sweeping fire of machine guns. On woman devolves the task of preservation.

In America, too, the Government appeals to all its citizens to utilize every fertile inch of soil, in suburb and in city. American women, we are told, are little inclined to handle the spade or to soil their fingers in the newly-turned loam. But war-time conditions may bring back to us again an earlier, healthier and happier state. While the men at home, if not called away by sterner duties, may perform the harder tasks, there are many details of gardening which might profitably be learned and practised by every city woman who holds sway over even a small plot of ground in which a seed can quicken or a flower bloom. So will our Government be effectively helped in its present crisis and our cities be beautified hereafter in time of peace, while thrift and comfort will be promoted and a more Christian simplicity of life and manners introduced.

The immediate patriotic purpose of home-gardening is not merely to meet the shortage of food products, but also to ease the excessive burdens of the transportation system. The earnestness with which the Government is urging this matter can best be made plain from the fact that every priest, minister and rabbi in the country is soon to be personally requested to aid in this campaign. Every effort will be made by the Department of Agriculture to spread information upon the subject.

Literature

RECOLLECTIONS OF DORA SIGERSON

ORA SIGERSON—Mrs. Clement Shorter—who died in London on January 6, this year, was a true daughter of nd, as well as a variously gifted and most lovable personality. was the elder daughter of a remarkable man, Dr. George rson, of Dublin, and her mother was Hester Varian, sprung Quaker family of Cork, several of whom, including Mrs. rson herself, had written poetry, while Dr. Sigerson is a a Gaelic scholar, a scientist, a man of affairs and a patriot.

ra and I were young together, and for many years I went in out of No. 3 Clare Street, Dublin, like a second home. A of the gay and stirring days of my youth are bound up with hought of Dora Sigerson. During the years between 1887 1893, when I married and went to live in London, we had of our joys together. Let me recall the circle amid which ived. The *salon* was not a Dublin institution. With the ordinary religious and political differences, which make an cial social difference in Dublin, such an institution must be restricted. The Sigersons' house, and my old home, White-Clondalkin, Co. Dublin, made some approach to the *salon.* was a peaceful time in Ireland. Things had settled down the Land League. There was a union of hearts between rish Nationalist party and the English Liberals. Gladstone ntroduced a Home Rule bill in 1886. When it was defeated not think anyone minded very much, but it made for friend-

All sorts of people seemed to be visiting Ireland in those besides the Liberals, and the rain held off. They were fine ners, for Ireland was in one of her periods of ease between lts, which seem to succeed each other with the regularity of wing of the pendulum.

r guests, I think, were almost interchangeable. We had spirit of hospitality that if Dr. Sigerson met a notable person y circle that person was at once free of his, and vice-versa. y Americans came to our firesides. There were the Piatts, and and wife and children; there were Louise Imogen ey and Alice Brown; there was George Pellew; there was ed Williams, of the *Providence Journal;* all manner of peo-editors, artists, poets, politicians, priests; and the same is of those who were English.

e Irish literary revival, as it was called, was in the making. s shaking off the trammels which had made the budding poet eland before that time adopt a convention as artificial as d English poetry in the reign of Queen Anne. There were, urse, big exceptions; but after poetry had become somewhat rical, as with the bards of '48, who used her for a political aganda, the young writers were going back for simplicity and ness to as stale a formula: that which obtained in the trans-

ns of the Irish bards made at a period which was nothing if rtificial, that is, the end of the eighteenth and the beginning e nineteenth century.

the new group there was W. B. Yeats, there was A. E., was Douglas Hyde, there was Dora, and for a time Rose nagh, and various other young writers under the benignant of some no longer young: the great old Fenian, John ary and his noble sister, Dr. Sigerson himself, Mr. J. B. s, my own dear old father, who was not literary in expres-but well-fitted to be the occasion of literature. We used eet at Dr. Sigerson's house or at Whitehall; and there would uch talk of and reading of poetry, many political discussions, of minds, friendly arguments, humor and wit; delightful erings they were.

marriage in 1893 closed one of those happy meeting-places. s at the first home of my married life, The Laurels, Mount Avenue, Ealing, a still, countrified suburb of London, that Dora met her future husband, as it was through me that Hester Sigerson met Donn Piatt, whom she afterwards married. I was some few years Dora's senior, and my first book was already eight years old when her earliest volume of poems was published. My review of it in the *Illustrated London News,* accompanied by a photograph, had led Clement Shorter, one of the most distinguished of London editors, to seek this beautiful girl's acquaintance, for Dora was very beautiful in those days.

No woman could have been more loved and cherished than she was in her happy marriage, yet she was never at home in England. For her to express a wish was for her tender husband to gratify it. They had a beautiful house in London, but she desired a country house, and it was given to her at Great Missenden, Bucks, in one of the most beautiful parts of the Chiltern Hills, within easy reach of London. There was a certain look of Irish country about Missenden, something dark in the color of the hills and vales, a little somber on a grey day, unlike the garden-like beauty of England. I was with her when she was planning her garden at Missenden. She was making a fountain and a pond when last I saw her, and much of her soul must have gone into the planning of that garden. Dora Sigerson was one of the most variously gifted people I ever knew. All the arts came easily to her, except perhaps music. In my knowledge of her she was not a musician, but she wrote, she drew and painted and she was a sculptor, naturally, and as it seemed, without preparation.

She never struck roots in England, however. She refused to from the first. The beauty of England, the real kindness and goodness of many English people, did not appeal to her. The whole panorama of English life passed her by, unheeded. She was always brooding upon Ireland. The Irish rebellion and what followed it broke her heart. What had been there always, dimly apprehended, took shape. She felt herself in an alien country during the agony of that Easter week, and the weeks following, although even beyond her tender husband she would have found many English people to share her grief. She refused to be comforted and she died of it.

She had published several volumes of poems, and she had made her place in literature. I am sure if she could she would have written in Gaelic. As it was she contrived to get into the English in which she wrote the wild note of the Gael. From the volume of selections from her poetry called "Love of Ireland" I take this poem, called "The Hill-side Men":

Oh, were my heart a little dog
  I'd call it to my side,
To hold it with a silken lead
  And would not be denied.

For, oh, it wandered far from me,
  By mountain, vale and glen,
How glad it marched the weary miles
  Among the hill-side men!

Oh, were my heart a singing bird
  I would not let it free.
It dare not dream of sunrise skies
  Or chant of liberty.

For ah, it sprang cloud-high to sing,
  From mountain vale and fen.
When first it heard the secret drums,
  The hearts of hill-side men.

My hopes are lost, my dreams are fled;
  How lone are vale and fen!
My heart lies cold within the grave
  That holds the hill-side men.

The faithful heart that always felt every motion of hers brought all that was mortal of her home to rest as she wished it, "I could sleep well, near where O'Leary lies," and Glasnevin, that Irish Pantheon, is the holier because she lies there, though her homesick spirit has found its ultimate home. There was a fitness in her dying at Epiphany. Her offerings were gold, frankincense and myrrh: the gold of her poetry, the incense of her praise, the myrrh of her sorrow.

KATHARINE TYNAN.

IRELAND

Libertatis restitutae dulce auditu nomen.

Though God hath thee with gifts and charms supplied,
Misgovernment, want, famine, each in part,
Tore half thy loved ones weeping from thy heart
And scattered them imbittered far and wide.
On bloody fields, in vain, thy sons have died
Self-government to gain. Detraction's dart
Hath hurt thee much; but steadfast still thou art,
In quest of justice, now too long denied.

Abroad, thy sons rise high in any State;
At home, they fail, by sullen Discord bound.
A crafty Stuart planted on thy shore
Ancestral foes to mar or rule thy fate.
In Ulster e'en now, these would hush the sound
When radiant Hope is knocking at thy door.

EDWARD J. MCDERMOTT.

REVIEWS

The Life of John Cardinal McCloskey, First Prince of the Church in America, 1810-1885. By His Eminence JOHN CARDINAL FARLEY. New York: Longmans, Green & Co. $3.50.

Fortunately for the future a number of books—Cardinal Gibbons' "Retrospect of Fifty Years"; Dr. C. G. Herbermann's "The Sulpicians in the United States"; the biographies of several distinguished laymen, the histories of several religious Congregations and the lives of the founders of others—have recently made a substantial addition to American Catholic history. Cardinal Farley, who has always been a zealous promoter of the preservation and study of our records, now makes his second practical contribution to them himself in this life of the first Prince of the Church in America. It preserves the details of a career that "spanned almost the whole of that wonderful nineteenth century which was crowded with triumphs in the cause of religion in this country." Twelve years of daily companionship with the man of whom he writes, and the forethought of jotting down their many interesting conversations, gave Cardinal Farley, not only an intimate insight of his subject, but enabled him also to present a historical result that is largely autobiographical. In the opening chapters we have a delightful picture of Italy, social, political and religious, in the thirties, and later during the stirring episodes of the Vatican Council. With the whole story is presented a view of Catholic New York for three-fourths of a century after 1810, based on personal narratives and the most authentic documents and letters and from archives in many instances hitherto unpublished. Bishop McQuaid described Cardinal McCloskey as "a prince among princes, a man of learning and of fine parts, devoted to his Church work, and well adapted to smooth over the asperities of the past and quell opposition by the meekness and gentleness of his manner."

In summarizing the life story he has just told, Cardinal Farley says of his predecessor:

> He filled a position alive with difficulties with a dignity and a success which stand out prominently in the story of the Catholic Hierarchy of America. All the troubles which threatened the stability of Church organization in the time of his successor—the school question, Cahensleyism, the problem of American methods and viewpoints—these and many other thorny subjects which need not be mentioned here, existed in his time, but his consummate prudence and his profound knowledge of men kept him from giving issue to movements which he felt could best be trusted to the gentle hand of Time.

The Cardinal quotes Archbishop Corrigan, because "of all the friends who surrounded Cardinal McCloskey during the last years of his life none knew him more intimately," as saying in his month's mind panegyric:

> It was Cardinal McCloskey's privilege to grow up with Catholicity in this diocese and to be spared to witness, both in the Church and in the land of his birth, a progress and a development unparalleled in history. . . . He was the first native priest of this State of New York who, as a secular priest, devoted himself to the service of the altar. . . . It is not too much to say that if one virtue were more conspicuous than another in the career of the illustrious Cardinal it was the virtue of prudence.

Thus the first American Cardinal will go down in the history of his country.

T. F. M.

Collected Works of Padraic H. Pearse. Plays, Stories, Poems. New York: Frederick A. Stokes Co. $3.00.

Every lover of the beautiful in literature should promptly secure a copy of this remarkable book. For in it the principal of St. Enda's school, who died for his country in the Easter week revolt, lays bare a soul on fire with spiritual passion and expresses in a gifted poet's language thoughts of singular loftiness and beauty. Almost everything in the volume was written originally in Gaelic. The plays and some of the poems Mr. Pearse himself subsequently translated into the language of the Sassenach, and the stories Mr. Joseph Campbell has turned into English. As Father Browne well says in his excellent preface to the book "The work of Padraic Pearse seems to me to constitute a mystical book of the love of Ireland." Certainly in such plays as "The Singer," "The King" and "The Master," the author unfolds to us his heart's history and writes a prophetic prologue to the tragedy of Easter week. In the following passage from "The Singer" the rare beauty of Pearse's thought and language can be discerned:

> I have lived with the homeless and with the breadless. O Maoilsheachlainn, the poor, the poor! I have seen such sad childings, such bare marriage feasts, such candleless wakes! In the pleasant country places I have seen them, but oftener in the dark unquiet streets of the city. My heart has been heavy with the sorrow of mothers, my eyes have been wet with the tears of children. The people, Maoilsheachlainn, the dumb, suffering people, reviled and outcast, yet pure and splendid and faithful. In them I saw, or seemed to see again the face of God. Ah, it is a tear-stained face, blood-stained, defiled with ordure, but it is the Holy Face!

One of the most striking characteristics of Mr. Pearse's genius is the tenderness and fidelity with which he depicts little children and the wonderful "love he has for the cleanest and most beautiful thing that God created—the shining soul of the child." "The Roads," "The Thief," "The Priest," "Barbara," "Eoineen of the Birds" and the play and the tale about "Iosagan" all have sweet children as their central figures, while the coming of her long-desired babe to Maire, which was Our Lady's Christmas present for her, and the tragic story of "The Dearg-Daol" also have the love of children for their theme. Moreover, every sentence this author penned proves him a consummate artist. This talent appears not only in his unerring rendering of the Irish idiom and his faithful interpretation of the Gaelic mind but especially in that austere restraint he always shows, which is the mark of all the world's great literature.

The score of poems with which the volume closes reveal the soul of the author almost as fully as the plays. "The Fool" is certainly autobiographical and so is "The Rebel," while "The Wayfarer" and "The Lullaby of a Woman of the Mountain"

one but a true poet could have written. These lines, entitled The Mother" are a good example of Mr. Pearse at his best:

I do not grudge them, Lord, I do not grudge
My two strong sons that I have seen go out
To break their strength and die, they and a few,
In bloody protest for a glorious thing,
They shall be spoken of among their people,
The generations shall remember them,
And call them blessed;
The little names that were familiar once
Round my dead hearth.
Lord, Thou art hard on mothers;
We suffer in their coming and their going;
And tho' I grudge them not I weary, weary
Of the long sorrow—and yet I have my joy:
My sons were faithful and they fought.

W. D.

BOOKS AND AUTHORS

The six novels, according to the *Bookman,* that sold best uring February are these: "The U. P. Trail," Grey; "The ajor," Connor; "The Tree of Heaven," Sinclair; "The welling Place of Light," Churchill; "The White Morning," therton, and "Missing," Ward. And the six most popular ar-books during the same period were: "Over the Top," mpey; "Private Peat," Peat; "All in It," Beith; "Under re," Barbusse; "The Land of Deepening Shadow," Curtin, d "My Four Years in Germany," Gerard. All the foregoing orks have been reviewed in these columns except "The White orning." Mrs. Gertrude Atherton's new novel is a feminist act of very questionable morality in which the author, with tle artistry, and with a fine scorn of the probabilities, deribes how a revolt of the women of Germany brings the esent war to an end.

Under the captions, "Saints and Scholars," "Undying Nationod," "The Leaven of Democracy," "The Sea-divided Gael," Wit and Grit" and "Irish Idealism," Dr. Humphry J. Desond has gathered together a wealth of tributes to the gifts and rtues of Erin's sons and daughters and offers the book as a tisfying explanation of "Why God Loves the Irish" (Devindair, $1.25). He tells, for instance, how pleased Mr. Davitt was learn that there are three times as many Irish-American achers in this country as there are Irish-American policemen. It is racial!" Mr. Davitt exclaimed. "We belong to the schooloms of the world!" "Every man should love his native land," id one of Boston's Irish aldermen, "whether he was born ere or not." Dr. Austin O'Malley's definition of "Scotch ish" as a "term used in American obituary notices to convey e information that a Connaughtman died a Freemason" is also positely quoted. Next year's St. Patrick's Day orators will glad to know of Dr. Desmond's little book, and many of those ho are writing letters to AMERICA on "Some Irish Old and ew" could also read it with profit. Joseph T. C. Clarke, presint of the American-Irish Historical Society, writes the foreord and Maurice Francis Egan, our Minister to Denmark, conibutes an "appreciation."

If some friend of Patrick MacGill could have persuaded him ot to publish "The Brown Brethren" (Doran, $1.35), that ish soldier's literary reputation would be higher than it is now. he book is composed of the ribald conversations and coarse anks of a party of British trenchmen.——"Two Towns—One ty" (Dodd, Mead, $2.00) is a volume of nineteen light papers, escriptive of life and scenes in Paris and London before and uring the present war, contributed by the late John F. Maconald to various London journals. The early pages of the ook show how popular Edward VII was with the Parisians, d some of the later chapters give good pictures of the two pitals under the stress and strain of war.

BOOKS RECEIVED

The Abingdon Press, New York:
Our Backdoor Neighbors. By Frank C. Pellett. Photographs from Life by the Author. $1.50. The Confessions of a Browning Lover. By John Walker Powell. $1.00.

Gabriel Beauchesne, Paris:
Essai sur la Philosophie De Gratry. 6 fr. La Doctrine Sociale De Gratry. 2 fr. 50. Par B. Pointud-Guillemot; L'Eglise. Par Louise Prunel. Deuxième Edition. 3 fr. 50. Le Problème de la Natalité et la Morale Chrétienne. Par. J. Verdier. 0 fr. 80.

Benziger Brothers, New York:
The Future Life According to the Authority of Divine Revelation, the Dictates of Sound Reason, the General Consent of Mankind. By Rev. Joseph C. Sasia, S.J. $2.50.

The Arthur H. Clark Co., Cleveland:
A Social History of the American Family from Colonial Times to the Present. By Arthur W. Calhoun, Ph.D. Vol. 11. $5.00.

The Devin-Adair Co., New York:
Innocence and Ignorance. By M. S. Gillet, O.P. Translated, with Foreword by J. Elliott Ross, C.S.P., Ph.D. $1.40.

Dodd, Mead & Co., New York:
Two Towns—One City: Paris—London. By John F. MacDonald. $2.00. A Year with the Birds. By Alice E. Ball. Illustrated by Robert Bruce Horsfall. 57 Colored Plates. $3.00. Conscript 2989. Experiences of a Drafted Man. Illustrated by H. B. Martin. $1.00.

George H. Doran Co., New York:
The German Terror in France. An Historical Record. By Arnold J. Toynbee. $0.50.

Doubleday, Page & Co., Garden City, N. Y.:
Making Her His Wife. By Corra Harris. Illustrated by W. B. King. $1.30. The Threshold. By Marjorie Benton Cooke. $1.40. A Champion of the Foothills. By Lewis Edwin Theiss. Illustrated by John Newton Howitt. $1.35. The Unseen Hand: Adventures of a Diplomatic Free Lance. By Clarence Herbert New. Illustrated by W. Clinton Pettee. $1.40. Dramatic Moments in American Diplomacy. By Ralph W. Page. $1.25. Blown in by the Draft: Camp Yarns Collected at One of the Great National Army Cantonments by an Amateur War Correspondent. By Frazier Hunt. $1.25. Fighting Starvation in Belgium. By Vernon Kellog, of the Commision for Relief in Belgium. Illustrated. $1.25. Fanatic or Christian? A Story of the Pennsylvania Dutch. By Helen R. Martin. $1.40. Tales from a Famished Land. By Edward Eyre Hunt. $1.25.

E. P. Dutton & Co., New York:
Studies in Christianity. By A. Clutton Brock. $1.25. Drink. A Revised and Enlarged Edition of "Drink and be Sober." By Vance Thompson. $1.00. Greater Than the Greatest. By Hamilton Drummond. $1.50. Field Artillery Officer's Notes. Compiled by Capt. Wm. H. Caldwell, F.A.R.C. $1.50. The Temple: A Book of Prayers. By the Rev. W. E. Orchard, D.D. With an Introduction by Dr. Frank Crane. $1.00.

The Encyclopedia Press, Inc., New York:
Essentials of Formal Logic. By Michael J. Mahoney, S.J. $0.80.

Harper and Brothers, New York:
The Winning of the War: A Sequel to "Pan-Germanism." By Roland G. Usher, Ph.D. With Maps and Illustrations. $2.00. Prayers for Today. With a Series of Meditations from Modern Writers. Compiled and Edited by Samuel McComb, D.D. $1.00.

Henry Holt & Co., New York:
Pelle the Conqueror. By Martin Anderson Nexö. Vol. 1. Boyhood. Apprenticeship. Vol. II. The Great Struggle. Victory. $4.00.

Houghton Mifflin Co., Boston:
Oh, Money! Money! A Novel. By Eleanor H. Porter. With Illustrations. $1.50. In the Heart of German Intrigue. By Demetra Vaka (Mrs. Kenneth-Brown). With Illustrations. $2.00.

John Lane Co., New York:
The Father of a Soldier. By W. J. Dawson. $1.00.

Little Brown & Co., Boston:
Sunshine Beggars. By Sidney McCall. With Illustrations by William Van Dresser. $1.50.

Longmans, Green & Co., New York:
Oxford Poetry, 1914-1916. $1.25. Irish Memories. By E.Œ Somerville and Martin Ross. With 23 Illustrations. Third Impression. $4.20. Passio Christi: Meditations for Lent. By Mother St. Paul. Preface by Rev. Joseph Rickaby, S.J. $1.40. Illustrations of Chaucer's England. Edited by Dorothy Hughes, M.A., with a Preface by A. F. Pollard, M.A., Litt.D. $2.50. Mysticism and Logic and Other Essays. By Bertrand Russell, M.A., F.R.S. $2.50. Christ's Challenge to Man's Spirit in This World's Crisis. Advent Addresses at the Cathedral of St. John the Divine, New York. By George William Douglas, D.D., S.T.D. $0.75.

The Macmillan Co., New York:
Elements of Constructive Philosophy. By S. J. Mackensie, Litt.D., LL.D. $3.50. Can We Believe in Immortality? By James H. Snowden, D.D., LL.D. $1.25.

Moffat, Yard & Co., New York:
Life of Charles Carroll of Carrollton. By Lewis A. Leonard. $2.50.

John Murphy Co., Baltimore:
Anecdote-Sermonettes for Children's Mass. By Rev. Frederick A. Reuter. $0.75.

G. P. Putnam's Sons, New York:
A "Temporary Gentleman" in France. Home Letters from an Officer at the Front. $1.50. Sea Dogs and Men at Arms. A Canadian Book of Songs. By Jesse Edgar Middleton. $1.50.

Russell Sage Foundation, New York:
Household Management. By Florence Nesbitt. $0.75.

Scolastica Saint-Joseph, Avenue des Oblats, Ottawa, Ont.:
Les Fiançailles et le Marriage, Leur Célébration Canonique. Deuxième Edition. Par le R. P.Duvio, O.M.I. $0.40.

Schwartz, Kirwin & Fauss, New York:
An Estimate of Shakespeare. By John A McClorey, S.J. $0.50.

Charles Scribner's Sons, New York:
A History of the Christian Church. By Williston Walker. $3.00.

Frederick A. Stokes Co., New York:
Collected Works of Padraic H. Pearse. Plays, Stories, Poems. $3.00. Letters to the Mother of a Soldier. By Richardson Wright. $1.00.

Pierre Tequi, Paris:
Les Vrais Principes de l'Education Chrétienne Rappelés aux Maîtres et aux Familles. Par Le P. A. Monfat de la Société de Marie. 4 fr.

University Press, Notre Dame, Ind.:
Sacerdotal Safeguards: Casual Readings for Rectors and Curates. By Arthur Barry O'Neill, C.S.C., LL.D. $1.25.

ECONOMICS

Municipal Ownership

FOR a long time we have been suffering from the unregulated or improperly regulated ownership of our industries by capital. One of the solutions offered is ownership by labor, restricting the ownership of each industry to the workers of that industry. Granting that this might be an improvement, in one way, over unregulated capitalism, yet, while the latter is two-thirds wrong, the former is still at least one-third wrong. That is, while it is an improvement in the interest of certain workers, it does not provide for the persons most vitally concerned, namely, the consumers, the persons for whom the industry exists, and by whom it is supported. However, the consumer is beginning to realize his peril.

Ownership by Consumers

ONE of his efforts to protect himself is the simple expedient of ownership by consumers. Municipal ownership falls under this heading. It is ownership by the "users" of a public utility, operating through the agency of the local government. It is merely ownership by an association of "users" for their own immediate benefit, and is, of course, liable to all the troubles, as well as the benefits, that are possible to such an association. In the abstract, there is no valid reason why a community should not own the facilities for supplying its own needs. That the community acts through public agencies already existing, is not an argument against municipal ownership.

Municipal ownership is a question of expediency, and must be determined by the facts of each case. Positively, however, it must be based on neither Socialistic nor collectivistic doctrines, but entirely on cooperation. In the first place, the property acquired under municipal ownership should be paid for at a just price. Secondly, the purpose of such ownership must be neither government ownership of the means of production, nor the isolated benefit of the workers. The ideal is the welfare of the members of the community as individuals; which, of course, includes all workers. The theory of municipal ownership is that the "users" have the best right and may be most safely trusted to take care of their own interests. From this is derived the idea that "users" can get the best service when they own what they use.

Conditions of Municipal Ownership

MUNICIPAL OWNERSHIP is justifiable only when the use for which the utility is organized, is local, public, personal, exclusive and immediate. Local use is the identifying of the use with a definite community, as for example, New York City and the question of water supply. Public use is the use by the public taken as a whole. Our public parks are for public use. Personal use signifies that the utility is established for the personal use of the members of the community owning it. In other words, the people of New York City would not be personally interested in the use of the public utilities of the city of Buffalo. Exclusive use demands that the operation of the utility by the community shall not unjustly interfere with other communities. For example, apart from questions of interstate commerce and franchise, that portion of a trunk-line railroad included within the boundaries of a community should not be taken over under municipal ownership. Immediate use requires that the immediate purpose for which the utility is operated, is the general public welfare. Hence it would be very difficult to justify the operation by a municipality of a factory for making automobiles.

Governmental Authority

MUNICIPAL OWNERSHIP is not the same thing as collective bargaining, nor should it be used as a wedge for communism. Under normal conditions for a municipality to purchase and distribute the coal or grain for its citizens, is objectionable paternalism. But for a community to maint adequate facilities for receiving and storing fuel and food is question of expediency and reasonable foresightedness.

Finally, when we seek the aid of governmental authority solving our problems, we must not lose sight of three very go rules. First, while it is true that the Government should do the individual what he cannot do for himself, yet the conve is also true, that the individual should not permit the Gove ment to do what he can do for himself. Secondly, priv ownership, even of the means of production, is always to encouraged as the very foundation of liberty. Thirdly, t condition whereby the ownership of our industries is distribu among workers in general, will ordinarily guarantee a safe a peaceable state of society.

ROBERT E. SHORTALL

EDUCATION

A New Morality Code

THE National Institution for Moral Instruction has award to an Oberlin professor, Dr. William J. Hutchins, a pr of $5,000 for a code of morals. Touching this proceeding, British cousins might remark that it is delightfully Americ but I can confess to no such assurance. To live up to his rep tation, no American must pay money for anything new, unl it is altogether better than the old thing in his possession. N a certain code of morality, fairly well known to all civili nations, was promulgated on Mount Sinai some centuries a As its Author is Almighty God, I have no doubt whatever t the Mount Sinai code is as superior to the code of Oberlin Almighty God is to Dr. Hutchins. Furthermore, since Almig God, an infinitely wise law-giver, legislated in that code for times and for all peoples, I refuse to believe that we need new code in 1918.

The Oberlin Anachronism

THE Oberlin code is considerably more of an anachroni than Cicero's *"De Officiis."* In moral elevation, it can risk comparison with the heights attained by such pagans Plato and Aristotle, and its superiority to the teachings of C fucius, as far as these have filtered through my intellect, n be fairly questioned. For Cicero, Aristotle and Plato least acknowledged some divinity, apart from man, and C fucius was not utterly self-centered. If the Oberlin profes has ever heard of Almighty God as a moral teacher he has mind to communicate that knowledge to his fellows. Perf success has crowned his efforts to bar all mention of Go Holy Name, and all direct reference to His will and teachi from this new code of morality, which opens with the dog that the first law is the law of health, "to be physically f and ends with the dogma that the highest law is "to be lo to humanity." Thus is completed a course in man's whole d of which any enlightened pagan of the Porch would be hear ashamed.

The Essential Fault

PROVIDING that many of its abstract phrases, "humanit for instance, were omitted and replaced by some refere to an external legislator, I can conceive that this code might an excellent thing for young persons just emerging from b barism in Russia or in the far reaches of the upper Nile. would, at least, serve as the nucleus of a course in etique until something better could be procured. But as the basis moral training for the youth of a supposedly Christian coun it is a scandal, a delusion and a snare. For it refuses acknowledge Almighty God as the sole object of man's high loyalty, substituting for the Divinity that vague abstract "humanity." As this code is written for the particular ben of beginners in the elementary school, I will ask the pati teacher to consider, observe, and then report what idea the av

age seven-year-old will form of "humanity," as an object of loyalty. To take no higher ground, for psychological reasons, here is a fatal defect in a project which calls for the supremest loyalty. Men are loyal to men, to definite causes and to definite principles, but they do not die, or live, either, for an abstraction.

An Irrational Code

IN the preparation of this code, much of love's labor has been lost, and perhaps, $5,000 as well. It contains nothing that has not been far better said in the Ten Commandments, and much that can only lead to the destruction of the child's spiritual possibilities. In a pamphlet issued more than two years ago, the Institution stated that "The moral education of children is the fundamental need of this nation," and that "Morality and character are first in education." With this position, every Catholic will find himself in complete agreement. Long since he lifted it from the easy realm of facile theory, into the domain of hard fact, by establishing and maintaining the parochial-school system. Instruction in the purely secular subjects, the pamphlet continues, cannot form character, "cannot produce the personal qualities essential to a happy life." Even from a financial standpoint, moral training at home and in school is worth while.

> We pay a numerous police force to compel lawless people to refrain from thieving, murder, gambling, and vices. We stand the loss from burglaries, swindles and non-payment of debts. The expense of character-education for all school children will not be a tithe of that of our present system of letting many of them grow up dishonest, lawless and ne'er-do-wells, and then looking after them with charities, policemen and detectives.

However new to heretical *tympani,* all this threnody is an old song in Catholic ears. The Catholic gladly concedes that the Institution's avowed purpose is good, but he has long suspected that what the Institution understood by "moral training" could not be moral training in any rational or Christian sense.

The publication of the Institution's favored code, proves the correctness of his suspicions. Man, by the light of reason, can attain to some knowledge of Almighty God, for, as St. Paul says, God has never left the world without some intelligible witness to Himself. Man is bound by his nature to seek this knowledge, and, acquiring it, is not at liberty to assume towards it, much less enshrine in a code, an attitude of indifference. With this knowledge, inchoate and imperfect, it is true, yet knowledge, comes man's realization of his duties towards the Supreme Being. This bond between man and God, a legislator distinct from and superior to man, was recognized even by the pagan philosophers, notably by Aristotle and Plato. But the Institution can find no place for the Almighty in its moral code, no recognition of His existence, His dominion, of man's duties consequent upon God's supremacy. In this the code is clearly irrational.

The Rejection of the Supernatural

FURTHERMORE, we now live in the age of revelation. What man saw but dimly in the light of reason has been more sharply outlined through the revelation of God in Christ Jesus. The world is not, and cannot possibly be, what it was before His merciful coming. He has changed the destiny of nations, renewed the face of the earth, has given to life new purpose and impulse, widening its horizon to the flaming bounds of the earth at the edge of eternity. God Himself has walked with us, and, lifted up upon the Cross, has sent forth an influence that will draw all hearts to Himself. His Divine lips have taught us the way, the truth, and the life. He understood us, because He knew us, as only the Creator can know the work of His hands. Acquainted with our infirmities, He will not impose a yoke that our weakness cannot bear. His touchingly beautiful life, so full of strength, of gentleness, of sweetness, of pity and compassion for the lowly, of infinitely patient love for the sinner, has given us the model upon which, with His help, we must fashion our lives, even as it has called forth through the centuries that enthusiastic personal love, the strongest motive for unswerving loyalty which the human heart can know. There can be no more perfect Model, and nothing more practical, more in keeping with our needs and possibilities, than the moral code which He has promulgated. As the first and greatest Commandment of the law, He bids us love with all our hearts, a God who is our most loving Father. Upon this law He founds our duty to ourselves, and to every child of our common Father in heaven. All things shall pass, save only His words. Whatever code of morality ignores, or purposely obscures, the first and greatest Commandment, however high the intentions of those who write it, must lead to destruction. For it is not sown in faith, and can have no fruitage of hope and charity.

The Code's Highest Model

TURNING from the perfect moral teaching of Jesus Christ, to the code fashioned in Oberlin, we find nothing beyond a low, depressing naturalism. Divine revelation, the inspiration and support of unfailing generations of saints and heroes, is brushed aside for the work of man. That revelation proposed to make all men good citizens of this world, by fitting them to become citizens of our lasting country. As is apparent from the opening paragraph, clearly setting forth the ultimate aim which the Oberlin code hopes to achieve, the new revelation can conceive no more sublime moral greatness than that modicum of natural virtue which suffices to make a good American citizen.

There is much humor in this concept, a rich vein, which may be explored more fully at another time. But there is a world of sadness in the thought, that earnest, upright men, so far from discerning the danger connected with proposing these low ideals, find a godless code sufficient for the moral training of the generation that is to come.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

Catholics and the Liberty Loan

CATHOLICS are again reminded by the director of publicity of the Government Liberty Loan Organization that the "big push" for the success of the Third Liberty Loan opens April 6, the first anniversary of our entrance into the war. "It has been estimated," the official Catholic press bulletin of the Publicity Division of the Organization states, "that from thirty-five to forty-five per cent of the soldiers and sailors of the United States are communicants of the Roman Catholic Church." While Catholics courteously request that the word "Roman," which is not an official title of their Church, should not be inserted in public documents of any kind, they have "just cause," as the bulletin says, "to be very proud" of their record. It is true that this implies a far greater difficulty on our part to make financial contributions to the war, since so great a part of the wage-earning Catholic population, out of all proportion to our numbers, is withdrawn from the gainful occupations of industry and commerce. Yet the recent Catholic war drive, which has netted almost $5,000,000 in New York alone, makes it plain that Catholics are likewise doing, not merely their "bit," but a very great part of bearing the financial burden of the nation in this gigantic struggle. It is safe to say that, according to their means, they will also be found among the most generous subscribers to the Third Liberty Loan.

Monument to the "Nuns of the Battle-field"

THE passage of a bill authorizing the Ladies' Auxiliary of the Ancient Order of Hibernians to erect a monument in Washington in memory of the Catholic Sisters who served as

nurses in the Civil War was recently secured in the House of Representatives by the Hon. Ambrose Kennedy, Representative in Congress from Rhode Island and a graduate of Holy Cross College. While many monuments and memorials have been erected to perpetuate the memory of so many other heroes of the Civil War, "Not a stone or tablet has ever been raised on public ground to bear testimony to the generous and heroic sacrifices of these dark-robed messengers of sympathy and love who came voluntarily to the assistance of the wounded and dying soldiers on both sides of the struggle." Since every congregation of Sisters that rendered services on the battle-field, in the hospitals and on the floating hospitals during the course of the war is to be commemorated, Mr. Kennedy rehearsed in detail before the House of Representatives the heroic history of the sacrifices made by each of these Catholic Sisterhoods. He has thus collated, with the assistance of Mrs. Ellen Ryan Jolly, the most valuable Civil War document that we possess upon this important subject. The eloquent recital of events by the Congressman brought into notice before the House of Representatives the names of nearly 400 war Sisters. "And I would it were possible," he added, "to give the names of all that splendid assemblage of patriotic and devoted women whose ministrations among the soldiers shed glory and light unfading upon the many thrilling occurrences of the Civil War." The funds to build the monument in memory of the "Nuns of the Battle-field" are to be raised by the Ladies' Auxiliary of the Ancient Order of Hibernians in America, and no more profoundly patriotic work could be undertaken by them. It will be more than a passing contribution, it will be a lasting inspiration to that highest and noblest idealism which the world needs so sadly in our day. It will be a "war work" of more potent influence in the present momentous struggle than many other more direct contributions.

Italian Catholic Society Defends Italian Army

AT a special meeting held by the officers of the *Società Cattolica Italiana,* of Washington, D. C., to consider the recent publication of reports implying widespread disloyalty and lax discipline in Italy, the following resolution was adopted:

> Resolved: That the Italian Catholic Society, organized to promote a wider and better understanding of the aims and achievements of Italian Catholics in the United States, hereby makes a solemn protest—and directs its officers to convey a record of the same to the Committee on Public Information and the Secretary of War—against the false and mischievous statements contained in an article of Ryley Grannon, in the Washington *Post* of March 13, slandering the Calabrian soldiers, who have ever borne an honorable name as patriots and loyal, well-disciplined soldiers, and otherwise insinuating widespread disloyalty in Italy. Such statements are calculated to cause dissension and unrest not only among United States citizens of Italian descent, and Italian residents in the United States, but, what is even more serious, among our Italian co-belligerents.

It is well that Catholic societies should everywhere be active in defense of truth and justice. In proportion as the Church is gaining recognition and esteem she will likewise be subjected to the public attacks of envy and malice. Every Catholic society should be trained to alertness and activity.

Georgetown University and the War

GEORGETOWN UNIVERSITY has just issued a remarkable bulletin of information. We learn from it that there are at present about 1,085 Georgetown men in military service whose names have been recorded at the college, while several hundred have not yet been reached. The director of the Knights of Columbus war work in France is Walter N. Kernan, of the class of 'eighty-five. The Government has recognized the University as an approved R. O. T. C. College, and Major E. V. Bookmiller, U. S. A., has been appointed instructor of military science and tactics. A course in navigation and a course in aviation have furthermore been introduced. The following names of Georgetown men are given as of interest to those who are called to foreign countries:

Robert E. Acorn, American Embassy	London
Raymond J. Bowling, American Embassy	London
William L. Hurley, American Embassy	London
Jay Keegan, American Embassy	London
James K. Lynch, American Embassy	London
John M. Cunningham, American Consulate	Paris
Charles E. Davis, American Embassy	Paris
John W. Lenahan, American Embassy	Paris
Robert E. McNamara, American Embassy	Paris
Richard M. Hamilton, Vice Consul	Havre
Wm. Dulany Hunter, Consul	Nice
John Edward Jones, Consul	Lyons
Lewis W. Haskell, Consul	Geneva
Wallace Hill, American Legation	Berne
Willis Ruffner, Vice Consul	Rome
William Linden, American Embassy	Madrid
The Hon. Maurice F. Egan, American Minister	Copenhagen
Phil S. Cheney, American Legation	Copenhagen
Everett B. Ansley, Vice Consul	Vladivostok
Charles E. Bourk, American Legation	Athens

There could be no better evidence than this honorable list to show the efficiency and public spirit of the men nurtured and trained by Georgetown University. Notice has recently been received that the French *Croix de Guerre* has been conferred upon Henry Blodgett Warren, class of 1912, "for conspicuous coolness and courage in driving his hospital ambulance for fifty-five consecutive hours under fire" during a drive of the French army. We are further told of the commendable practice of holding special devotions in the Dahlgren Chapel every Saturday morning to pray for the safety of the Georgetown men in service.

Bigotry at Large in Canada

THE wave of anti-Catholic bigotry, which has for some time past been felt in the United States, is now breaking in Canada. No less a person than the registrar of McGill University, Montreal, recently opened a venomous attack upon the Church with such ignorant accusations as the following quoted from the Montreal *Gazette:*

> The government of the Roman Catholic Church is autocratic, and is based on the principle that in religious matters the people must suppress every suggestion to think for themselves. It is not their business. They are not competent to do so. They must take their faith ready-made, and accept it without question. . . . The State is secondary, and consequently the country occupies, I fear, but a very humble place in their educational program. Again I ask is such teaching desirable in a democratic country, where duty to the State should be a primary consideration?

This penny-a-liner effort, worthy of the mental caliber of a *Menace* scribe, was heartily applauded by a "select" audience. The same evening Mr. L. I. McMahon, secretary of the Catholic Literature League, refuted the charges brought against the Church and her institutions. An energetic letter of protest was likewise written by the Archbishop of Montreal to the principal of McGill University, with the result that a profound apology was offered. On the following Sunday, according to a letter written to us, "the registrar's apologetic manner was so extreme as to be unmannerly." He had been taken to task by the president of the University, who disclaimed knowledge of what his registrar was to say. "Men of his kind," adds our correspondent, "are not half so guilty as the indifferentism of Catholics which permits such attacks." Hence the value of the Canadian Social Service Gild, which is preparing itself to repel such assaults in the future.

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